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PRĀCYAŚIKṢĀSUHĀSINĪ

SEVENTY-FIFTH ANNIVERSARY CELEBRATION VOLUME
OF
THE DEPARTMENT OF ANCIENT INDIAN HISTORY AND CULTURE

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PRĀCYAŚIKṢĀSUHĀSINĪ

SEVENTY-FIFTH ANNIVERSARY CELEBRATION VOLUME
OF
THE DEPARTMENT OF ANCIENT INDIAN HISTORY AND CULTURE

EDITOR : SAMARESH BANDYOPADHYAY

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PRESIDENT
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MESSAGE

I am glad to learn that the Department of Ancient Indian History & Culture of the University of Calcutta is commemorating its 75th anniversary. Founded by Sir Asutosh Mookerjee, the Department has made a valuable contribution to the understanding and appreciation of our history.

I send my best wishes on this occasion.

S. D. Sharma

SHANKER DAYAL SHARMA

New Delhi
May 4, 1995.

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FOREWORD

I FEEL HIGHLY HONOURED indeed to introduce this very learned and prestigious Seventy-fifth Anniversary Celebration Volume, aptly entitled *Prācyaśikṣāsuhāsinī*, of the illustrious Department of Ancient Indian History and Culture of the University of Calcutta, which is one of the most effective agents in recovering the forgotten history of India of the ancient age full of unbounded glory. The volume has two parts. Part I is entitled 'Department of Ancient Indian History and Culture' and it has eleven well-defined and exceedingly interesting sections. Part II is titled 'Research Papers on Ancient Indian History and Culture' and it contains eighteen very illuminating articles from reputed Indian and foreign scholars. Even a cursory glance at the contents of its two parts will speak volume of the great amount of original thought and hard labour put up to make the volume worthy of the occasion and a much coveted one. In fact, this comprehensive volume has been planned to bring forth the endeavours and attainments of the Department in a work of devotion and attachment and highlight in it recent researches on some interesting aspects of the subject through the incorporation of some very learned articles. It has been edited with great dedication and meticulous care by an eminent scholar Prof. Dr. Samaresh Bandyopadhyay, who has always been very close to me both as an affectionate student and as an esteemed colleague. This, I feel extremely proud to mention. It is indeed a matter of happiness and great satisfaction on my part to find Prof. Bandyopadhyay having volunteered to undertake the arduous task of editing this volume of great worth and make it a publication of considerable attraction. Prof. Bandyopadhyay has been associated with the Department for long, first as a student (1961-1963) and then as a very helpful teacher (since 1964), and has developed a passionate attachment to it serving it with intense devotion. He has been justly accredited as an expert in editing scholarly works of immense value like the *Charuchandra Chattopadhyaya Birth Centenary Volume* released in 1983 by the then President of India, Giani Zail Singh, *D. R. Bhandarkar Birth Centenary Volume* released in 1984 by the then Prime Minister of India, Sm. Indira Gandhi, and the *D. C. Sircar Commemoration Volume* released in 1988 by the then Governor of West Bengal, Prof. S. Nurul Hasan. I am sure that what he is accomplishing in bringing out this volume of great value will be widely appreciated by all and the volume will serve as a model for similar type of works.

Kalyankumar Ganguli

Former Bageshwari Professor of Indian Art and Head of the Department of Ancient Indian History and Culture, University of Calcutta, and at present Vice-President, The Asiatic Society, Calcutta.

Date : 25-10-1996.

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PREFACE

THE DEPARTMENTAL COMMITTEE for Ancient Indian History and Culture, University of Calcutta, at one of its meeting formed a Sub-Committee with the present writer as the Convener to formulate guidelines for the celebration, in a befitting manner, of the Seventy-fifth Anniversary of the Department of Ancient Indian History and Culture, calculating, however, from the year of the beginning of post-graduate study for a separate M.A. degree in Ancient Indian History and Culture in the University of Calcutta. A largely attended General Meeting held on 16-04-1994 of the past and present teachers and students of the said Department thoroughly discussed the guidelines prepared by the said Sub-Committee and formed the C.U.A.I.H.C. 75th Anniversary Celebration Executive Committee, the recommendations of which were unanimously adopted at a meeting held on 29-04-1994 of the Departmental Committee for Ancient Indian History and Culture. The decisions included (i) holding of the Inaugural Ceremony of the Celebration after January 15, 1995, in order to give an opportunity to the then recently admitted First Year Students to participate in the different programmes of the Ceremony and (ii) after the Inaugural Ceremony making efforts to publish a volume, worthy of the occasion, the responsibility of editing which being placed on the shoulder of the writer of these few lines.

Thanks to the co-operation coming spontaneously from all corners, the Inaugural Ceremony was very successfully organised at the Asutosh Museum Centenary Auditorium of the Indian Museum, Calcutta, on May 6 and 7, 1995, a brief account of which and the speeches delivered on the occasion by different dignitaries including the then Governor of West Bengal and Chancellor, University of Calcutta, Sri K.V. Raghunatha Reddy (Inaugurator), the Vice-Chancellor, University of Calcutta, Prof. Dr. R. N. Basu (Patron and President), the Chief Guest Sri Prasantakumar Sur (a past student of the Department and a former Minister of West Bengal), the Special Guest Prof. Dr. Y. Vassilkov (a distinguished Russian Orientalist), etc. form the contents of Section (8) of Part I of this volume which has two parts, Part I, entitled 'Department of Ancient Indian History and Culture' and Part II, titled 'Research Papers on Ancient Indian History and Culture', containing contributions from very distinguished scholars from different parts of India and foreign countries like Australia, Germany, France and U.K. Ten other sections of Part I are – (1) 'A Brief History of the Department of Ancient Indian History and Culture', (2) 'The Department and the Retired Vice-Chancellors', (3) *'Journal of Ancient Indian History'*, (4) 'Inter-University Seminars at the Department's Centre of Advanced Study', (5) 'Monthly Seminars at the Department's Centre of Advanced Study', (6) 'Lectures at the Department's Centre of Advanced Study', (7) 'Golden Jubilee Celebrations of the Department', (9) 'Remini-

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scences and Biographical Sketches/Data', (10) 'M.A.s in Ancient Indian History and Culture' and (11) 'Doctors in Ancient Indian History and Culture'.

The Section (9) on 'Reminiscences and Biographical Sketches/Data' has three sub-sections — (A) 'Teachers', (B) 'Student-Teachers' and (C) 'Students'. The sub-section entitled 'Teachers' include biographical sketches/data of three teachers (late Kunjagovinda Goswami, late Dr. Atindranath Bose and late Dr. Prabhaschandra Majumdar) which could not be incorporated in the *Prācyavidyātaraṅgiṇī* (Golden Jubilee Volume of the Department of Ancient Indian History and Culture), edited by D.C. Sircar and published in 1969 by the University of Calcutta, and also of two present teachers of the Department who were not students of this Department. The sub-section on 'Student-Teachers' has the reminiscences and or biographical data of all the other present teachers who were once students of the Department along with those of some of their predecessors. The sub-section on the 'Students' incorporates reminiscences and or biographical data of as many as forty-eight past students of the Department who have distinguished themselves not only in the field of education but also in different other spheres of life. This sub-section also has an appendix incorporating reminiscences and biographical data of three distinguished students of allied Departments, viz. the Department of Sanskrit and the Department of Archaeology, of our University.

Our intention was to incorporate the reminiscences and biographical sketches/data of each one of the past and present teachers and of the distinguished past students of the Department upto 1975, particularly those which could not be included in the *Prācyavidyātaraṅgiṇī*, but we admit that inspite of our best efforts reminiscences and biographical sketches of many distinguished past students could not be collected. We, however, sincerely hope to go on collecting them so that they may be included in the Centenary Volume.

It gives us immense pleasure to record with gratitude from the core of our heart the help received in organising the Inaugural Ceremony, in which 'Reception' was accorded to all the retired teachers, to some very distinguished past students and to Sri Anilchandra Datta of our Department's office and the cultural programme of which included a dance-drama staged on the first day, a drama on the second day and variety performance on both the days, the details of which are available in section (8) of this volume, and also in bringing out the present volume. No words are, in fact, adequate to express our indebtedness to all lovers and well-wishers of the Department who have contributed to the 75th Anniversary Celebration Fund enabling us to shoulder the entire financial responsibility of over one and a half lakh of rupees for organising the Inaugural Ceremony and also for publishing the proposed number of 500 copies of the present volume of more than 600 pages without taking any amount

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from any source. We are, however, grateful to the authorities of the University of Calcutta for kindly promising, at our request, to contribute Rs.20,000/- for 250 additional copies of the present volume which the University will sell. We also extend our hearty thanks to a large number of students, past and present, who have made untiring efforts in making collections and the names of Sri Sunilkumar Biswas, Index Computer at the Department's Centre of Advanced Study, and In-Charge of Public Relations of the Celebration Executive Committee and Sm. Swapna Chakravarti, Keeper of Records at the same Centre of Advanced Study and an In-Charge of Registration of the Celebration Executive Committee, deserve a special mention here. Sri Biswas did not mind moving along with the undersigned from place to place even at very late hours in the evening for raising fund or for doing some other things. In the matter of typing the press-copy of the volume Sri Anilchandra Datta has done a marvellous job and we thank him a lot. Thanks are also due to Dr. Sm. Rama Chatterjee, a Research Associate at the Department's Centre of Advanced Study, who spared some time to give one reading to the proofs of all the pages and to Sri Amalkumar Mandal, a past student of our Department, who has not only rendered very good assistance in seeing the volume through the press but has also spontaneously offered help in the preparation of its Index. In fact, his transfer to Calcutta, as Assistant Station Director, All India Radio, has proved to be a boon to us and he deserves our sincere thanks. Sri Parthasarathi Sarkar, Proprietor of Prakashana, has left no stone unturned to satisfy us and we thank him. Inspite of our best efforts, some misprints are perhaps there and we sincerely apologise for them and also for all other shortcomings on our part.

Samaresh Bandyopadhyay

April 15, 1998.
Department of
Ancient Indian History and Culture,
University of Calcutta.
51/2 Hazra Road, Calcutta – 700 019.

Professor and Former Head of the Department of Ancient Indian History and Culture, University of Calcutta, and Convener and Vice-President, C.U.A.I.H.C. 75th Anniversary Celebration Executive Committee and Editor of the Volume.

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AJO NITYAḤ ŚĀŚVATO'YAM

UMAPRASAD MUKHOPADHYAY

ATULKRISHNA SUR

KALYANKUMAR GANGULI

SUDHIRRANJAN DAS

AMARENDRANATH LAHIRI

BALAICHAND PAUL

L. K. TRIPATHI

KALYANKUMAR DASGUPTA

SAROJIT DATTA

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PART I

DEPARTMENT OF
ANCIENT INDIAN HISTORY AND CULTURE

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1

A BRIEF HISTORY* OF THE DEPARTMENT OF ANCIENT INDIAN HISTORY AND CULTURE

SHORT INTRODUCTION

ONE OF THE MOST GLITTERING GEMS in the crown of the University of Calcutta, the Department of Ancient Indian History and Culture has a glorious history behind its establishment. With the foundation of the Asiatic Society in January 1784, making a landmark in the cultural history of modern India, the consciousness of the educated Indians was enlightened and they showed an urge to reconstruct the lost history of their country. Under such circumstances, Raja Rajendralal Mitra and Romeshchunder Dutta started their historical writings and their pioneer works provided inspiration to the minds of the educated Indians, interested in the past history of their country. But as the University was then only an affiliating and examining body, no arrangement for furthering historical studies could be set by it. But following the syllabii prescribed by it, some colleges including the Hindu College (established in 1817), Calcutta, offered opportunities to the students to pursue such studies.

Sir Asutosh Mookerjee, the apostle of learning, introduced post-graduate studies in the University of Calcutta. He perceived that without a thorough knowledge of ancient Indian history no advanced learning can be complete. In his address of the Calcutta University's Convocation of 1911, he observed — "I take the term history in its widest sense as inclusive not only of political history and history of external relations, but also history of culture, of literature, of philosophy, of arts and of sciences. That Indian history in this sense has a special claim on Indian learned institutions can hardly be contested." Sub-

* [Adapted from the Department's *Seventy-fifth Anniversary Celebration Inaugural Ceremony Souvenir*, edited by Samaresh Bandyopadhyay. Cf. also the *Prācyavidyā-taraṅgiṇī* (Golden Jubilee Volume of the Department of Ancient Indian History and Culture, edited by D.C. Sircar, University of Calcutta, 1969, pp. I-14, the reports on the activities of the Department published in the *Journal of Ancient Indian History*, Vols. XI-XIII and XV (*Dīneśa-Vandanā*) and also in the *Ācārya - Vandanā : D.R. Bhandarkar Birth Centenary Volume*, edited by Samaresh Bandyopadhyay, University of Calcutta, 1984. — S.B.]

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sequently, when arrangements for the post-graduate teaching of history was made in the year 1912, Sir Asutosh also promoted researches on different aspects of ancient Indian history with the help of the donation from Maharaja Manindrachandra Nandy of Cossimbazar.

In 1917, post-graduate studies of the University were placed under two councils, one for arts and the other for science subjects. Post-graduate teaching then became concentrated in the University and the number of teachers were further increased in order to deal with the different branches of history adequately. The year 1918 saw the introduction of the post-graduate study for the M.A. degree in Ancient Indian History and Culture*. As a non-collegiate candidate Jyotishchandra Ghatak passed the M.A. examination in A.I.H.C. in 1919, and the first batch of regular students of A.I.H.C. appearing in the M.A. examination of 1920 included Prabodhchandra Bagchi, Tarakchandra Das, Nanigopal Majumdar, Hemchandra Ray, etc. In 1932, A.I.H.C. was placed under a separate Board of Study, although many lecturers in A.I.H.C. were appointed before that year.

TEACHING ARRANGEMENTS

It must be mentioned here that the arrangements of the University of Calcutta for teaching the subject of A.I.H.C. is elaborate, the present syllabus of A.I.H.C. comprising 8 papers, of which the first four are compulsory. The other four papers categorise the optional groups. Paper I deals with the Civilisation of the Vedic and Epic Literature (along with Pre-historic and Protohistoric Cultures). Paper II deals with the Political History of India from c. 550 B.C. to c. 600 A.D. Paper III deals with the Political History of India from c. 600 A.D. to the Muslim Conquest and Paper IV with the Historical Geography of Ancient India. Among the optional groups are — Group IA dealing with Epigraphy and Palaeography (Papers V-VI) and Numismatics (Papers VII-VIII); Group IB with Sculpture and Painting (Paper V), Iconography (Paper VI), Comparative History of Art (Paper VII) and Ancient Architecture (Paper VIII); Group II with the Social Life (Paper V), Economic Life (Paper VI), Administration (Paper VII) and Ethnology (Paper VIII); and Group III with the Vedic Religion (Paper V), Religion as gleaned from Epics and Purāṇas (Paper VI), Buddhism (Paper VIII) and Jainism (Paper VIII). The students have to opt for any one group. Initially there were two other groups — Group IV dealing with Indian Astronomy and Mathematics and Group V with Anthropology, teaching of which was

* [Henceforth A.I.H.C. — S.B.]

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discontinued after some years. Often Private candidates, however, offer Group V, although for many years there has been a separate Department of Anthropology for post-graduate studies.

STUDENTS

In 1951, the Government Sanskrit College started a separate Department for the study of Ancient Indian and World History at the B.A. (Hons. and Pass) level. Students with Honours of this category now join M.A. in A.I.H.C., besides students with Honours in History, Sanskrit, Pali, Political Science or Geography. Now every year 100 students are admitted into the First Year Class.

CARMICHAEL PROFESSORS

In 1912, the chair of the Carmichael Professor (named after Baron Carmichael) was created. Its first occupant was the great German Sanskritist, Georg Thibaut (1884-1914), who was famous for his studies in the *Pañcasiddhāntikā* and the *Śulba-Sūtras*.

Devadatta Ramkrishna Bhandarkar[1] (1875-1950), son of the great Sanskritist Sir Ramkrishna Gopal Bhandarkar, already making a name as an officer of the Archaeological Survey of India, as Joint-editor of the *Indian Antiquary* and also as the author of a large number of scholarly reports on explorations and excavations and of numerous learned papers on epigraphy, numismatics, ethnography, etc. was pursuaded by Sir Asutosh to give up his prospects in the Archaeological Survey of India and join the University of Calcutta as Carmichael Professor of A.I.H.C. in July 1917. It was he who prepared the syllabus for the M.A. Examination in A.I.H.C. for the University of Calcutta and the same syllabus later on served as a model for many universities. It was due to Prof. Bhandarkar's interest in the young men and his three series of illuminating Carmichael lectures on (1) 'Ancient Indian History, B.C. 650 to 325' (1918), (2) 'Ancient Indian Numismatics' (1921) and (3) 'Aśoka' (1923), all published by the University of Calcutta, that on May 11, 1929, the Senate of the University of Calcutta resolved that the Carmichael Professor would undertake regular teaching work in the post-graduate classes. Prof. Bhandarkar was, however, already conferred with the Honorary Degree of Ph.D. in 1921, Sir Asutosh describing him "as the path-finder in trackless regions of the boundless field of Indian antiquarian research" enjoying 'un-

1 [See *Ācārya-Vandanā* (D.R. Bhandarkar Birth Centenary Volume) edited by Samaresh Bandyopadhyay, University of Calcutta, 1984, Part I, pp.1-124, for details on D.R. Bhandarkar. — S.B.]

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questioned rank as an inspiring teacher" and "his colleagues rejoice to find in him, not a chip of the old block, but the old block itself". After his retirement in 1936, the master-historian Hemchandra Raychaudhuri (1892-1957), the author of an unavoidable work to any student of Indian History the *Political History of Ancient India from the Accession of Parīkṣit to the Extinction of the Gupta dynasty*, no less than six editions of which were published between 1923 and 1953, *Materials for the Study of the Early History of the Vaiṣṇava Sect* (1920, 1936) *and Studies in Indian Antiquities* (1932, 1958), all published by the University of Calcutta, ornamented the chair of Carmichael Professor from 1936 to June 1952. The next to occupy the chair was Jitendranath Banerjea[1] famous for his work *Studies in the Development of Hindu Iconography*, published by the University of Calcutta, who joined in July 1952, and served the Department till August, 1959. The next to adorn the chair of Carmichael Professor was Dr. Dineschandra Sircar (1907-1985)[2], who left the post of Government Epigraphist for India in the Archaeological Survey and joined the said post of the University in 1961. Prof. Sircar has to his credit works on almost all aspects of ancient Indian history and the University of Calcutta has published *his Select Inscriptions bearing on Indian History and Civilisation from the Sixth Century B.C. to the Sixth Century A.D., Volume I* (1942, 1965). His name is considered an indispensible one in the field of study and research in ancient Indian history and culture. He used to be regarded even during his life-time as "one of our most indefatigable workers in the field of early Indian antiquarian and historical research". At present Dr. Bratindranath Mukherjee[3], an expert in Indian history of the early centuries of the Christian era, is

1 [See for details on J.N. Banerjea, *J.N. Banerjea Volume*, The Alumni Association, Department of Ancient Indian History and Culture, University of Calcutta, 1960, pp.xiii-xiv. Cf. also *Prācyavidyātaraṅgiṇī*, ed. D.C. Sircar, University of Calcutta, 1969, pp.316-319, for a 'Biographical Sketch' of him by Prof. D.C. Sircar. — S.B.]

2 [See *Dineśa-Vandanā* (D.C. Sircar Commemoration Volume), edited by Samaresh Bandyopadhyay, University of Calcutta, 1986, pp.xiii-xxii for the "Biographical Data" of Prof. Sircar and D.C. Sircar's *Studies in the Yugapurāṇa and Other Texts* (Delhi? 1974), *Śrī Dinesacandrikā (sic) : D.C. Sircar Felicitation Volume*, edited by B.N. Mukherjee and others, Delhi, 1983, pp.9-63, for a list of the published writings of D.C. Sircar and *Śraddhāñjali : Studies in Ancient Indian History in memory of D.C. Sircar*, edited by P.K. Bhattacharyya and others (1988). — S.B.]

3 [For his biographical data, see below, pp.149-151, and also *Prācī-Prabhā*, ed. R.C. Sharma and others (1989). Prof. Mukherjee was elected Honorary Fellow of the Asiatic Society, Calcutta, and awarded the Cakravikrama Medal by the Numismatic Society of India, Varanasi, in 1997 when the present volume was in the final stage of printing. — S.B.]

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the Carmichael Professor. Prof. Mukherjee has already added much to the fame of the Department being elected Honorary Fellow of the Royal Asiatic Society of Great Britain and Ireland and decorated with the award of *Padmaśrī* by the Government of India.

BAGESHWARI PROFESSORS

Sir Asutosh firmly believed that Ancient Indian history and culture must be studied in letter and spirit. His conviction was "no University can be truly national unless it blends its activities with the best traditions and noblest aspirations of the people. The genius of India has manifested itself in diverse directions; but nowhere are the characteristics of that genius more pre-eminent than in the field of Fine Arts, in the field of Indian Painting and Indian Sculpture .... We shall be the first amongst the universities of India to take a new step, and the time cannot be far distant when every Indian University will follow our example and establish a chair of Indian Fine Arts". Thus he gave special emphasis in the study of and research on fine arts, painting and sculpture. He utilised the handsome donation of the Khaira Raj and, in 1921, set up the Rani Bageshwari (*Vāgīśvarī*) Professorship of Indian Art. Later, this post was justly attached to the Department of A.I.H.C. The specific duty of this chair was to enhance, encourage and explore all possible avenues to upgrade the scope of real learning among young Indians.

Abanindranath Tagore (1871-1951)[1], "who came with the message of ancient Indian art which found a new expression through his lines and colours as well as his subjects" and whose "position in Indian art is as great as that of Rabindranath Tagore in literature", was offered the chair of Bageshwari Profe-ssor in 1921 and he was reappointed for three years from October 1926 to September, 1929. With the publication of his *Vāgīśvarī Silpaprabandhāvalī* and *The Six Limbs of Indian Painting*, the study of ancient Indian art received a great momentum. What he did for the revival of Indian art has become a part of the cultural history of India. After him, Shahid Suhrawardy (1890-1965), famous for his brilliant observations on many facets of Eastern art and cultures, was the next Bageshwari Professor from 1932 to April 1943. His *Prefaces* was published by the University in 1938. After Suhrawardy, Ordhendra Coomar Ganguly (1881-1974) was the Bageshwari Professor from

1 [See *Prācyavidyātaraṅgiṇī*, pp.244-248, for a biographical sketch of him by former National Professor Sunitikumar Chatterjee. — S.B.]

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1st August, 1943 to 31st May, 1944. Dr. Niharranjan Ray[1] (1904-1983) adorned this chair after him from 30th June, 1946 to June, 1965. Prof. Ray who then became the Director of the Institute of Advanced Study, Rashtrapati Nivas, Simla, was made the Emeritus Professor of the University of Calcutta and was decorated with the award of *Padmabhūṣan* in 1969 by the Government of India. After Dr. Ray the post remained vacant for long and in 1975 Dr. Ḳalyankumar Ganguli[2] (born 1912), well known for his sympathy for the students, became the next Bageshwari Professor and he retired in 1978. The post then remained vacant for long and Dr. Kalyankumar Dasgupta[3], a former Vice-Chancellor of the Kalyani University and a Professor of the Department since April 25, 1984, became the Bageshwari Professor on 21-09-1993.

OTHER TEACHERS

Besides the Professors, there were many Lecturers, who taught various subjects to the students of the Department. Special mention may be made of Dr. Stella Kramrisch (1895-1993)[4] who later became a Professor, Kalidas Nag (1891-1966)[5], Radhagovinda Basak (1885-1982)[6] etc. Even distinguished scholars like Rameshchandra Majumdar (1889-1980)[7], Upendranath Ghoshal (1886-1969)[8], Narendranath Law (1887-1965)[9], Benimadhab Barua (1888-

1 [See for his biographical data, *ibid.*, pp.353-358, *History and Society*, edited by Debiprasad Chattopadhyay (1976) and also for an obituary note on him, *Journal of Ancient Indian History*, Vol. XIII, 1983, pp.333-338. — S.B.]

2 [See below, pp.125-130, for his reminiscences and biographical data. He died on 06-11-1997, as noted below (p.9, footnote 10). — S.B.]

3 [See below, pp.155-156, for his biographical data. Dr. Dasgupta died on 26-10-1996 when the press-copy of this volume was being made ready. — S.B.]

4 [See *Prācyavidyātaraṅgiṇī*, pp.320-322 for a biographical sketch on her. — S.B.]

5 [See *ibid.*, pp.297-300 for a biographical sketch on him. — S.B.]

6 [See *ibid.*, pp.268-273 for his reminiscences and biographical sketch. For an obituary note on him, see *Journal of Ancient Indian History*, Vol. XIV, 1984, pp.318-322. — S.B.]

7 [See *Prācyavidyātaraṅgiṇī*, pp.281-289 for his reminiscences and biographical sketch and also *Journal of Ancient Indian History*, Vol. XIII, 1980, pp.325-330 for an obituary note on him. — S.B.]

8 [See *Prācyavidyātaraṅgiṇī*, pp.274-275 for a biographical sketch on him. — S.B.]

9 [See *ibid*, pp.279-280 for a biographical sketch on him. — S.B.]

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1948)[1], N. P. Chakravarti (1893-1956)[2], Nalinaksha Dutta (1894-1973)[3] taught the students of the Department. However, Rameshchandra Majumdar left the Calcutta University in 1921, to join as Professor of the University of Dacca and later became the Vice-Chancellor there.

STUDENT-TEACHERS

Many distinguished past students became whole-time teachers in the Department. Leaving aside Niharranjan Ray and D.C. Sircar, mention may be made of Hemchandra Ray (1896-1964)[4], Nanigopal Majumdar (1897-1938)[5], Prabodhchandra Bagchi (1898-1956)[6], who later became Vice-Chancellor of the Visva-Bharati (Santiniketan), Tarakchandra Das (1898-1964)[7], Benoychandra Sen (1899-1981)[8], Sarasikumar Saraswati (1906-1980)[9], Kalyankumar Ganguli (born 1912)[10], Sudhirranjan Das (born 1916)[11], Amarendranath Lahiri (1918-1995)[12], Sisirkumar Mitra (1919-1984)[13], etc. At present all teachers of the Department excepting two, Dr. Sm. Juthika Maitra and Dr. Sm. Rama Chatterjee, are its past students.

PRESENT TEACHERS

The present teachers[14] of the Department, besides Dr. Bratindranath Mukherjee (Carmichael Professor), are Dr. Samaresh Bandyopadhyay (Professor),

1 [See *ibid*., pp.290-291 for a biographical sketch on him. — S.B.]

2 [See *ibid*., pp.307-309 for a biographical sketch on him. — S.B.]

3 [See *ibid*., pp.310-312 for a biographical sketch on him. — S.B.]

4 [See *ibid*., pp.327-330 for a biographical sketch on him. — S.B.]

5 [See *ibid*., pp.331-336 for a biographical sketch on him. — S.B.]

6 [See *ibid*., pp.337-342 for a biographical sketch on him. — S.B.]

7 [See *ibid*., pp.343-345 for a biographical sketch on him. — S.B.]

8 [See *ibid*., pp.346-347 for a biographical sketch on him. For an obituary note on him, see *Journal of Ancient Indian History*, Vol. XIII, 1983, pp.331-333. — S.B.]

9 [See for a biographical sketch on him *Prācyavidyātaraṅgiṇī*, pp.360-362. — S.B.]

10 [See below, pp.125-130, for his reminiscences and biographical data. When this volume was in the final stage of printing Prof. Ganguli died on 06-11-1997. — S.B.]

11 [See below, pp.131-132, for his biographical data. Prof. Das died on 28-09-1996 when the press copy of this volume was being made ready for the press. — S.B.]

12 [See *Prācyavidyātaraṅgiṇī*, pp.377-382 for his reminiscences, and below, pp.133-134 for his biographical data — S.B.]

13 [See *ibid*, pp.383-388 for his reminiscences and below, pp.135-136, for his biographical data. — S.B.]

14 [See below, pp.112-115 and 144-181, for biographical data of most of them. — S.B.]

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Dr. Sureschandra Bhattacharyya (Professor), Dr. Dipakranjan Das (Reader), Dr. Asimkumar Chattopadhyay (Reader), Dr. Asokkumar Bhattacharyya (Reader), Dr. Sm. Kshanika Saha (Reader), Dr. Narendranath Bhattacharyya (Reader), Dr. Sm. Juthika Maitra (Reader), Dr. Amitabha Bhattacharyya (Reader and Head of the Department), Dr. Ranabir Chakrabarti (Reader), Dr. Subid Chattopadhyay (Reader), Sri Bijanbihari De (Reader), Dr. Sm. Rama Chatterjee (Research Associate), and Dr. Sm. Mamata Chaudhuri (Guest Lecturer). Dr. Anilchandra Pal and Dr. Mallar Mitra, Professor and Lecturer respectively in the Department of Archaeology, also teach in the Department.

TEACHERS' ACHIEVEMENTS

Scope is very little here to give an account of the national and international seminars in India and outside attended and chaired by the past and some of the present teachers of the Department and of the honour conferred on many of them by different learned institutions of India and foreign countries.

TALENTED STUDENTS IN DIFFERENT SPHERES

Just as some of the past students of the Department of A.I.H.C. have joined their *alma mater* as teachers and continued various research works successfully, to add further feathers in their cap of honour, many others have shown diverse talents and gloriously dominated whichever path they trod. Some have become eminent professors in other Indian and foreign universities or have made their mark in their respective field of activity, Prof. Kamaleswar Bhattacharyya (born 1928)[1], Director of Researches, National Centre for Scientific Research, Paris, France, Prof. Kalyankumar Sarkar (born 1932)[2], Emeritus Professor of Oriental Studies, University of Windsor, Canada, Dr. Sm. Debala Mitra (born 1925)[3], who adorned the post of Director General, Archaeological Survey of India, and Dr. Pratapaditya Pal (born 1935)[4], Senior Curator of Indian and South-east Asian Art at the Los Angeles County Museum of Art, deserving a mention here. Both the bar and the bench have been occupied by some like Binayaknath Banerjee (1906-1976)[5], Judge, from 1957 to 1968 of the Calcutta High Court. Some are famous industrialists, while some others are on top in

1 [See below, pp.216-217, for his reminiscences and biographical data. — S.B.]

2 [See below, pp.218-219, for his reminiscences and biographical data. — S.B.]

3 [See below, pp.205-207, for her biographical data. — S.B.]

4 [See below, pp.234-236, for his reminiscences and biographical data. — S.B.]

5 [See for his reminiscences and biographical data, *Prācyavidyātaraṅgiṇī*, pp.418-421. Cf. also The *Calcutta Law Journal*, Part V, Vol. II, 5th Sept. 1976, for the speech of the

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politics. Dr. Pratapchandra Chunder (born 1919)[1], a Minister of Government of West Bengal in 1968 and Education Minister of India from 1977 to 1979, Sri Charumihir Sarkar (born 1927)[2], a Minister of Government of West Bengal in 1967 and 1969 and Sri Prasantakumar Sur (born 1925)[3], a Minister of Government of West Bengal from 1977 to 1995, are all past students of this Department. The A.I.H.C. luminaries forming such a galaxy vouch for the perfect system of education followed by this Department.

ASUTOSH MUSEUM

As an integral and complimentary part of this system, the Asutosh Museum of Indian Art, started in 1937 when Dr. Syamaprasad Mookerjee, son of Sir Asutosh, was the Vice-Chancellor of the University, also strided forward to satiate the inquisitive scholars of ancient Indian coins, art and architecture. Its various collections are precious to the disciples of learning. Untiring efforts put up first by Debaprasad Ghosh (1903-1993) and later on by Professor Kalyankumar Ganguli, both of whom were students of the Department of A.I.H.C., in giving the Museum its present shape deserve a mention here. The present Curator of the Museum Dr. Niranjan Goswami was also a student (1960-1962) of the same Department.

RESEARCH FACILITIES AND PUBLICATIONS

The Department of A.I.H.C. introduced fellowships and scholarships for advanced studies. The Mrinalini Gold Medal is awarded for the best theses on the subject. The University of Calcutta, as desired by Sir Asutosh, started publishing research works of teachers. All these works, during the last seven decades, further enriching the knowledge of ancient Indian history and culture, are most profitably used by students of the subject all over the world. Most other universities also follow this trend of the University of Calcutta.

SPECIAL LECTURES

To give the advanced students of the subject an opportunity to come in contact with great scholars in the various fields, to stimulate their constructive

then Hon'ble Chief Justice, Calcutta High Court, Sri Sankarprasad Mitra at a full court reference held on 18-08-1976 on the passing away of Sri Banerjee. — S.B.]

1 [See *Prācyavidyātaraṅgiṇi*, pp. 447-449, for his reminiscences and below, pp.190-191, for his biographical data. — S.B.]

2 [See below, pp.208-212, for his reminiscences and biographical data. — S.B.]

3 [See below, pp.100-101, for his reminiscences and pp.198-199, for his biographical data. — S.B.]

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imagination and also to create in them a spirit of inquiry and research, the University started as early as 1907 the practice of inviting scholars to deliver lectures. Georg Thibaut delivered lectures on 'Astronomies of the Ancient Oriental Nations', Yamakami on 'Ancient India as Depicted in the Writings of Chinese Pilgrims', H. Oldenberg on 'Oriental Studies and Methods of Investigation', Sylvain Lévi on 'Ancient India', M. Winternitz on 'Problems in the History of Sanskrit Literature', J.Ph. Vogel on 'The Hindu Monuments of Java', F.W. Thomas on 'Indian Culture and its Influence Abroad', and R.E. Mortimer Wheeler, the Adhar Chandra Mookerjee Lectures for 1944, on 'Archaeology in India'.[1]

CENTRE OF ADVANCED STUDY

The outstanding contribution made by the Department in different ways led it to be invited by the University Grants Commission for developing it into an institute of advanced study and research and the Centre of Advanced Study in Ancient Indian History and Culture started functioning from 1st August, 1964. Since that time the Department is organising every year Inter-University Seminars[2] on different aspects of early Indian history and culture in which papers are presented not only by distinguished scholars from different parts of India and foreign countries representing respectively their state or universities but also by scholars from different spheres of life. The proceedings of all the seminars held so long as Prof. D.C. Sircar was the Director of the Department's Centre of Advanced Study used to come out regularly. Some Series of Lectures[3] and a large number of Special Lectures[4] have also been organised at the Department's Centre of Advanced Study, the Monthly Seminars[5] of which continuing for quite a long time formed a unique feature of the Department's scholarly activity.

JOURNAL OF ANCIENT INDIAN HISTORY

The Journal of Ancient Indian History[6], started in 1968 and with an international circulation, is another great achievement. The scholars get an opportunity to vent their thoughts and exchange their views through this journal of

1 [For lectures delivered afterwards, see below, pp.73-78. — S.B.]

2 [See below, pp.41-60. — S.B.]

3 [See below, p.73. — S.B.]

4 [See below, pp.73-78. — S.B.]

5 [See below, pp.61-72. — S.B.]

6 [See below, pp.25-40. — S.B.]

PLATE I

C.U.A.I.H.C. 1948-1949



Left to Right

Sitting : Dr. B.C. Sen, D.P. Ghosh, Dr. U.N. Ghoshal, S.K. Saraswati, Dr. J.N.Banerjea, Dr. D.C. Sircar, Prof. H.C. Raychaudhuri, Prof. Louis Renou, M. Journot, N.N. Dasgupta, Dr. S. Chatterji, Dr. G.C. Raychaudhuri, D. Mukherji and Prof. Benoy Sarkar.

Standing :

1st Row : K. Mitra, H. Sarkar, A. Ghosh, M. Mitra, Bela Chakravarti, Gita Ghosh, Anima De Sarkar, Anjali Biswas, Tapati Roy, Renu Banerji, Pushpa Neogi, Mira Basu, A. Datta, P. Basu, N. Roy, A. Roy, S. Maiti, Prof. N.R. Roy and R. Basu.

2nd Row : A. Majumdar, N. Bhattacharyya, D. Biswas, D. Chakravarty, B. Adhikari, A. Ghosh, P. Talukdar, S. Chakravarti, S. Mukherji, S. Datta, N. Ghatak, K. Ghosh and S. Roy.

3rd Row : C. Dasgupta, A. Bhattacharyya, N. Bera, S. Maiti, S. Pradhan, R. Ghoshal, N. Roy, B. Basu, S. Mukherji, J. Banerji, B. Chakravarti and K. Mahanti.

4th Row : A. Datta, P. Mustafi, J. Ghosh, R. Ganguli, M. Sinha, C. Sarkar, K. Chakravarti, H. Chaudhuri, H. Jha, S. Ghosh, A. Banerji, U. Thakur and R. Tewari.

(By courtesy of Dr. Arabinda Bhattacharyya)

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PLATE II

D. R. BHANDARKAR BIRTH CENTENARY CELEBRATION









Top Left : Professor C. D. Chatterjee delivers the Chief Guest's Address at the D. R. Bhandarkar Birth Centenary Celebration function (19.11.1975) of the A. I. H. C. Department, University of Calcutta. **Sitting (Left to Right)** : Professor K. K. Ganguli and Sm. Nalini Joshi, President of the Maharashtra Mandal, Calcutta. **Standing (behind)**—Dr. Samaresh Bandyopadhyay.

Top Right : Dr. Samaresh Bandyopadhyay hands over to Dr. S. K. Mukherjee (Vice-Chancellor, University of Calcutta) the cheques collected for the creation of the post 'D. R. Bhandarkar Professor of Ancient Indian History and Culture' at the D.R.Bhandarkar Birth Centenary Celebration Closing Ceremony (22.2.1977) of the A. I. H. C. Department, University of Calcutta.

Bottom Left : Reception of the Prime Minister of India Sm. Indira Gandhi on her arrival at the Council Chamber, Rajbhavan, Calcutta, for Ceremonial Release on 11-01-1984 of the *Ācārya-Vandanā (D.R.Bhandarkar Birth Centenary Volume).*
Standing (Left to Right) : Prof. S.K.Bhattacharyya (Vice-Chancellor, University of Calcutta), Sm. Divekar and Sri J.V. Divekar (President, The Maharashtra Niwas Trust), Dr. S.C.Banerjee (Secretary, Colleges of Arts and Commerce, University of Calcutta) and Dr. Samaresh Bandyopadhyay (Editor, *Ācārya-Vandanā (D.R.Bhandarkar Birth Centenary Volume).*

Bottom Right : The Prime Minister of India Sm. Indira Gandhi receives from the Vice-Chancellor, University of Calcutta, Prof. S.K. Bhattacharyya, the first copy of the *Ācārya-Vandanā (D.R.Bhandarkar Birth Centenary Volume)* for its Ceremonial Release on 11-01-1984 and Presentation by her to the Editor of the Volume Dr. Samaresh Bandyopadhyay.
Standing to Prof. S.K. Bhattacharyya's left : Sri J.V. Divekar (President, The Maharashtra Niwas Trust).

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which Volumes I to XV and XVII and XVIII have come out till 1995. Some of the volumes have been dedicated to the past teachers of the Department. The Volume XV entitled *Dineśa-Vandanā* (D.C. Sircar Commemoration Volume), edited by Prof. Samaresh Bandyopadhyay, was released ceremoniously on 04-05-1988 at Rajbhavan by the then Governor of West Bengal Prof. S. Nurul Hasan. Dr. Bhaskarananda Raychaudhuri, the then Vice-Chancellor of the University of Calcutta, presided[1] over the function.

SOME IMPORTANT ACTIVITIES

The Department celebrated in a befitting manner its Golden Jubilee[2] in 1969 and on that occasion the Golden Jubilee Volume entitled *Prācyavidyātaraṅgiṇī*, edited by Dr. D.C. Sircar, the then Carmichael Professor and Head of the Department and Director, Centre of Advanced Study in Ancient Indian History and Culture, was published. The volume has received high praise from the world of scholars.

The birth centenary of Prof. D.R. Bhandarkar, the first Indian Carmichael Professor of Ancient Indian History and Culture, was celebrated[3] with due eclat in different parts of India including the Department of A.I.H.C. Both the inaugural ceremony held on 19-11-1975 and the concluding ceremony held on 22-02-1977 of the celebration organised by the Department was attended not only by the then Vice-Chancellor and Pro-Vice-Chancellor of the University of Calcutta but also by many Indologists from all over the world. On this occasion two oil portaits of the late Professor Bhandarkar were presented to the University for the College Street Campus Teachers' Room and the Department's Seminar Room and an encyclopaedic volume entitled *Ācārya-Vandanā*, a centenary tribute to the great savant, edited by Prof. Samaresh Bandyopadhyay, who since 1994 has been nominated the Honorary Director General of the International Institute of Indology bringing further glory to the Department, was published by the University of Calcutta. This was released by the then Prime Minister of India Sm. Indira Gandhi on 11-01-1984 at a function presided over by the then Vice-Chancellor Prof. Santoshkumar Bhattacharyya at Rajbhavan, Calcutta. This was, however, the first occasion to get involved the Prime Minister of India not only in the history of the Department but also in

1 [For his address delivered at the function, see p.24, below. — S.B.]

2 [See below, pp.79-85. — S.B.]

3 See *Ācārya-Vandanā* (D.R. Bhandarkar Birth Centenary Volume) edited by Samaresh Bandyopadhyay, University of Calcutta, 1984, Part I, pp.111-117, for the 'Report' on the celebrations.

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that of the University of Calcutta. The volume has been received very well by the world of scholars, but the pledge to create a post of Professor in the name of Professor D.R. Bhandarkar still remains unfulfilled, though a handsome amount raised for the purpose is lying with the University.

Another important achievement of the Department was the reorganisation in 1976 of the Centre of Advanced Study in Ancient Indian History and Culture. It developed into an active forum of fruitful researches on various aspects of the subject, the Government of West Bengal and our University providing financial assistance in the form of maintenance grant as well as research grants. This acted as a further boost towards development in studies in ancient Indian history and culture.

The release on 30-03-1981 by the then Vice-Chancellor of the University of Calcutta Prof. R.K.Poddar of the book entitled *Ananda Coomaraswamy : A Centenary Volume* incorporating papers presented at a seminar on life and works of Coomaraswamy and edited by Dr.K.K.Dasgupta was also a memorable incident. Sri Sambhu Ghosh, the then Minister of Higher Education, Government of West Bengal, was present as the Chief Guest.

At a function on 22-03-1984, presided over by the then Vice-Chancellor Prof. Santoshkumar Bhattacharyya, Sm. Sumitra Chaudhuri, a daughter of the late Prof. Rameshchandra Majumdar, presented a part of her father's collection of books, journals and reprint-copies of many articles of the late Prof. Majumdar. At the same function an oil portrait of Prof. D.C. Sircar was presented for the Department's Seminar Room by the Aśoka Maurya and Pallava Historical Trust of Pondicherry.

In 1986, when Prof. Samaresh Bandyopadhyay was the Head of the Department, a seminar on 'Study of Ancient Indian History and Culture — Progress and Prospects' was organised and the said seminar was inaugurated on 19-03-86, for the first time in the history of seminars organised by the Department, by the then Governor of West Bengal, Sri Umashankar Dikshit. In his speech, Sri Dikshit laid great emphasis on the need for the popularisation of the study of ancient Indian history and culture. Prof. Santoshkumar Bhattacharyya, the then Vice-Chancellor of the University of Calcutta, presided over the Inaugural Session of the seminar in which a former student of the Department and the then Minister for Local and Urban Development, Government of West Bengal, Sri Prasantakumar Sur was the Chief Guest. In the Penultimate Session (on 21-03-1986) of the seminar a resolution was passed to take appropriate steps to remove the regulation in the University barring the

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M.A. degree holders in A.I.H.C. to teach B.A. (Pass) and B.A. (Honours) students in history. It is heartening that the resolution has become effective now.

At the Inaugural Session on 21-01-1987 of the two-days 'Inter-University Seminar on Eras in Eastern India' some valuable books from the collection of the late Prof. Hemchandra Raychaudhuri was presented to the Department, at the request of the then Head of the Department Prof. Samaresh Bandyopadhyay, by the late Professor Raychaudhuri's brother and a former teacher of the Department Dr. Golapchandra Raychaudhuri, the Guest of Honour of the seminar. The books were received on behalf of the Department by the Inaugurator of the seminar and the then Vice-Chancellor, University of Calcutta, Prof. Santoshkumar Bhattacharyya. The birth centenary of Prof. Hemchandra Raychaudhuri was observed on 08-04-1992 in the Department.

The Inaugural Ceremony[1] of the 75th Anniversary Celebration of the Department was organised on 06-05-1995 and 07-05-1995 at the Asutosh Centenary Hall of the Indian Museum. Inaugurated by the Governor of West Bengal and the Chancellor of the University of Calcutta, Sri K.V.Raghunatha Reddy, the Ceremony was attended as the President by the Vice-Chancellor Prof. Rathindranarayan Basu, as Guests of Honour by the Pro-Vice-Chancellor (Academic Affairs) Prof. P. Ray, Pro-Vice-Chancellor (Business Affairs and Finance) Dr. Sm. K. Bhattacharyya, a former Pro-Vice-Chancellor (Academic Affairs), Prof. Sm. Bharati Ray and a large number of past teachers and students of the Department, very distinguished of some of whom were accorded reception. Sri Prasantakumar Sur, a past student of the Department and the then Minister of Health and Family Welfare of the Government of West Bengal, was the Chief Guest at the function and Prof. Dr. Yeraslov Vassilkov of the St. Petersburg University, Russia, was the Special Guest. On the second day, Dr. Arabinda Bhattacharyya was the President and Dr. Balaichand Paul* was the Chief Guest. Both Dr. Bhattacharyya and Dr. Paul are former students of the Department. The past and present students of the Department organised cultural programmes on both the days.

1 [For details of the Ceremony, see pp.87-107 below.] — S.B.]

* [As noted below (p.88, footnote 2 and p.195, footnote **), Dr. Paul breathed his last on 29-12-1996 when the press-copy of this volume was being made ready. — S.B.]

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THE DEPARTMENT AND THE RETIRED VICE-CHANCELLORS



SUSHILKUMAR MUKHOPADHYAY

MANY THANKS for the kind invitation. Since I shall be out of station on the days of the 75th Anniversary Celebration Inaugural Ceremony of your Department, it will, however, not be possible for me to be physically present, but my mind will very much be with you all on this historic occasion of the Department of Ancient Indian History and Culture of the University of Calcutta.

Enjoying the fostering care of a large number of great savants starting from Prof. D.R.Bhandarkar, the Department has emerged as a pioneering centre of post-graduate teaching and research in the subject and has been constantly bringing glory not only to the University but also to our country. In fact, infusing in successive generation of teachers and students the spirit of research of very high standard, it has established a tradition of scholarship that not only stands unique but also led the University Grants Commission to select it, even before it completed 50 years of its existence, for functioning as the Centre of Advanced Study in Ancient Indian History and Culture, the first of its kind in any subject of arts.

• Starting from the time of the doyen of educationists Sir Asutosh Mookerjee, founder of the Department, the authorities of the University of Calcutta have always quite justifiably felt proud not only at the great contribution made by the Department in many ways but also to be associated with its various

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activities. During my tenure of Vice-Chancellorship (1976-1978) of the University of Calcutta, I had the privilege of being involved in some of its important activities including the memorable occasion of the D. R. Bhandarkar Birth Centenary Celebration, the Closing Ceremony of which held on 22-02-1977 was presided over by my humble self, and also the seminar on 'Pāla-Sena Art' which was inaugurated by me on 13-03-1978. The programmes undertaken for the D.R. Bhandarkar Birth Centenary Celebration included the publication of a volume worthy of the name of the late Prof. Bhandarkar and a separate fund entitled 'D.R. Bhandarkar Birth Centenary Volume Fund' with donations collected by the students of the Department and a matching grant from the University was opened with the University in order to facilitate the publication of the said volume and, after the publication of the same, the publication of the collected works of Prof. Bhandarkar. The volume, creditably edited by an eminent scholar Dr. Samaresh Bandyopadhyay, now a Professor in the Department and Honorary Director General of the International Institute of Indology, has been received very well in the scholarly world, the great Indologist Sir Harold Bailey justly considering the same as 'one of the best Indological publications of this century and the best of the type'. The Ceremonial Release at Rajbhavan of the said volume by the then Prime Minister of India, Sm. Indira Gandhi, in 1984 for the first time got involvement of the Prime Minister of the country in any function of the University.

A separate fund called 'D.R.Bhandarkar Professorship Fund' was also opened with the University when within a short time donation of an amount of more than one lakh of rupees was received in response to an appeal of Prof. S.N. Sen, my esteemed predecessor in the post of Vice-Chancellor, University of Calcutta. The University Grants Commission was then written to by me stressing upon the need for creating the said post of Professor and requesting for a matching grant needed for the purpose. The then Chairman of the University Grants Comission Prof. S. Chandra in his reply graciously suggested that it might be better for the Calcutta University to approach the U.G.C. and make out a separate case for the institution of the said post of Professor and that the fund raised be utilised to endow a series of lectures or to institute a research fellowship. The Calcutta University Council at its meeting held on 27-04-1978 considered Prof. Chandra's letter and the proposal to institute the said post of Professor and unanimously resolved that the said Professorship be instituted and the needful in the matter be done early by the University. What has happened afterwards is not known and the creation of even only one post

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of Professor in the seventy-five years' history of such an illustrious Department remains a far cry. The Seventy-fifth Anniversary of the Department will surely be best celebrated if at the initiative of the University authorities the Department gets its due, in recognition of its magnificent contribution in revealing our own history.

I wish the celebration a grand success and eagerly look forward to see at least something of permanent value done on this solemn occasion to inspire the posterity.

Once again I express my regret for missing the function.

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RAMENDRAKUMAR PODDAR

THANK YOU VERY MUCH for inviting me to attend the Inaugural Ceremony of the Seventy-fifth Anniversary Celebration of the Department of Ancient Indian History and Culture of the University of Calcutta. As it will not be possible for me to attend this august ceremony, kindly convey to the participants my best wishes for the success of your programmes.

The Department has always been in the forefront in teaching and research of the past history of our great country. It was recognised in 1964 as a Centre of Advanced Study in the subject by the University Grants Commission. My association with it has been a treasure in my memory and is worthy of recounting.

During my tenures (1978-1983) as the Pro-Vice-Chancellor for Academic Affairs and then as the Vice-Chancellor of the University of Calcutta, the Department organised in March, 1977, a seminar on 'Geographical Factors in Ancient India' and in February, 1978, a seminar on 'Mediaeval Trends in Indian Art'. On 30-03-1981, I also formally released the *Ananda Coomaraswamy : A Centenary Volume*, edited by Dr. Kalyankumar Dasgupta who later on became Vice-Chancellor of the Kalyani University. The volume incorporated substantially the papers presented at two seminars organised in March, 1976, and August, 1977, to pay tribute to the master art-historian Ananda Coomaraswamy. In August, 1982, a two-day 'All India Seminar on Buddhism : Early and Later Phases' was held. Two all-India seminars on 'Foreign Rulers and Foreign Influence on Ancient Indian Life and Culture' and on 'Indian Influence in Countries Outside India' were also organised by the Department in January, 1983.

These are some of the significant academic programmes of the Department with which I was associated, as far as I can remember after more than a decade. Once again I wish the celebrations all success.

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SANTOSHKUMAR BHATTACHARYYA

I REGRET MUCH that, for reasons of health, I can not attend the Inaugural Ceremony of the 75th Anniversary Celebration of the Department of Ancient Indian History and Culture, University of Calcutta.

Seventy-five years of fruitful existence of any institution is indeed a great thing and the Seventy-fifth Anniversary of the Department of Ancient Indian History and Culture, famous for producing a great number of eminent scholars and also for works very well received by the academic world, is certainly worth looking forward to. I am happy to know that efforts are being made to celebrate the occasion in a befitting manner and I recall in this connection some memorable activities of the Department with which I was associated, as the Vice-Chancellor* of the University of Calcutta.

Immediately after assuming charge as the Vice-Chancellor of the University of Calcutta, I was requested to preside over the Ceremonial Release of the D.R. Bhandarkar Birth Centenary Volume, entitled *Ācārya-Vandanā*, ably edited by Dr. Samaresh Bandyopadhyay of the Department of Ancient Indian History and Culture and published by the University of Calcutta. The then Prime Minister of India, Sm. Indira Gandhi, released the said volume on 11-01-1984 at Rajbhavan, Calcutta, before a select gathering. At a later date, I presided also at a reception accorded to the contributors to the said volume at the Maharashtra Niwas, Calcutta, in which the former Education Minister of India and an eminent scientist Dr. Triguna Sen was the Chief Guest.

I remember having presided later at a function held at the Department's prémises, where Sm. Sumitra Chaudhuri, a daughter of the celebrated historian late Prof. Rameshchandra Majumdar who was once a teacher of the

* [Prof. Dr. Bhattacharyya was the Vice-Chancellor of the University of Calcutta from 31-12-1983 to 30-12-1987. — S.B.]

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Department, presented a part of her father's collection of rare books, journals, etc. to the said Department, and an oil portrait of Prof. D.C. Sircar presented for the Department's Seminar Room by the Aśoka Maurya and Pallava Historical Trust of Pondicherry, was received. Further on, I chaired the Inaugural Session of a three-day 'Inter-University Seminar on Study of Ancient Indian History and Culture — Progress and Prospects' organised in March, 1986, by the Department and inaugurated by Sri Umashankar Dikshit, the then Chancellor of our University. That seminar is memorable also for recommending abrogation of the Regulation debarring a person with M.A. degree in Ancient Indian History and Culture or Islamic History and Culture to teach B.A. (Pass) or B.A. (Hons.) in History, which was later on given effect to.

Again, in January, 1987, I had the pleasure to inaugurate the two-day 'Inter-University Seminar on Eras in Eastern India' and to receive, on behalf of the Department, some valuable books from the collection of the late Dr. Hemchandra Raychaudhuri, who once ornamented the post of Carmichael Professor in Ancient Indian History and Culture of the Department, presented by Prof. Raychaudhuri's brother and a former teacher of the Department and a former Registrar of the University of Calcutta Dr. Golapchandra Raychaudhuri.

I regret once again my inability to attend the celebration, the programmes for which will certainly include something of permanent value. I extend my sincere best wishes for a grand success of the celebration.

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BHASKARANANDA RAYCHAUDHURI

I EXTEND MY SINCERE THANKS for the kind invitation at the Inauguration of the 75th Anniversary Celebration of your Department. Unfortunately, I will be out of Calcutta on the 04-05-1995, and I regretfully intimate my inability to participate in the landmark occasion. I wish your commemorative function a success.

I appreciate the continued efforts of the scholars of the Department to sustain the legacies of D. R. Bhandarkar, Hemchandra Raychaudhuri, Abanindranath Tagore, Stella Kramrisch, Prabodhchandra Bagchi, Benoychandra Sen, Jitendranath Banerjea, Kalidas Nag, Niharranjan Ray, Upendranath Ghoshal, Dineschandra Sircar, Sarasikumar Saraswati and others.

It is painful to note that such an important Department is not receiving the support, which it deserves, inspite of its big contribution in revealing the mysteries of our great past.

I hope on this auspicious occasion a pledge will be taken to create more dynamism in exploring our heritage, which is not yet fully known, with collaboration of all interested scholars forgetting the Departmental tag.

On this solemn occasion, I cannot but recall a memorable ceremony organised by the Department during my tenure of Vice-Chancellorship* of the University of Calcutta. It was the formal release on 04-05-1988 at Rajbhavan, Calcutta, by the then Governor of West Bengal and Chancellor of the University of Calcutta Prof. S. Nurul Hasan, of the *D.C. Sircar Commemoration Volume* entitled *Dineśa-Vandanā*, edited by Prof. Samaresh Bandyopadhyay, a worthy

* [Prof. Dr. Raychaudhuri was the Vice-Chancellor of the University of Calcutta from 31-12-1987 to 30-12-1991. — S.B.]

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student of the late Prof. D.C. Sircar. After the 'Address of Welcome' by Prof. Dr. Sm. Bharati Ray, the then Pro-Vice-Chancellor (Academic Affairs) of our University, 'Homage' was paid by Prof. Dr. Buddhadev Bhattacharyya, the then Dean of the Faculty of Arts, Prof. Dr. Sureschandra Bhattacharyya, the then Head of the Department of Ancient Indian History and Culture, Prof. Dr. Dipakkumar Barua, the then Head of the Department of Pali and Dr. R.C. Sharma, the then Director of the Indian Museum, Calcutta. Prof. B.N. Mukherjee then spoke briefly on the 'Late Professor D.C. Sircar's Contributions' and Prof. Samaresh Bandyopadhyay on the 'Contents of the Volume'. The 'Presidential Address' (copy* enclosed) was then given by my humble self after which Prof. Hasan delivered his speech, formally released the volume and presented its first copy to Sm. Madhurima Sircar, wife of the late Prof. Sircar. The function attended by a large number of very distinguished scholars, besides the past and present teachers and students of the Department of Ancient Indian History and Culture, enabling us to breathe an air of erudition in the midst of administrative hazards, ended with the 'Vote of Thanks' by Dr. Subhashchandra Bandyopadhyay, the then Secretary, University Colleges of Arts and Commerce of our University.



The Governor of West Bengal and Chancellor, University of Calcutta, Prof. S. Nurul Hasan, releases the 15th volume of the *Journal of Ancient Indian History* entitled *Dinesh-Vandanā* at a function at Raj Bhavan, Calcutta, on Wednesday, May 4, 1988.
Sitting to Prof. Hasan's right : Dr. Bhaskarananda Raychaudhuri, Vice-Chancellor, University of Calcutta.

* [See Appendix below (p.24). — S.B.]

APPENDIX

PRESIDENTIAL ADDRESS*

POSTERITY JUDGES A MAN by his deeds. For his outstanding contribution to different branches of Indology and also for his success as a teacher, the late Prof. D.C. Sircar is held in admiring esteem by the academic community, as I understand. You all know and know much better than mine that the Department of Ancient Indian History and Culture of our University with which the late Professor was long associated has a glorious tradition starting from the days of the late great savant Prof. D.R. Bhandarkar. Worthy disciple of the worthy preceptor, the late Prof. Sircar not only maintained the same tradition, but definitely did some such thing that immediately after his death the grateful posterity has started paying homage to his memory and the Department of Ancient Indian History and Culture certainly deserves our hearty thanks for placing in the hands of scholars a chiefly priced volume. The volume, entitled *Dīneśa-Vandanā*, edited by one of the worthy students of the late Prof. Sircar, Prof. Samaresh Bandyopadhyay, is not only an instance of *guru-paramparā*, but speaks volume of the love and respect with which the late Professor is still held. As I know and understand from what I have heard from previous speakers, the late Professor appears to have been a remarkable personality. He is the kind of scholar for whom every institute must feel proud of, kind of thinker adding glory to the institute he serves and the kind of teacher and researcher who provides inspiration to the students for the furtherance of learning. I am sure that present teachers of the University will emulate his example and lead the University once more to its previous exalted position.

It is indeed a great pleasure to me to preside over such a solemn occasion as the Ceremonial Release of the D.C. Sircar Commemoration Volume by the Chancellor of our University and Governor of West Bengal Prof. S. Nurul Hasan and I hope in future also we shall have similar occasions when we can breathe an air of erudition in the midst of administrative hazards.

With these words, I request Prof. Hasan to kindly deliver his address, release the Volume and present its first copy to Sm. Sircar, so kindly present here.

Bhaskarananda Raychaudhuri

* [Delivered at the Ceremonial Release at Rajbhavan, Calcutta, of the *Dīneśa-Vandanā* (*Journal of Ancient Indian History*, Vol.XV). — S.B.]

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*JOURNAL OF ANCIENT INDIAN HISTORY**

INTRODUCTION

THE SHIFTING in June 1967 of the Department to its own building at 51/2 Hazra Road, Calcutta – 700 019, formed a landmark in the history of the Department, its activities getting a great momentum. The most important of such activities is certainly the beginning of the publication of the *Journal of Ancient Indian History*, seventeen volumes of which have come out till 1995. Initially financed partly by the University and partly by fund raised through collection of pre-publication subscription from the interested scholars and students and also collection of advertisement made by students under the direction of the author of this article, the journal, fully financed by the University from the time of publication of its Volume VI, very soon received world-wide appreciation and established exchange relation with such reputed foreign and Indian periodicals as the *Journal of the Royal Asiatic Society of Great Britain and Ireland* (London), *East and West* (Rome), *Buddhist Yearly* (Halle University, German Democratic Republic), *Ancient Pakistan* (Peshawar University), *Indian Museum Bulletin* (Calcutta), *The Mysore Orientalist* (Mysore University), *Bulletin of Ancient History and Archaeology* (Sagar University), *Journal of the Oriental Institute* (Baroda), *Our Heritage* (Government Sanskrit College, Calcutta), *Journal of the Numismatic Society of India* (Varanasi), *Journal of the Ganganath Jha Research Institute* (Allahabad), etc. etc.

Aimed at publishing papers relating to all aspects of the history and culture of the Indo-Pakistan sub-continent upto the 13th century A.D. with special reference to the subjects taught in the M.A. classes in Ancient Indian History and Culture and Archaeology and edited by the Head of the Department with the help of his colleagues, the journal makes effort to incorporate in it only articles of a reasonably high standard containing new facts or arguments. For the benefit of the students it also reprints articles appearing long before in

* [Thanks are due to Sri Giyasuddin Mallik, Index Computer at the Department's Centre of Advanced Study and In-Charge, Administrative Affairs, C.U.A.I.H.C. Seventy-fifth Anniversary Celebration Executive Committee, for typing the press-copy of this matter. — S.B.]

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journals and not easily available at present and also translations of important articles in other languages.

VOLUME I (1968)

Dedicated to the sacred memory of the late Dr. H.C. Raychaudhuri (1892-1957), Carmichael Professor and Head of the Department (1936-1952) of Ancient Indian History and Culture, University of Calcutta, and edited by D.C. Sircar, it contains the following sections.

(I) Articles : B.C. Law and N.N. Bhattacharyya, 'H.C.Raychaudhuri' (pp. 1-5); Tripurari Chakravarti, 'H.C.Raychaudhuri' (pp.5-8); Dilipkumar Biswas, 'The Cock Motif in Skanda Worship' (pp.9-16); D.C. Sircar, 'Two Medieval Inscriptions from Eastern India' (pp.17-30); Samaresh Bandyopadhyay, 'Kṣatrapaka' (pp.31-36); R.C.Majumdar, 'Sources of the Early History of Orissa' (pp.37-51) and A.N.Lahiri, 'Metrology of the Indo-Greek Silver Coins' (pp.52-64).

(II) Notes : Sadhu Ram, 'Queries' — (1) Misinterpretation of the Allahabad Pillar Inscription and (2) Sā'di at Somnath (pp.65-71); R.C. Majumdar, 'Physical Features of Orissa' (pp.72-77); D.K. Chakrabarti, 'Harappan Chronology' (pp.78-83); D.C.Sircar, 'Indological Notes' — (1) The Balotra, (2) Matrimonial Relations between Seleucus and Candragupta Maurya and (3) Date of the Hisse-Borala Inscription of Vākāṭaka Devasena (pp.84-98); A.C.Chakravarti, 'Doctrine of Ekāyana' (pp.99-104); K. Saha, 'Secular Activities of Buddhist Monks' (pp.105-109); A.K. Chatterjee 'A Story in the *Brahma Purāṇa*' (pp.110-121) and C.D. Chatterjee, 'Evolution of Aśokan Legends in the *Avadāna*' (pp.122-130).

(III) Translations : D.R.Das and D.K.Biswas, 'General Characteristics of the Architecture of Campā by H. Permentier' (pp.131-149) and C. Valdettaro, 'Indo-Parthian Coinage — New Consideration and Hypotheses by A. Simmoneta' (pp.150-173).

(IV-V) The Proceedings of the Lectures I-VI and Monthly Seminars I-XII at the Centre of Advanced Study (pp.174-185); (VI) Reviews of Books : I-XIII (pp.205-227), (VII) Notices of Books and Periodicals (pp.228-238); (VIII) Our Department : Session 1967-1968 (pp.239-242); (IX) Index (pp.243-264); (X) *Addenda et Corrigenda* (pp.265-266); (XI) Reprints : D. R. Bhandarkar's 'Foreign Elements in the Hindu Population' (pp.267-328) and E. W. Hopkins', 'The Social and Military Position of the Ruling Caste in Ancient India as represented by the Sanskrit Epic' (pp.329-344) and (XII) Advertisements.

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VOLUME II (1969)

Dedicated to the sacred memory of the late Sir Asutosh Mookerjee (1864-1924), Former Vice-Chancellor of the University of Calcutta, who introduced Post-Graduate Study of Ancient Indian History and Culture in the University of Calcutta in 1918, and edited by D.C. Sircar, it contains the following sections.

(I) Articles : Lalitkumar Pramanik and Rameshkumar Billorey, 'Department of Ancient Indian History and Culture' (pp.1-14); Eks Wī Zed, 'Centre of Advanced Study in Ancient Indian History and Culture' (pp.15-28); Sarjugprasad Singh, 'Discovery of Kalacuri and Gāhaḍavāla Coins in Bihar' (pp.29-38); Z.A.Desai, 'Orissa in the Eyes of the Muslim Authors' (pp.39-64); D.C.Sircar, 'Nīlācala Plates of King Mādhava of Kāmarūpa' (pp.65-83); B.R.Gopal, 'The Sindas of Reñjēṛu' (pp.84-93); Samaresh Bandyopadhyay, 'Official Designations from Early Indian Coins' (pp.94-103) and Sm. Shobhana Gokhale, 'Andhau Inscription of Caṣṭana, Śaka 11' (pp.104-111).

(II) Notes : Sm. Manisha Mukhopadhyay, 'Queries on Gaṇapati' (pp.112-115); Sm. Indrani Kapur, 'A Yab-yum Image from Nepal' (pp.116-117); Sudhakar Chattopadhyay, 'Orissa in Non-Indian Asiatic Sources' (pp.118-125); D.R.Das, 'The Śaileśvara and Ṣaṇḍeśvara Temples at Dehar' (pp.126-128) and D.C. Sircar, 'Some Problems of Kuṣāṇa History' – (1) The Dushanbe Conference on the Kuṣāṇas, (2) Religious Leanings of the Kuṣāṇa Kings, (3) Culture of the Kuṣāṇa Empire and (4) Foreigners and Socio-Religious Life of Pañcanada (pp.129-168).

(III) Translations : P. Ghosh, 'Kālidāsa's Śakuntalā by Johann Gottfried Herder' (pp.169-187) and V.S. Ghate, 'Indian Inscriptions and the Antiquity of Indian Artificial Poetry by G. Bühler' (pp.188-236).

(IV-V) **The Proceedings of the Lectures VII-XII and Monthly Seminars XIII-XXI at the Centre of Advanced Study** (pp.238-269); **(VI) Reviews of Books** : I-XVIII (pp. 270-300); **(VII) Notices of Books and Periodicals** (pp.301-316); **(VIII) Our Department : Session 1968-1969** (pp.317-320); **(IX) Index** (pp.321-353); **(X)** *Addenda et Corrigenda* (pp. 354-355); **(XI) Reprints :** E.W. Hopkins', 'The Social and Military Position of the Ruling Caste in Ancient India' (pp. 356-423) and Ananda K. Coomaraswamy's 'The Origin of the Buddha Image' (pp. 424-433) and **(XII) Advertisements.**

VOLUME III (1970)

Edited by D.C. Sircar, it contains the following sections.

(I) Articles : Mrs. Rosane Rocher, 'Beginning of Indological Studies' (pp.1-

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(I) **Articles** : H. Sarkar, 'Some Early Inscriptions in the Amaravati Museum' (pp.1-13); Adhirkumar Chakravarti, 'The Caste System in Ancient Cambodia' (pp.14-59); Sunilkumar Das, 'Copper plate Grant of Lakṣmīsiṁha, Śaka 1701' (pp.60-71) and D.C. Sircar, 'Introduction to Indian Epigraphy and Palaeography' (pp.72-136).

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(III) Translations : D.C. Sircar, '*Mahāmāyurī* : List of Yakṣas' (pp.262-328); Harinath De, 'Ibn Batuta's Account of Bengal' (pp.329-340).

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Cālukya Kingdom, (IV) The Bid for Empire etc. (V) Successors of Pulakeśin II (pp.1-101); P. Banerji, 'Some Inscriptions from Bihar' — (1) Inscription of Sūrapāla I, Year 5, (2) Inscription of Nayapāla, year 13, (3) An Inscription from Kawaya; (4-5) Inscriptions from Uren (pp.102-111); Samaresh Bandyopadhyay, 'Chinese and Arabs on the Indian Caste System (pp.112-134); D.C. Sircar, 'Bangadh Inscription of the time of Nayapāla' (pp.135-158) and Correction at Page 137' (p.264).

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(IV-V) **The Proceedings of the Lectures XL-XLIII and Monthly Seminars LXX-LXXV at the Centre of Advanced Study** (pp.226-251); **(VI) Reviews of Books :** XCVII-CIV (pp.252-262); **(VII) Index** (pp.263-285); **(VIII)** ***Addenda et Corrigenda*** (pp.286-287); **(IX) Reprint** — D. R. Bhandarkar's 'Ancient History of India' (pp.1-76) and **(X) Plates.**

VOLUME VIII (1976)

Dedicated to the sacred memory of the late Dr. Devadatta Ramkrishna Bhandarkar (1875-1950), Carmichael Professor of Ancient Indian History and Culture (1917-1936) of the University of Calcutta and edited by D.C. Sircar, it contains the following sections.

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Kalyankumar Dasgupta, 'Iconographical Notes' (pp.111-118); Chhanda Mukhopadhyay, 'The Depiction of Royal Personages on Gupta Gold Coins' (pp.119-125); D.C.Sircar, 'Indological Notes' — (26) Asanpat Naṭarāja Image Inscription of Śatrubhañja and (27) Egra Copper-Plate Inscription of the time of Śaśāṅka (pp.126-137); Krishna Biswas, 'Gaṇapati Images of Bengal' (pp.138-147); Samaresh Bandyopadhyay, 'On the Identification of Kālapriya' (pp.148-149) and B.N. Mukherjee, 'An Alleged Evidence of the Presence of the Indo-Greeks in the Indo-Gangetic Valley' (pp.150-155).

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VOLUME XIII (1983)

Dedicated to the sacred memory of late Prof. Benoychandra Sen (1899-1981) and edited by Kalyankumar Dasgupta, it contains the following sections.

(I) Articles : A.N. Lahiri, 'The Qunduz Treasure of Attic Silver Coins' (pp.1-21); Sm. Bela Lahiri, 'The Mālavas and the Mālava Vikrama Era' (pp.22-29); Chhanda Mukhopadhyay, 'The Representation of Viṣṇu on Gupta Coins' (pp.30-33); D.C. Sircar, 'Mūrtiśvara Bangarh *Praśasti* of the Time of Nayapāla' (pp.34-56); Lallanji Gopal, '*Kṛtyakalpataru* Quotation from *Brahmapurāṇa* on Ariṣṭas' (pp.57-64); D. R. Das, 'The Liṅgarāja Śiva Temple at Bhowanipur (Orissa)' (pp.65-82); Chitrarekha Gupta, 'Historical Development of Some Brāhmaṇic Cognomens and Their Social Implications' (pp.83-98), Arvind Sharma, 'A Note on the Expression *Brahmasambhavam* of the *Manusmṛti*' (pp.99-102); D.C. Sircar, 'Indological Notes' — (28) Feudalism and Coins, (29) Improvement in the Reading and Interpretation of Inscriptions and (30) Rājībpur Sadāśiva Image Inscription of Gopāla III — Year 14 (pp.103-127); Bhairabiprasad Sahu, 'Lights on Early Orissan Economy' (pp.128-133); Lalit Kumar, 'A Note on a Matsyāvatāra Panel' (pp.134-136); Shishirkumar Panda, 'The Temples of Medieval Orissa : A Socio-Economic Study' (pp.137-146); S.C. Bhattacharyya, 'The Nīlācala Copper-Plate Grant of Mādhavadeva : A Re-Examination' (pp.147-162); Dwijendranath Bakshi, 'Sarasvatī and Lakṣmī in Japanese Buddhist Pantheon' (pp.163-168); Sm. Pushpa Niyogi, 'Śīlabhadra and Śāntideva' (pp.169-178); Ahmad Hasan Dani, 'Archaeology in India and Pakistan :

Historical Evaluation' (pp.179-198); Adhir Chakravarti, 'Some Recent Trends in Old Khmer Studies' (pp.199-222); Sm. Krishna Biswas, 'Some Divine Images of Bengal : With Extra-Indian Affiliation' (pp.223-227); Asimkumar Chatterjee, 'Geography of the *Rāmāyaṇa*' (pp.228-242); Sm. Gayatri Senmajumdar, 'Buddhism in Ancient Bengal' (pp.243-264); Sm. Jyotsna Roychowdhury, 'The Solar Base of the Composite God Harihara' (pp.265-273); Sm. Kshanika Saha, 'A Note on Tibetan Studies' (pp.274-277); B.D. Chattopadhyaya, 'On a Bi-scriptual Epigraph of the Kusāṇa Period from Mathurā' (pp.278-284); B.N.Mukherjee, 'A Note on a Bi-scriptual Epigraph of the Kusāṇa Period from Mathura' (pp.285-286) and Samaresh Bandyopadhyay, 'A Note on the Expression *Nṛpati-Candra* of the *Subhāṣitaratnakoṣa*' (pp.287-291).

(II) **Reviews of Books** : CXL-CXLVII (pp.292-316); **(III) Activities of the Department 1981-1983** (pp.317-324), **(IV) Obituary** (pp.325-342) and **(V) Plates.**

VOLUME XIV (1984)

Dedicated to the sacred memory of the late Dr. Niharranjan Ray (1904-1983), Bageshwari (Bagiswari) Professor of Indian Fine Arts (1946-1965) and edited by Kalyankumar Dasgupta, it contains the following sections.

(I) **Articles** : D.C. Sircar, 'The Gangaridai of the Early Europeans' (pp.1-16); S.C. Bhattacharyya, 'Mainamati Copper-Plate of Vīradharadeva' (pp.17-28); Subid Chatterjee, 'Pre-history of Arunachal Pradesh' (pp.29-40); Kalyankumar Dasgupta, 'Indian Coins and Coin-Symbols' (pp.41-70); Asimkumar Chatterjee, 'Date of Bhāsa' (pp.71-79); D. R. Das, 'Temples on the Mahendragiri (Orissa)' (pp.80-92); A. N. Lahiri, 'The Medieval Trend in Numismatic Art as exemplified by Indo-Sassanian Coins' (pp.93-102); Sm. Rita Chaudhuri, 'Tāmralipti : A Celebrated Port of Ancient Bengal' (pp.103-116); B. P. Mazumdar, 'Selection of Capital Cities in Ancient Northern India' (pp.117-139); Sm. Kshanika Saha, 'Indian Medical Texts in Central Asia' (pp.140-146); Sm. Rama Chatterjee, 'Studies on Historical Traditions in the Vedic Literature' (pp. 147-167); D.C. Sircar, 'Indological Notes' — (31) Risthal Inscription of Aulikara Prakāśadharman — Year 570 (512 A.D.) and (32) Pallaṅkigrāma Grant of Irivabeḍaṅga Satyāśraya — Śaka 923 Plava (pp.168-185); Sm. Chitrarekha Gupta, 'Horse-Trade in North India' (pp.186-206); Sm. Sanghamitra Dasgu-pta, 'Brāhmaṇical Educational Institutions in Eastern India' (pp.207-216); S.P.Basu, 'Method of Iden-

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tification of Museum Objects' (pp.217-219); Sm. Swati Ganguly, 'Buddhism, Castes and Outcastes : A Sociological Perspective' (pp.220-233); B. N. Mukherjee, 'Yona-Yavana : The Earliest Connotations of the Term' (pp.234-237); Samaresh Bandyopadhyay, 'The Reverse Legends on Some Coins of Kaṇiṣka' (pp.238-243); Sm. Jyotsna Raychaudhury, 'Worship of Ardhanārīśvara in Ancient Bengal' (pp.244-249); Sm. Gayatri Senmajumdar, 'The Laity and Buddhism in Ancient Bengal' (pp.250-269); Sm. Puspa Niyogi, 'Economy of Land of Ancient Bengal as known from Land-Grants' (pp.270-284) and Dwijendranath Bakshi, 'Iconography of Viṣṇu-Nārāyaṇa in China and Japan' (pp.285-288).

(II) **Reviews of Books** : CXLVIII-CLV' (pp.289-311); **(III) Activities of the Department** : 1983-1984 (pp.312-317); **(IV) Obituary** (pp.318-327) and **(V) Our Contributors** (pp.328-330).

VOLUME XV (1986)

D.C. Sircar Commemoration Volume entitled *Dīneśa-Vandanā*.

Edited by Samaresh Bandyopadhyay and released* at Rajbhavan by the then Governor of West Bengal and Chancellor of the University of Calcutta Prof. S. Nurul Hasan on 04-05-1988, it contains the following sections.

(I) D.C. Sircar : H.V. Trivedi, '*Dīneśacandraśokāñjaliḥ*' in Sanskrit (pp. i-iv); H.V. Trivedi, 'Translation of '*Dīneśacandraśokāñjaliḥ*' (pp. v-ix); 'Extracts from Some Condolence Messages' (pp. x-xii) and Samaresh Bandyopadhyay, 'D.C. Sircar (Biographical Data)' (pp. xiii-xxii).

(II) Articles : K.R. Norman, 'A Dialect Variation in Aśoka's Minor Rock Edict I' (pp.1-14); S.N.Ghoshal, 'An Uncertain Name mentioned in Aśoka's Pillar Edict V' (pp.15-23); B.N. Mukherjee, 'Present State of Research on the Shell Script' (pp.24-46); I.W. Mabbett, 'An Annotated Translation of Chapter XVI of Candrakīrti's *Prasannapadā*' (pp.47-84); H.V. Trivedi, 'A Sanskrit Commentary on Kabīr's Writings' (pp.85-110); Susan L. Huntington, 'A Metal Image of Viṣṇu dated in the Reign of Śūrapāla I' (pp.111-119); Asokkumar Bhattacharyya, 'A Unique Liṅgodbhava Image from Rajasthan' (pp.120-126); D. R. Das, 'Some Observations on Orissan Temples' (pp.127-134); Sm. Debala Mitra, 'Śatrughneśvara Temple of Bhuvaneswar' (pp.135-149); Lallanji Gopal, 'Date of the *Kāśyapīyakṛṣisukti*' (pp.150-163); S. Sankaranarayanan, 'New Light from the

* [See above, pp.23-24. The Ceremonial Release was presided over by the then Vice-Chancellor of the University of Calcutta Dr. Bhaskarananda Raychaudhuri. See p.24 above for his 'Presidential Address'. — S.B.]

Nāgārjunakoṇḍa Inscriptions of the time of Ābhīra Vasusena' (pp.164-193); Gouriswar Bhattacharyya, 'Notes on Three Inscribed Buddhist Sculptures' (pp.194-211); L. M. Finn, 'Aspects of the Symbolism of Śrīcakra' (pp.212-223); Pratapaditya Pal, 'A Kuṣāṇa Bronze from Mathura' (pp.224-228); Adhir Chakravarti, 'Indianisation of South-east Asia' (pp.229-261); Upendra Thakur, 'Aspects of Pre-Buddhist Art of Bihar' (pp.262-280); K. D. Bajpai, 'New Light on the Kalacuri Rulers of the Ḍāhala Region' (pp.281-284) and Samaresh Bandyopadhyay, 'Geographical Names from Early Indian Coins' (pp.285-342).

(III) **Our Department** (pp.343-355); **(IV) Index** (pp.356-385); **(V)** ***Addenda et Corrigenda*** (pp.386-388) and **(VI) Plates** (I-XXV).

VOLUME XVII* (1987)

Edited by D.R. Das, it contains the following sections.

(I) **Articles** : J.N. Pal, 'The Neolithic Cultures of Northern Vindhyas and the Middle Gangetic Plain' (pp.1-15); Sadasiba Pradhan, 'Megalithic Remains in the Upper Mahānadī Valley of Orissa' (pp.16-22); Manibrata Bhattacharyya, 'Sequence of Acheulian Culture in West Bengal — Geochronological and Morphometric Study' (pp.23-66); Sm. Reba Roy, 'Palaeolithic Settlement Patterns of West Bengal' (pp.67-88); Asok Datta, 'Chalcolithic and Copper Hoard Culture in West Bengal — A Comparative Study' (pp.89-101); D.C. Sircar, 'Chandchaura Stone Inscription, Saṁvat 1552 and Śaka 1417' (p.102); P. K. Nayak, 'Aṅka Year : A Study on Chronography' (pp.103-118); Kshanika Saha, 'A Note on the Āgama Literature in Central Asia' (pp.119-121); B. N. Mukherjee, 'Socio-Economic Terms in the Kharoṣṭhī Inscriptions of the Indian Subcontinent' (pp.122-134); Shishirkumar Panda, 'Socio-Economic Conditions in South Orissa — A Survey from the Earliest Times to A.D. 1568' (pp.135-163); Amitabha Bhattacharyya, 'The Maṭhas of Eastern India in the Early Medieval Period' (pp.164-178); Asimkumar Chatterjee, 'Contribution of Jainism to Indian History' (pp.179-188); Samaresh Bandyopadhyay, 'Flute on Indian Coins' (pp.189-198); R.D. Choudhury, 'Ambari — An Important Workshop of Medieval Art' (pp.199-203); Sm. M. Krishna Kumari, 'An Approach to the Erotic Sculpture of the Ramappa Temple' (pp.204-211) and Marutinandan Tiwari and Kamal Giri, 'Rāmakathā Scenes in the Siṁhanātha Temple, Orissa' (pp.212-221).

(II) **Reviews of Books** (CLVI-CLXI) and **(III) Plates.**

* [Volume XVI of the journal has not come out as yet. – S.B.]

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VOLUME XVIII* (1991)

Edited by D.R. Das, it contains the following sections.

(I) **Articles** : C. Somasundara Rao, 'The Connotation of the Term *Boya* Occurring in Andhra Inscriptions' (pp.1-8); Kalyanpriya Gupta, 'Indian Influence on Early Buddhist Art and Architecture in Thailand' (pp.9-16); H.W.Bailey, 'Three Archaic Indo-Iranian Words' (pp.17-18); H. A. Phadke, 'Rudiments of Indian Art Historiography as reflected in the Writings of Mountstuart Elphinstone' (pp.19-32); Sm. Rita Chaudhuri, 'Cowries as a Transacting Medium in Northern India (7th-12th centuries A.D.)' (pp.33-37); P.V. Parabrahma Sastry, 'Approach to Hindu Social History' (pp.38-48); K. Jayasree, 'Chronology of the Temple at Gallavali : An Iconometric Study' (pp.49-61); P. Ajithprasad and K.T.M. Hegde, 'Pre-history of the Orsang Valley' (pp.62-87); Kailashchandra Dash, 'Involuntary Labour in Medieval Orissa from a Study of the Indradyumna Legend' (pp.88-95); Umeshchandra Dwivedi, 'A Rare Image of Viṣṇu in the Ranchi Museum' (pp.96-102); Sm. Reba Ray, 'Ancient Remains of Kachari Kingdom' (pp.103-108); B. D. Chattopadhyay, 'Trends of Research on Ancient Indian Economic History' (pp.109-131); B.N. Mukherjee, 'A Note on the Flute' (pp.132-134); B.N. Mukherjee, 'The Kuṣāṇa Royal Imagery and Its Use by Later Kings' (pp.135-149); D.R. Das, 'Three Images on the Liṅgarāja Temple at Bhuvaneswar' (pp.150-154); Samaresh Bandyopadhyay, 'Chinese and Arabs on Untouchability in India' (pp.155-162); Sm. Debala Mitra, 'Madhukeśvara Temple at Mukhaliṅgam' (pp.163-185); Sm. Krishna Samaddar, 'The Varendra Historians — Akshayakumar Maitra' (pp.186-208); Nandadulal Banerjee, 'Social Content of Inscriptions of South Kosala' (pp.209-224) and Tusharnath Raychaudhuri, 'A Note on the Masubazar Hoard' (pp.225-236).

(II) **Reviews of Books** : CLXII-CLXVII (pp.237-252), and **(III) Errata** (pp.253-257) and **(IV) Plates.**

Samaresh Bandyopadhyay

* [Vol.XIX, edited by A.K.Bhattacharyya, and Vol.XX, edited by Sm. Juthika Maitra came out in 1997 when the present volume was in the final stage of printing. — S.B.]

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INTER-UNIVERSITY SEMINARS* AT THE DEPARTMENT'S CENTRE OF ADVANCED STUDY

SINCE THE TIME the Centre of Advanced Study started to function as a part of the Department inter-university seminars are being organised every year under the presidentship of distinguished savants with the aim of raising the research standard and creating an impact on the teaching and research in the country and an account of such seminars with the names of participants and titles of the papers presented in each of them is given below.

The First Series of two days' inter-university seminars on 'Early Indian Land System' and 'Feudalism in Ancient India' was organised on 18th and 19th December, 1964. Prof. R. S. Sharma of the Patna University conducted the seminar. Out of the scholars from different universities participating in the seminar, mention may be made of Dr. B.P. Mazumdar (Patna University), Dr. S.D. Singh (Lucknow University), Dr. B.N. Singh Yadav (Allahabad University), Dr. Lallanji Gopal (Banaras Hindu University), Dr. H.V.S. Murthy (Gauhati University), Prof. S.B. Chaudhuri and Sri B. D. Chatterjee (Burdwan University) and Dr. S.K. Maity (Jadavpur University). A number of teachers and research workers of the University of Calcutta also took part. The proceedings of this series of seminars, edited by Prof. D.C. Sircar, appeared under the title *Land System and Feudalism in Ancient India* in 1966.

Part I of the proceedings dealing with 'Early Indian Land System' contains, besides a list of participants and a summary of discussion (pp.3-10), the following papers — (1) D.C. Sircar (Calcutta University), 'Land System' (pp.11-23), (2) S. D. Singh (Lucknow University), 'Royal Ownership of Land in the Vedic Period' (pp.24-31) and P.N. Pattabhiram Sastri (Calcutta University), 'Prācina-Bhārate Bhūniyamāḥ' in Sanskrit (pp.32-38).

* [Compiled under the direction of the undersigned from the records, available and or published by the Department or its Centre of Advanced Study, by Sm. Swapna Chakravarti, Keeper of Records at the Department's Centre of Advanced Study and one of the In-Charges for Registration, C.U.A.I.H.C. Seventy-fifth Anniversary Celebration Executive Committee. Omission, if there is any, is regretted. Sri V. Krishnamurti of Mumbai quickly typed out the press-copy of this matter during his stay here in Calcutta. Thanks are due to Sm. Chakravarti and Sri Krishnamurti. — S.B.]

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Besides a list of participants and a summary of discussion (pp. 41-50) following papers are included in Part II dealing with 'Feudalism in Ancient India' —(1) S.K. Mitra (Government Sanskrit College, Calcutta), 'Feudalism in Ancient India' (pp.51-57), (2) D.C. Sircar (Calcutta University), 'Landlordism confused with Feudalism' (pp.57-62), (3) B. P. Mazumdar (Patna University), 'Merchants and Landed Aristocracy in the Feudal Economy of Northern India (8th to 12th century A.D.)' (pp.62-71), (4) B.N.S. Yadava (Allahabad University), 'Secular Land Grants of the Post-Gupta Period and Some Aspects of the Growth of Feudal Complex in Northern India' (pp.72-94), (5) H.C. Neogi (Government Sanskrit College, Calcutta), 'Origin of Feudalism in Ancient India' (pp.95-100), (6) S.K.Maity (Jadavpur University), 'Medieval European Feudalism and Manorialism *versus* Ancient Indian Landed Economy' (pp.100-117) and (7) B.D. Chatterjee (Burdwan University), 'Aspects of Politico-Economic History of Ancient India' (pp.117-123). There is also in it an Index (pp.127-139) and an *Addenda et Corrigenda* (p.140).

The Second Series of two days' inter-university seminars on 'The Śakti Cult' and 'Iconography of Tārā' was held on 9th and 10th August, 1965, and it was conducted by Dr. J.N. Banerjea. The seminars were attended by Prof. T.V. Mahalingam (Madras University), Prof. B.P. Sinha (Patna University), Prof. R.N. Mehta (M. S. University, Baroda), Dr. R. S. Gupta (Marathwada University, Aurangabad), Dr. Sm. Bela Lahiri (Jadavpur University), Dr. K.S. Behera (Utkal University, Bhuvaneswar), Sri B.D. Chatterjee and Sri S. Chatterjee (Burdwan University), Sri P.K. Majumdar (Rajasthan) and Dr. M. Hara (Tokyo), besides the scholars of Calcutta and adjoining region. The proceedings of the seminars, edited by Prof. D.C. Sircar, was published in 1967 under the title *The Śakti Cult and Tārā*.

Part I of the proceedings dealing with 'The Śakti Cult' includes, besides a list of participants and a summary of discussion (pp.3-9), the following papers — (1) G. Sastri (Government Sanskrit College, Calcutta), 'The Cult of Śakti' (pp.10-16), (2) T.V. Mahalingam (Madras University), 'The Cult of Śakti in Tamil Nadu' (pp.17-33), (3) Sm. B. Lahiri (Jadavpur University), 'Śakti Cult and Coins of North-Eastern India' (pp.34-39), (4) B. C. Raychaudhuri (Srichaitanya College, Habra, West Bengal), 'Links between Vaiṣṇavism and Śaktism' (pp.40-44), (5) B. P. Sinha (Patna University), 'Evolution of Śakti Worship in India' (pp.45-55), (6) A. K. Bhattacharyya (Government Sanskrit College, Calcutta), 'A Non-aryan Aspect of the Devī' (pp.56-60), (7) R.N. Mehta (M.S. University, Baroda), 'Origin of the Śakti Cult' (pp.61-64), (8) N. N. Bhattacharyya (Calcutta

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University), 'Śaktism and Mother-right' (pp.65-73), (9) K. S. Behera (Utkal University, Bhuvaneswar), 'Evolution of Śakti Cult at Jaipur, Bhuvaneswar and Puri' (pp.74-86), (10) D.C. Sircar (Calcutta University), 'Śakti Cult in Western India' (pp.87-91), (11) P. K. Majumdar (Rajasthan), 'Śakti Worship in Rajasthan' (pp.92-100) and (12) A. N. Lahiri (Calcutta University), 'Iconography of Ardhanārīśvara on a Tripura Coin' (pp.101-103).

Part II of the proceedings concerning 'Tārā' has, besides a list of participants and a summary of discussion (pp.107-114), the following papers — (1) K. K. Dasgupta (Calcutta University), 'Iconography of Tārā' (pp.115-127), (2) D.C. Sircar (Calcutta University), 'The Tārā of Candradvīpa' (pp.128-133), (3) D.C. Bhattacharyya (Calcutta University), 'An Unknown form of Tārā' (pp.134-142), (4) N.N. Bhattacharyya (Calcutta University), 'Chinese Origin of the Cult of Tārā' (pp.143-146), (5) S. Chattopadhyay (Burdwan), 'Trailokyavijayā' (pp.147-151) and (6) A.K. Bhattacharyya (Indian Museum, Calcutta), 'Concept of Tārā as a Serpent Deity and Its Jain Counterpart Padmāvatī (pp.152-168). An Index (pp. 169-189) and an *Addenda et Corrigenda* (p.191) are also there in it.

The Third Series of two days' inter-university seminars on 'The Bhārata War' and 'Purāṇic Genealogies' was held on 17th and 18th September, 1965, with Dr. R.C. Majumdar as the President. Prof. Rama Rao (Sri Venkateswara University, Tirupati), Prof. B. P. Sinha and Dr. B. B. Majumdar (Patna University), Sri D.K.Ganguly (Visva-Bharati, Santiniketan), Sri B.D.Chatterjee (Burdwan University), Dr. Sm. Bela Lahiri (Jadavpur University) and others, besides a number of scholars of Calcutta and its neighbourhood, attended the seminar. The proceedings of this series of seminars, edited by Prof. D.C. Sircar, was published in 1969 under the title *The Bhārata War and Purāṇic Genealogies*.

Part I of the proceedings entitled 'Bhārata War' includes, besides a list of participants and a summary of discussion (pp.3-10), the following papers — (1) R.C.Majumdar (Calcutta), 'The Bhārata War' (pp.11-17), (2) D.C. Sircar (Calcutta University), 'Myth of the Great Bhārata War' (pp.18-27), L.B. Keny (Bombay University), 'The Mahābhārata War — A Historical Perspective' (pp.28-36), (4) N.N. Bhattacharyya (Calcutta University), 'The Kurukṣetra War and the Pāṇḍavas' (pp.37-41), (5) B.P. Sinha (Patna University), 'Role of Kṛṣṇa in the Mahābhārata war' (pp.42-50), (6) S.R. Das (Calcutta University), 'The *Mahābhārata* and Indian Archaeology' (pp.51-85).

In Part II of the proceedings entitled 'Purāṇic Genealogies', besides a list of participants and a summary of discussion (pp.89-96), the following papers are

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included — (1) R.C. Majumdar (Calcutta) 'Rājavaṁśavarṇana in the Purāṇas' (pp.97-104), (2) D.C.Sircar (Calcutta University), 'Nature of the Purāṇic Genealogies' (pp.105-114), (3) M. Rama Rao (Sri Venkateswara University, Tirupati), 'The Post-Āndhra Dynasties in the Purāṇas' (pp.115-120), (4) D.K. Ganguly (Visva-Bharati, Santiniketan), 'The Purāṇas and Their Bearing on the Early Indian Dynasties' (pp.121-140), (5) B.D. Chatterjee (Burdwan University), 'Purāṇic and Jain Evidence on the Early Dynasties' (pp.141-151), (6) Sm. Bela Lahiri (Jadavpur University), 'The Purāṇic Tradition and Agnimitra Śuṅga' (pp.152-156), (7) N.N. Bhattacharyya, 'Lunar Affiliation of Purāṇic Genealogy' (pp.157-160), (8) A.K. Chakravarti (Calcutta), 'Early History of the Saunakas' (pp.161-173), and (9) Upen Thakur (Magadh University, Gaya), 'The Hūṇas in the Purāṇas' (pp.174-182), An Index (pp.183-189) and an *Addenda et Corrigenda* (p.197) are also there in it.

The Fourth Series of two days' inter-university seminars on 'Bhakti Cult' and 'Ancient Indian Geography' was held on 23rd and 24th February, 1968, under the Chairmanship of Prof. D.C. Sircar. There were 26 papers contributed by the representatives of various universities, 14 on the first subject and 12 on the second. Prof. B.C. Chhabra (Punjab University, Chandigarh), Prof. P.B. Desai (Karnatak University, Dharwar), Dr. D. B. Sensharma (Kurukshetra University), Dr. Balaram Srivastava and Sri Maheswari Prasad (Banaras Hindu University), Dr. Sm. Bela Lahiri, Dr. B.K.Majumdar and Dr. S.K.Maity (Jadavpur University) and others including the teachers and research workers attached to the Calcutta University and adjoining region participated in the seminars, the proceedings of which entitled *Bhakti Cult and Ancient Indian Geography*, edited by D.C. Sircar, came out in 1970.

Part I of the proceedings entitled 'Bhakti Cult' contains, besides a list of participants and a summary of discussion (pp.3-10), the following papers — (1) V.S. Agrawala (Banaras Hindu University), 'Bhakti Cult in Ancient India' (pp.11-23), (2) B.K.Majumdar (Jadavpur University), 'Emergence of the Bhakti Cult : Early History of Vaiṣṇavism in Bengal' (pp.24-35), (3) D.C.Sircar, 'Antiquity of the Bhakti Cult' (pp.36-41), (4) D. B. Sensharma (Kurukshetra University), 'Bhakti Element in Certain Mystic Religious Philosophies of India' (pp.42-48), (5) A.C. Chakravarti (Balurghat College, West Dinajpur, West Bengal), 'Bhakti Cult' (pp.49-66), (6) S.B.Bhattacharyya (Linguist, Anthropological Survey of India), 'Linguistic Background of the word *Bhakti*' (pp.67-73), (7) B.V. Ramanujam (Annamalai University), 'Evolution of the Concept of Bhakti' (pp.74-81), (8) H.V. Sreenivasa Murthy (Bangalore Univer-

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sity), 'Revival of the Bhakti Movement in the Tamil Country by the Ālvārs' (pp.82-87), (9) P.B.Desai (Karnatak University, Dharwar), 'Bhakti Cult in Karṇāṭaka', (pp.88-101), (10) P.K.K. Menon (Kerala University, Trivandrum), 'Bhakti Exponents in Kerala' (pp.102-116), (11) A.N. Lahiri, 'The Progress of Bhakti Cult and the Evidence of Coins' (pp.117-126) and (12) Samaresh Bandyopadhyay (Calcutta University), 'The Bhakti Cult and Ardhanārīśvara' (pp.127-131).

Part II of the proceedings entitled 'Ancient Indian Geography', besides a list of participants and a summary of discussion (pp.135-140), includes the following papers — (1) V.S. Agrawala (Banaras Hindu University), 'Ancient Indian Geography' (pp.141-155), (2) A.B.L. Awasthi (Lucknow University), 'Brahmottara and Ramaṇaka' (pp.156-159), (3) D.C.Sircar, 'The Elephant Forests of Ancient India' (pp.160-172), (4) B.N. Sharma (Jabalpur University), 'Śrīkaṇṭha and Sthāṇīśvara in the *Harṣacarita*' (pp.173-178), (5) B. C. Chhabra (Punjab University, Chandigarh), 'Ancient Geography of North-West India' (pp.179-182), (6) B. Srivastava (Banaras Hindu University), 'Post-Harappan Migratory Tracks in the Gangetic Valley' (pp.183-187), (7) S.B. Chaudhuri, 'The Tuṅgabhadrā Basin in Inscriptions — A Study in Territorial Divisions' (pp.188-192), (8) Sm. B. Lahiri (Jadavpur University), 'The Location of Certain Tribes and the Evidence of Coins' (pp.193-199), and (9) A. K. Chatterjee (Calcutta University), 'Holy Places Associated with Kārttikeya' (pp.200-205). An Index (pp.207-227) and an *Addenda et Corrigenda* (p.228) are also there in it.

The Fifth Series of two days' inter-university seminars on 'Foreigners in Ancient India' and 'Lakṣmī and Sarasvatī in Literature and Art' was held on 21st and 22nd February, 1969. Of the scholars from different universities taking part in the seminar, mention may be made of Dr. K. Sundaram (Andhra University), Sri C.D.Chatterjee (Lucknow University), Dr. L.K.Tripathi (Banaras Hindu University), Dr. Sm. Bela Lahiri (Jadavpur University), Dr. B.P. Mazumdar (Patna University), Sri C. L. Chakrabarti (Dinabandhu College, Bangaon, 24 Parganas District, West Bengal), Sm. Manisha Mukhopadhyay (Beltala Girls' School, Calcutta), Dr. V.C. Srivastava (Allahabad University), Dr. Bhaskar Chatterjee (Burdwan University), Sri K.S. Behera (Utkal University, Bhuvaneswar) and others, besides a number of scholars of the University of Calcutta. The proceedings of this series of seminars, edited by Prof. D.C. Sircar, under the title *Foreigners in Ancient India and Lakṣmī and Sarasvatī in Art and Literature*, came out in 1970.

Part I of the proceedings entitled 'Foreigners in Ancient India' contains,

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besides a list of participants and a summary of discussion (pp.3-10), the following papers — (1) M.K. Dhavalikar (Poona University), 'Foreigners in the Ajanta Paintings' (pp.11-24), (2) D.C. Sircar (Calcutta University), 'Aśoka's Edicts for the Yavanas and Kambojas' (pp.25-34), (3) A.N.Lahiri (Calcutta University), 'Influence of the Coins of Foreign Rulers on Indigenous Issues' (pp.35-42), (4) K. Sundaram (Andhra University), 'Fa-Hien — A Perspective' (pp.43-51), (5) C.L. Chakrabarti (Dinabandhu College, Bangaon, 24 Parganas District, West Bengal), 'Some Foreign Settlements in Uttarāpatha' (pp.52-58), (6) D.R. Das (Calcutta University), 'Foreign Influence on a Bishnupur Terracotta Panel' (p.59), (7) B. Chatterjee (Burdwan University), 'The Tukhāras in Ancient India' (pp.60-65) and (8) 'The Decline of the Kuṣāṇas—The Muruṇḍas' (pp. 66-72), (9) V.C. Srivastava (Allahabad University), 'Advent of the Magas or Iranian Priests in India' (pp.73-79) and (10) Samaresh Bandyopadhyay (Calcutta University), 'Foreign Official Designations in Early Indian Records' (pp.163-171).

Part II of the proceedings entitled 'Lakṣmī and Sarasvatī in Art and Literature' includes, besides a list of participants and a summary of discussion (pp.83-90), the following papers — (1) K. S. Behera (Utkal University, Bhuvaneswar), 'Lakṣmī in Orissan Literature and Art' (pp.91-105), (2) Sm. Manisha Mukhopadhyay (Calcutta), 'Lakṣmī and Sarasvatī in Sanskrit Inscriptions' (pp.106-111), (3) K.K.Thaplyal (Lucknow University), 'Gajalakṣmī on Seals' (pp.112-125), (4) Sm. Bela Lahiri (Jadavpur University), 'Lakṣmī on Early Indian Coins' (pp.126-131), (5) D.C. Sircar (Calcutta University), 'Ardhanārī-Nārāyaṇa' (pp.132-141), (6) J.R. Haldar, 'Lakṣmī in Pali Literature' (pp.142-147), (7) A. K. Chatterjee, 'Some Aspects of Sarasvatī' (pp.148-153), (8) B. Chatterjee (Burdwan University), 'Antiquity of the Conception of Lakṣmī' (pp.154-157), (9) L.K. Tripathi (Banaras Hindu University), 'Śrī-Lakṣmī in Early Indian Literature and Art' (pp.158-162).

The Sixth Series of two-days' inter-university seminars on 'Early Indian Indigenous Coins' and 'Social Life in Ancient India' was held on 26th and 27th February, 1970. Sixteen papers were received on the first subject and twenty on the second one, contributed by the representatives of various other universities and also by the teachers and scholars pertaining to Calcutta University and other local institutions.

Part I of the proceedings of this series of seminars entitled *Early Indian Indigenous Coins*, edited by Prof. D.C. Sircar and published in 1971, includes, besides a list of participants and a summary of discussion (pp.3-10), the

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following papers — (1) S.K.Maity (Jadavpur University) 'Currency and Exchange in Ancient India' (pp.11-20), (2) U. Thakur (Magadh University, Bodhgaya), 'The First Coins — A Study in Evolution and Growth' (pp.21-47), (3) A.N. Lahiri (Calcutta University), 'Early Indigenous Coins of Northern India' (pp.48-77), (4) Sm. Bela Lahiri (Jadavpur University), 'Early Indigenous Coins of South India' (pp.78-100), (5) J.P. Singh (Banaras Hindu University), 'Negamā and City Coins' (pp.101-110), (6) S.B. Deo (Nagpur University), 'A New Coin Type of Śrī-Sātakarṇi' (pp.111-112), (7) A.Mitra Shastri (Nagpur University), 'Silver Coinage of the Sātavāhanas' (pp.113-119), (8) S.P. Singh (Calcutta University), 'Maner Hoard of Indigenous Coins' (pp.120-126), (9) K.K.Thaplyal (Lucknow University), 'Coin Devices on Clay Lumps' (pp.127-130), (10) B. D. Chattopa-dhyaya (Calcutta), 'Some Currency Problems of Ancient and Early Medieval South India' (pp.131-140), (11) B. B. De (Gauhati University), 'Epigraphic Accounts of the Numismatic History of Bengal' (pp.141-146), (12) D.C.Sircar (Calcutta University), 'Ancient Indian Coin Hoards' (pp.147-153), and (13) Samaresh Bandyopadhyay (Calcutta University), 'Numismatic Notes' — (a) 'Coin-testing in Early Indian Records', (b) '*Rūpa*' and (c) '*Citta-vicitta*' (pp.154-160). There is in it also an Index (pp.161-175) and an *Addenda et Corrigenda* (p.176).

Part II of the proceedings of this series of seminars, entitled *Social Life in Ancient India*, edited by D.C. Sircar and published in 1971, has, besides a list of participants and a summary of discussion (pp.3-12), the following papers — (1) J. Rai (Gorakhpur University), 'Social Mobility in Ancient India' (pp.13-29), (2) D.R. Das (Calcutta University), '*Go-Grahaṇa*' (pp.30-38), (3) A. K. Chatterjee (Calcutta University), 'Mysoginistic Ideas in Ancient Indian Literature' (pp.39-43), (4) J. R. Haldar (Calcutta University), 'Caste in Early Buddhist Literature' (pp.44-48), (5) Sm. K. Saha (Calcutta University), 'The Brāhmaṇa in Pāli Literature' (pp.49-51), (6) A.D. Pusalkar (Poona University), 'Some Aspects of Social Life in the *Mahābhārata*' (pp.52-62), (7) N.N. Bhattacharyya (Calcutta University), 'Matrilineal Inheritance in India' (pp.63-71), (8) Sm. K. Bajpeyi (Calcutta University), 'Women in Early Mathurā Epigraphs' (pp.72-75), (9) B.N. Sharma (Jabalpur University), '*Varṇa-Vyavasthā* and Caste System in the Seventh Century A.D.' (pp.76-87), (10) T.V. Mahalingam (Madras University), 'The Śaivas in the Society of the Pallava Age' (pp.88-97), (11) Sm. S. Gokhale (Poona University), '*Annabhoga* in the *Mānasollāsa*' (pp.98-101), (12) Sm. M. Mukhopadhyay (Calcutta), 'Social Life of the Gods in Sanskrit Inscriptions' (pp.102-109), (13) D. C. Sircar (Calcutta University), 'South Indians in Bengal'

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(pp.110-120), (14) A. K. Chakravarti (Government Sanskrit College, Calcutta), 'Source of Slavery in Ancient Cambodia' (pp.121-142), (15) R.K.Billorey (Calcutta University), 'Social Life as reflected in Maurya and Śuṅga Terracottas' (pp.143-147) and (16) Samaresh Bandyopadhyay (Calcutta University), 'Gambling in Early Indian Epigraphs' (pp.148-152). There is in it also an Index (pp.153-169) and an *Addenda et Corrigenda* (p.170).

The Seventh Series of two-days' inter-university seminars on 'Ancient Indian Religious Life' and 'Political and Administrative Systems in Ancient India' was organised on 25th and 26th February, 1971, under the Chairmanship of Prof. D.C. Sircar. Fourteen papers were received on the first subject and thirteen on the second one. Of the scholars from other universities participating in the seminar mention may be made of Dr. Sm. S. Sengupta (Delhi University), Dr. Bhaskar Chatterjee (Burdwan University), Dr. D.K. Ganguly (Visva-Bharati, Santiniketan), Dr. O.P.Verma (Nagpur University) and Dr. Sm. Bela Lahiri (Jadavpur University). The participants also included teachers and scholars of the University of Calcutta and other institutions.

Part I of the proceedings of this series of seminars, entitled *Religious Life in Ancient India*, edited by D.C. Sircar and published in 1972, contains, besides a list of participants and a summary of discussion (pp.1-9), the following papers — (1) R. K. Bhattacharyya (Calcutta University), 'Opposition to Rituals in the *Ṛgveda*' (pp.10-13), (2) Sri B. P. Mishra (Calcutta University), 'Importance of *Sāman* in the *Pañcaviṁśa Brāhmaṇa*' (pp.14-21), (3-4) Sm. S. Sengupta (Delhi University), 'Magic and Miracle in Buddhism' (pp.22-30), and 'Buddhist Pavāraṇā and Its Observance in Japan' (pp.31-38), (5) Sm. K. Saha (Calcutta University), 'Buddhist Ceremonies' (pp.39-45), (6) A. K. Chatterjee (Calcutta University), 'Religious Festivals of Ancient India' (pp.46-56), (7) N.N.Bhattacharyya (Calcutta University), 'The Role of Atheism in Indian Thought' (pp.57-64), (8) B. Chatterjee (Burdwan University), 'Some Aspects of Religious Beliefs and Practices in Ancient India' (pp.65-71), (9) D. C. Sircar (Calcutta University), 'Guardians of the Quarters' (pp.72-80), (10) R. P. Majumdar (Calcutta), 'Circumcision in Vātsyāyana's *Kāmasūtra*' (p.81), (11) S.K.Maity (Jadavpur University), 'Hindu Religion as Reflected in Gupta Coins' (pp.82-90), (12) Samaresh Bandyopadhyay (Calcutta University), 'Gajalakṣmī on Early Indian Coins' (pp.91-93), (13) Sm. J. Maitra (Calcutta University), 'Mārtaṇḍa-Bhairava' (pp.94-100), (14) K. S. Behera (Utkal University, Bhuvaneswar), 'Religious Life as Represented in a Sculpture of Konarak' (pp.101-109), (15) R.K. Billorey (Calcutta University), 'Lakṣmī in Śrīvaiṣṇava Theology' (pp.110-

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111), (16) U. Thakur (Magadh University, Bodhgaya), 'Tāntric Cult in Eastern India' (pp.112-120) and (17) J.R. Haldar (Calcutta University), 'Links between Early and Later Buddhist Mythology' (pp.122-157). There is also in it an Index (pp.159-173) and an *Addenda et Corrigenda* (p.173).

Part II of the proceedings entitled *Political and Administrative System in Ancient India*, edited by Prof. D.C. Sircar and published in 1972, includes, besides a list of participants and a summary of discussion (pp.1-9), the following papers — (1) D.K. Ganguly (Visva-Bharati, Santiniketan), 'The Queen in the North Indian Kingdoms during the Pre-Gupta Period' (pp.10-20), (2) R.K. Billorey (Calcutta University), 'Rājadharma in the *Mahābhārata* and the Aśokan Inscriptions' (pp.21-24), (3) Sm. B. Lahiri (Jadavpur University), 'Non-Monarchical Institution and the Evidence of Coins' (pp.25-33), (4) A.N. Lahiri (Calcutta University), 'The Supposed Joint and Sub-Kings Amongst Early Indo-Greek Rulers' (pp.34-43), (5) B. Chatterjee (Burdwan University), 'An Aspect of the Government Policy in Ancient India' (pp.44-50), (6) D.C. Sircar (Calcutta University), 'Some Principles of *Rāja-Dharma*' (pp.51-62), (7) A.K. Chatterjee (Calcutta University), 'Royal Strategy and Defensive Warfare in Ancient India' (pp.63-66), (8) U. Thakur (Magadh University, Bodhgaya), 'Forms and Features of Governmental System in the Age of the *Rāmāyaṇa* (pp.67-75), (9) K.K.Thaplyal (Lucknow University), 'Amātya Seals' (pp.76-80), (10) O.P. Verma (Nagpur University), 'The Role of Mahājanas in South Indian Administration' (pp.81-86), (11) K.S. Behera (Utkal University, Bhuvaneswar), 'Administrative System of the Later Somavaṁśis (pp.87-90), (12) A.K. Chakravarti (Government Sanskrit College, Calcutta), 'Divine Kingship in Ancient Cambodia — A Study of the *Praśastis*' (pp.91-113), (13) J.R.Haldar (Calcutta University), 'Administrative System in Pali Literature' (pp.114-129) and (14) Sm. K. Bajpeyi (Calcutta University), 'Official Designations in Early Mathura Inscriptions' (pp.130-140). There is also an Index (pp.141-153) in it.

The Eighth Series of two days' inter-university seminars on 'Early Indian Trade and Industry' and 'Religion and Culture of the Jains' was organised on 24th and 25th February, 1972, under the Chairmanship of Prof. D.C. Sircar. Fourteen papers were received on the first subject and thirteen on the second one. The seminars were attended by Dr. O.P. Verma (Nagpur University), Dr. N. N. Acharya (Gauhati University), Sm. Sushil Malti Devi (Patna University), Dr. G. B. Upreti (Delhi University), Dr.P.K.Bhattacharyya (North Bengal University), Dr. B. Srivastava (Banaras Hindu University), Dr. L. B. Keny (Bombay University), Sm. Rajani P. Chauhan (Nagpur University), Sri C. Krishnamurthy

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(Madras University), Dr. Sm. R. Champakalakshmi (Madras University), Dr. Ajay Mitra Shastri (Nagpur University), Dr. Sm. S. Sengupta (Delhi University) and others besides a number of scholars and teachers of Calcutta University and other local institutions.

Part I of the proceedings of this series of seminars entitled *Early Indian Trade and Industry*, edited by D.C. Sircar and published in 1973, includes, besides a list of participants and a summary of discussion (pp.1-9), the following papers — (1) Sm. Sushil Malti Devi (Patna University), 'Women in Textile Industry in Ancient India' (pp.10-22) (2) L.B. Keny (St. Xavier's College, Bombay University), 'Magadha, a Commercial Centre in Ancient India' (pp.23-35), (3) N.N. Acharya (Gauhati University), 'The Trade Routes and Means of Transport in Ancient India with Special Reference to Assam' (pp.36-45), (4) Sm. Rajani P. Chauhan (Nagpur University), 'Ornament Industry in Ancient India' (pp.46-53), (5) G. B. Upreti (Delhi University), 'The Dharmasūtras on Trade' (pp.54-58), (6) C. Krishnamurthy (Madras University), 'Bead-making Industry in South India' (pp.59-62), (7) Sm. Bela Lahiri (Jadavpur University), 'Guilds in Ancient India and the Evidence on Coins' (pp.63-69), (8) B. Srivastava (Banaras Hindu University), 'Trade and Commerce in the *Amarakoṣa*' (pp.70-75), (9) O. P. Verma (Nagpur University), 'Organisation and Function of Some South Indian Guilds' (pp.76-82), (10) P. K. Bhattacharyya (North Bengal University), 'Kānyakubja, a Centre of Trade and Commerce' (pp.83-91), (11) D.C. Sircar (Calcutta University), 'Traders' Privileges Guaranteed by Kings' (pp.92-100), (12) A.K.Chakravarti (Government Sanskrit College, Calcutta), 'Early Sino-Indian Maritime Trade and Fu-nan' (pp.101-117), (13) A. K. Chatterjee (Calcutta University), 'Industrial Professions in the Pāli Jātakas' (pp.118-125), (14) R.K. Billorey (Calcutta University), 'Some Arabic Tales on Indian Trade' (pp.126-132). There is also an Index (pp.133-145) and an *Addenda et Corrigenda* (p.146) in it.

Part II of the proceedings of the same series of seminars entitled *Religion and Culture of the Jains*, edited by D.C. Sircar and published in 1973, incorporates, besides a list of participants and a summary of discussion (pp.1-10), the following papers — (1) L.B. Keny (St. Xavier's College, Bombay University), 'The Primitive in Jainism' (pp.11-14), (2) Sm. S. Sengupta (Delhi University), 'Jain Cosmography' (pp.15-19), (3) A.N. Lahiri (Calcutta University), 'The Conception of Tīrthaṅkaras in Jain Mythology' (pp.20-24), (4) Sm. K. Saha (Calcutta University), 'Some Festivals and Fasts of the Jains' (pp.25-29), (5) R. K. Bhattacharyya (Calcutta University), 'A Summary of Jain Philosophy' (pp.30-35), (6) Sm. K. Bajpeyi (Calcutta University), 'Jainism in Early Inscrip-

tions of Mathura' (pp.36-45), (7-8) Sm. R. Champakalakshmi (Madras University), 'An Unnoticed Jain Cavern near Madurantakam' (pp.46-49) and 'Jainism in Toṇḍaimaṇḍalam' (pp.50-70), (9) A. Mitra Shastri (Nagpur University), 'Varāhamihira and Bhadrabāhu' (pp.71-95), (10) D.C. Sircar (Calcutta University), 'A Jain Historical Tradition' (pp.96-99), (11) A.K.Chatterjee (Calcutta University), 'The Jain Harivaṁśa' (pp.100-117), (12) S.P. Singh (Calcutta University), 'Jainism and Jain Relics in Bihar' (pp.118-131) and (13) R. K. Billorey (Calcutta University), 'Beliefs and Practices in the Jain Sūtras' (pp.132-136). There is also an Index (pp.137-151) and a *Corrigenda* (p.152) in it.

The Ninth Series of two days' inter-university seminars on 'Early Indian Sculpture and Painting' and 'Warfare in Ancient India' was organised on 26th and 27th February, 1973, under the Chairmanship of Prof. D.C. Sircar. Besides scholars and teachers of the University of Calcutta, the Government Sanskrit College, Calcutta, and some other institutions, scholars and teachers of certain other universities also attended the seminars and participated in the deliberations and mention may be made here of (1) Dr. Dilipkumar Ganguly (Visva-Bharati, Santiniketan), (2) Dr. S.D. Singh (Lucknow University), (3) Dr.P. K. Bhattacharyya (North Bengal University), (4) Sri M. D. Sampath (Karnatak University) and (5) Dr. S. K. Gupta (Rajasthan). Eight papers were contributed to the first subject and ten to the second one.

The Tenth Series of two days' inter-university seminar on 'Life and Works of Ananda Coomaraswamy' was held on 26th and 27th March, 1976. The academic sessions were conducted by Prof. Niharranjan Ray, Prof. D.P. Ghosh and Sri Chintamani Kar. The seminars had separate sessions on (i) 'Architecture and Sculpture' (ii) Iconography', (iii) 'Painting, Aesthetics and Crafts', (iv) 'Coomaraswamy and Indian Nationalism', (v) 'Coomaraswamy from Artists' View-points'. Papers were presented among others by Sri Krishnadev (Punjab), Prof. K. K. Ganguli (Calcutta University), Dr. Dipakchandra Bhattacharyya (Punjab University), Dr. Dipakranjan Das, Dr. K. K. Dasgupta, Dr. Sm. Amita Ray and Dr. Asokkumar Bhattacharyya, all of Calcutta University, and Dr. Tarankumar Biswas and Dr. Rajat Dasgupta of Visva-Bharati, Santiniketan. Sri Nirode Majumdar, Sri Sunil Pal, Sri Kanchan Chakravarty and Sri Debabrata Mukherjee analysed Coomaraswamy's works from Artists' view-points.

The Eleventh Series of two days' inter-university seminar on 'Pāla-Sena Art' was held on 13th and 14th March, 1978. The main theme of this seminar was to trace the evolution and efflorescence of the style reflected in the art products

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of the period of the Pāla-Sena rulers as well as to define the originality in their motifs and idioms, generally marked out as East Indian School of Art. Prof. N.R. Ray addressed the seminar and Prof. S.K. Saraswati delivered the Key-note Address dwelling on the different phases of art monuments of the period. The seminar had three separate sessions — (i) 'The Style and Technique of the Pāla Sculptures', (ii) 'Technique and Style of Pāla Paintings' and (iii) 'Iconography'. Prof K.K. Ganguli, Dr. R. Parimoo (Baroda) and Dr. S.C. Ray (Indian Museum) presided over the three sessions respectively. Dr. Parimoo, Dr. D. C. Bhattacharyya (Punjab University), Dr.J. K. Sahu (Sambalpur University), Dr. Mihirmohan Mukherjee (North Bengal University), Dr. Tarankumar Biswas (Visva-Bharati, Santiniketan), Dr. S.P.Singh (Patna Museum) contributed papers. Sri Ranabir Chakravarti and Sri Tapaskumar Lahiri from Calcutta also presented papers.

The Twelfth Series of two-days' inter-university seminar on 'Geographical Factors in Ancient India' was held on 22nd and 23rd March, 1979, under the Chairmanship of Prof. D.C. Sircar. The seminar had four separate sessions — (1) 'Geographical Features of the Sub-Continent', (ii) 'Historical Geography of the Sub-Continent' (iii) 'Influence of Geography on History' and (iv) 'Problems of Research in Historical Geography'. Of the scholars contributing papers mention may be made of Prof. Bireswar Banerjee and Dr. P.K. Saha both of the Department of Geography, Calcutta University, Prof. K.D. Bajpai (Saugar University.), Dr. J.K.Sahu (Superintending Epigraphist, Old University, Mysore), Dr. Mrs. Susan Gole (New Delhi), Dr. B.P. Majumdar (Patna University) and others.

The Thirteenth Series of two days' inter-university seminar on 'Medieval Trends in Ancient Indian Art' was held on 7th and 8th February, 1980. The seminar was held to mark the release by Prof. Satish Chandra, Chairman, U.G.C., of the *East Indian Bronzes*. Prof. K.K. Ganguli delivered the Key-note Address on the theme of the seminar dwelling on diverse aspects of art movements of the period and also conducted the seminar as the Chairperson. There were two academic sessions viz. (i) 'Medieval Trends in Architecture and Sculpture' and (ii) 'Medieval Trends in Iconography, Painting and Minor Arts'. Of the scholars, contributing papers mention may be made of Dr. D.R. Das (Calcutta University), Sri G. Subbiah (Visva-Bharati, Santiniketan), Dr.A. K. Bhattacharyya (Calcutta University), Dr. M.M. Mukherjee (North Bengal University), Dr. Jayanta Chakravarti (Visva-Bharati, Santiniketan), Dr. K.K. Dasgupta and Dr. Sm. Amita Ray of Calcutta Univeristy.

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The Fourteenth Series of seminar on 'Study of Indian Art and S.K. Saraswati' was held on 11th December, 1980. The seminar was dedicated to the memory of Prof. S.K. Saraswati. Prof. N.R. Ray, Prof. D.C. Sircar and Prof. Gaurinath Sastri addressed the seminar as Guests of Honour. The session on 'Architecture and Sculpture' under the Chairmanship of Prof. K.K. Ganguli was attended by Dr. Krishnadeva (Punjab), Dr. G. Subbiah (Visva-Bharati, Santiniketan), Dr. R.K.Dasgupta (Calcutta), Dr. M.M. Mukherjee (North Bengal University) Dr. D.R. Das and Dr. A.K.Bhattacharyya of Calcutta University. Reference may be made of some of the papers presented — (i) Dr. M.M. Mukherjee (North Bengal University), 'Prof. Saraswati's Contribution to the Study of Indian Sculpture', (2) Dr. Asokkumar Bhattacharyya (Calcutta University), 'Contributions of Prof. Saraswati to Study of Sculpture'. The session on Iconography, Painting and Minor Arts was conducted by Dr. Krishnadeva. Papers presented at this session included — (1) Dr. D.C. Bhattacharyya (Punjab University), 'Prof. Saraswati's Contribution to Indian Iconography, and (2) Dr. K.K.Dasgupta, 'Brāhmaṇical Iconography and S.K.Saraswati'. Papers on Painting were contributed by Dr. Jayanta Chakravarti and Dr. R.N. Dasgupta (Visva-Bharati, Santiniketan). Dr. Sm. Amita Ray read a paper on 'Study of Minor Arts and S.K. Saraswati'. The session on Archaeological and Historical Studies was conducted by Prof. S.R. Das who also contributed a paper. Dr. Amitabha Bhattacharyya contributed a paper on 'Prof. S.K. Saraswati's Contribution to Historical Studies (other than Art History)' and the last paper entitled 'S.K. Saraswati's Contirbution to Epigraphic and Numismatic Studies' was contributed by Dr. Samaresh Bandyopadhyay.

The Fifteenth Series of seminar was held on 20th September, 1981. The seminar was organised to pay homage to the memory of Prof. Benoychandra Sen, a former teacher of the Department of Ancient Indian History and Culture. Among the scholars present at the seminar mention may be made of Sri Janardan Chakravarti, Sri Radharaman Mitra, Prof. D. C. Sircar and Prof. K. K. Ganguli. The presented papers included — (1) Prof. A. N. Lahiri, 'Epigraphic and Numismatic Studies of Dr. B.C. Sen', (2) Dr. K. K. Dasgupta, 'B. C. Sen as Historian', (3) Dr. Sm. Pushpa Niyogi, 'My Beloved Teacher' and (4) Dr. Samaresh Bandyopadhyay, 'Dr. B. C. Sen and Study of the History of Bengal'.

The Sixteenth Series of two days' inter-university seminar on 'Buddhism: Early and Later Phases' was held on 19th and 20th August, 1982. First day's session was presided over by Prof. D.C. Sircar and the second day's by Prof. K.K.Ganguli. Papers contributed by scholars included — (1) Dr. Sm. S. Sen-

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gupta (Delhi University), 'Re-distribution of Buddha's Relics – A Problem', (2) Prof. Herambanath Chatterjee Sastri (Government Sanskrit College, Calcutta), 'Buddhism as Opposed to Brāhmaṇism', (3) Prof. Dipakkumar Barua (Pali Department, Calcutta University), 'Concept of *Citta* in Early Buddhism', (4) Dr. A.K. Chatterjee, 'Buddha's Relations with the Brāhmaṇas', (5) Prof. Devaprasad Guha, 'Importance of Literature in the Study of Buddhism, (6) Dr.A.K. Chatterjee, 'Geography of Later Buddhism', (7) Prof. A.N. Lahiri, 'Buddhism and Early Indian Coins', (8) Dr. Sm. Kshanika Saha, 'Disappearance of Buddhism from Its Homeland', (9) Dr. Sm. Pushpa Niyogi, 'Land Grants to Monasteries in Bengal and Bihar', (10) Dr. K.K.Dasgupta, 'On the Image of the so-called Śiva-Lokeśvara', (11) Dr. Chitrarekha Gupta, 'A Study of Inscriptions in Bhaikṣukilipi and the Connected Problems of Later Buddhism', (12) Dr. Dipakranjan Das, 'Buddhist Establishments in Orissa', (13) Dr. R. K. Tripathi (Surendranath College, Calcutta), 'Buddhism as referred to in the Inscriptions of Bengal' and (14) Dr. D.N. Bakshi, 'Buddhism and Buddhist Art in Japan'. Two films on Japanese Cultural History bearing on Buddhism in Japan entitled 'The Scroll of Time' and 'Kyoto' were screened on the occasion under the auspices of the Consulate General of Japan.

The proceedings of the seminar entitled *Buddhism : Early and Late Phases*, edited by Dr. Kalyankumar Dasgupta and published in 1985, includes all the above-mentioned papers and also the papers of Asha Das entitled 'The Satārahā Gāthas of the Jātaka' and Gayatri Senmajumder entitled 'Buddhism in Ancient Bengal as known from Chinese Sources'. An Index is also there in it.

The Seventeenth Series of two days' inter-university seminars on 'Foreign Rulers and Foreign Influence on Ancient Indian Life and Culture' and 'Indian Influence in Countries outside India', was organised on 3rd and 4th January, 1983. Prof. D.C. Sircar presided over the first day's seminar and Prof. H.B. Sarkar over the second day's. The following scholars contributed papers on the subject 'Foreign Rulers and Foreign Influence on Ancient Indian Life and Culture' — (1) Prof. Herambanath Chatterjee Sastri (Government Sanskrit College, Calcutta), 'A Note On the Encouragement and Patronage received from Rulers, Native and Foreign, by the writers of Ancient Indian Law (Dharmaśāstra)', (2) Dr. Salilkumar Gangopadhyay, 'The Impact of Hūṇa Invasion on Indian Life', (3) Dr. Y.B. Singh (Jammu), 'Vitiating Influence of Foreign Contacts on Early North-Western India', (4) Dr. K.K. Dasgutpa (Calcutta University), 'Foreign Trade and Gandhāra Art', (5) Prof. Sm. Bela Lahiri (Jadavpur University), 'Sassanian Influence on the Coinage of India', (6) Prof. B.P. Mazumdar

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(Patna University), 'Foreign Origin of the Kṛṣṇa Cult', (7) Prof. A.N. Lahiri, 'Early Foreigners and Their Influence on Indian Culture' and (8) Mr. Masayuki Onishi, 'Indian Influence on Japan'.

On the second subject 'Indian Influence on Countries Outside India', the following scholars contributed their papers — (1) Dr. D.N.Bakshi, 'Indian Religious Influence on Japanese Life and Culture', (2) Dr. Sm. Kshanika Saha (Calcutta University), 'Indian Medical Texts in Central Asia', (3) Sri Adhir Chakravarti (Director of Archives, Government of West Bengal), 'The Agents, Extent and Profundity of Indian Cultural Expansion in South-East Asia — A Re-examination', (4) Prof. H.B.Sarkar (Kharagpur, West Bengal), 'Indian Cultural Expansion in South-East Asian Countires' and (5) Dr. Sm. Pushpa Niyogi, 'History of the Hūṇas in the Post-Gupta Period'.

The Eighteenth Series of two days' inter-university seminar on 'Ācārya Nandalal O Adhunik Bhārat Śilpa' in Bengali was held on 15th and 16th December, 1983, to mark the birth centenary of Ācārya Nandalal Bose. The noted literateur Sri Annadasankar Ray inaugurated the seminar which was presided over by Prof. Kalyankumar Ganguli. There were four separate sessions — (1) 'Nandalāl o Tār Śilpakarma', (2) 'Nandalāl — Satīrtha Śilpivṛnda', (3) 'Samakālīn Samāntarāl Śilpadhārā' and (4) 'Samakālīn Śilpa Āndolan'. Many distinguished artists, art-critics and scholars attended the seminar and contributed papers. Amongst them mention may be made of Sri Ramananda Bandyopadhyay, Sri Ajit Chakravarti, Sri Arun Nag, Dr. Asokkumar Bhattacharyya, Dr. Tarankkumar Biswas, Sri Kamal Sarkar, Sri Sobhan Som, Sri Paritosh Sen, Sri R. Siva Kumar, Sri Rabi Pal and Sri Lakshminarayan Pachori.

The Nineteenth Series of two days' inter-university seminar on 'Crime and Punishment in Ancient India', was held on 19th and 20th September, 1984. Prof. D.C. Sircar delivered the Key-note Address. Various scholars from different universities and other institutions attended the seminar.

On the 19th September, 1984, the following scholars contributed their papers under the Chairmanship of Dr. Ashoke Ghosh (Department of Anthropology, Calcutta University) — (1) Sri. Panchanan Ghoshal, 'Criminology, Penology and Judiciary Systems in Ancient India', (2) Dr. Swapan Bhattacharyya (Department of Sociology, Calcutta University), 'Crime in Ancient India : The Dynamics of Change', (3) Dr. Debkumar Banerjee (Department of Sociology, Calcutta University), 'Caste-Status and Class Background of Punishment', (4) Dr. Sm. Ranjana Ray (Department of Anthropology, Calcutta University), 'Markers on the Crime in Ancient India', (5) Dr. Subid Chatterjee

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(Department of Archaeology, Arunachal Pradesh), 'Continuation of Ancient Concept of Crime and Punishment in Arunachal Pradesh' and (6) Sri Rajibkanti Sarmadhikari (Research Fellow, Centre of Advanced Study, Department of Ancient Indian History and Culture), 'Crimes Relating to Early Indian Irrigation'.

On the 20th September, 1984, the morning and afternoon sessions were presided over by Prof. A.N. Lahiri and Prof. S.C. Ray respectively. The following papers were presented — (1) Dr. Sm. Sudha Sengupta (Delhi University), 'Crime and Punishment in Ancient India as Depicted in Buddhist Literature', (2) Dr. Asimkumar Chatterjee, 'Crime and Punishment in Ancient India from Jain Sources', (3) Dr. Tarankumar Biswas (Banaras Hindu University), 'Blemishes of Ancient Image-makers in India and Canonical Punishments', (4) Sri. U.N. Biswas (Principal, Central Detective Training School, Government of India, Calcutta), 'Glimpses of Forensic Sciences in Ancient India', (5) Dr. Sureshchandra Banerjee (Formerly Secretary, Vaṅgīya Śikṣā Pariṣad, Calcutta), 'Crime and Punishment in Ancient India (Upto 1300 A.D. as Known from Brāhmaṇical Sources)' and (6) Prof. A.N. Lahiri (Calcutta), 'Early Brāhmaṇical Literature on Crimes'.

The Twentieth Series of three days' inter-university seminar on 'Study of Ancient Indian History and Culture — Progress and Prospects' was organised on 19th, 20th and 21st March, 1986. The seminar, dedicated to the memory of Prof. D.C. Sircar, former Carmichael Professor and Head of the Department of Ancient Indian History and Culture, was inaugurated, for the first time in the history of seminars at the Department, by the Governor of West Bengal, Sri Umashankar Dikshit. A former student of the Department and the then Minister of Local and Urban Development, Government of West Bengal, Sri Prasantakumar Sur, was the Chief Guest at the Inaugural Session which was presided over by the then Vice-Chancellor of the University of Calcutta Prof. Santoshkumar Bhattacharyya. A *praśasti* on the late Prof. D.C. Sircar composed in Sanskrit by the renowned Sanskritist Prof. H. V. Trivedi of Indore was read out at the Inaugural Session by Prof. Samaresh Bandyopadhyay, the then Head of the Department, in the absence of Prof. Trivedi. Of the large number of distinguished former students of the Department attending the seminar and participating in its deliberations mention must be made of Dr. Sm. Debala Mitra, former Director General of the Archaeological Survey of India, Dr. Pratapchandra Chunder, former Education Minister of Government of India and Prof. Adhir Chakravarti, Director of Archives, Government of West Bengal. Besides

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a number of teachers and scholars of the Calcutta Universtiy and other local institutions, a large number of scholars from different parts of India participated in the seminar. The papers presented at the Academic Sessions presided over by Prof. Samaresh Bandyopadhyay include — (1) Prof. B.N. Puri (Lucknow University), 'Studies in Ancient Indian History in U.P.', (2) Prof. P.K. Mishra (Sambalpur University), 'Study of Ancient Indian History and Culture in Orissa — Progress and Prospects', (3) Dr. Asimkumar Chatterjee, 'Progress of the Study of the Literary Sources of Ancient Indian History in West Bengal', (4) Prof. D.C. Bhattacharyya (Punjab University), 'Study of Ancient Indian Art in Punjab and Haryana', (5) Dr. Amitabha Bhattacharyya, 'Study of the Historical Geography of Ancient India in West Bengal', (6) Dr. N. N. Bhattacharyya, 'Study of the Religious History of Ancient India in West Bengal', (7) Prof. H.V. Trivedi (Vikram University, Ujjain), 'Study of Ancient Indian History and Culture in Madhya Pradesh — Progress and Prospects', (8) Prof. B.P. Sinha (Patna University), 'Progress in Studies and Research in Ancient Indian History and Culture in Bihar', (9) Dr. Asokkumar Bhattacharyya, 'Progress of the Study in Ancient Indian Art in West Bengal' and (10) Prof. Samaresh Bandyopa-dhyay, 'Study of Ancient Indian Coins in West Bengal — Progress and Prospects'.

Some papers were also presented on 'Contributions of the Indologist Prof. D.C. Sircar'. They include — (1) Prof. A. L. Basham, 'Recollections of Dineśbābu' (the paper was read out by the then Head of the Department Prof. Samaresh Bandyopadhyay as Prof. Basham died), (2) Prof. B.N. Puri (Lucknow University), 'Dineśbābu — My Friend', (3) Prof. P.K. Mishra (Sambalpur University), 'D.C. Sircar's Contribution to the Early History of Orissa', (4) Prof. H.V. Trivedi (Vikram University, Ujjain), 'D.C. Sircar's Contribution to the Study of the Epigraphs of Madhya Pradesh' (the paper was read out by the then Head of the Department as Prof. Trivedi could not attend the seminar due to illness) and Prof. B.N. Mukherjee (Calcutta University), 'D.C. Sircar's Contirbution to the Study of Early History of Bengal'.

The Twenty-first Series of two days' inter-university seminar on 'Eras in Eastern India' held on 21st and 22nd January, 1987, and in commemoration of the Birth Centenary of Rakhaldas Bandyopadhyay was inaugurated by the then Vice-Chancellor, University of Calcutta, Prof. Santoshkumar Bhattacharyya who also presided over the Inaugural Session. A *praśasti* on Rakhaldas Bandyopadhyay composed in Sanskrit by the renowned Sanskritist from Indore (Madhya Pradesh), Prof. H.V. Trivedi, was read out by the then Head of the Department in Prof. Trivedi's absence. Tribute to Rakhaldas Bandyopadhyay

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was paid by the Special Guest Prof. Kalyankumar Ganguli (Formerly Bageswari Professor of Indian Art). The Key-note Address was delivered by Prof. B.P. Sinha of the Patna University. Many scholars of other universities as well as of the Calcutta University presented their papers at the Academic sessions presided over by Prof. Samaresh Bandyopadhyay which include — (1) Prof. B.N. Mukherjee, 'Founder of the Vikrama and Śaka Eras and Their Early Use in Eastern India', (2) Dr. Sm. Snigdha Tripathi (Epigraphist, Orissa State Museum, Bhuvaneswar), 'Eras and System of Dating in Early and Medieval Records (Literary and Epigraphic) of Orissa', (3) Prof. Samaresh Bandyopadhyay, 'Eras on Coins of Eastern India', (4) Dr. Amitabha Bhattacharyya, 'The Bengali *San*', (5) Prof. B.N. Mukherjee, 'Aspects of the Use of Hizri Era in Records (Epigraphic and Literary) of Eastern India', and (6) Dr. P.K. Bhattacharyya (North Bengal University), 'Candrābda (Era of Maṇipurī Kings)'.

The following papers were contributed by scholars on works of Rakhaldas Bandyopadhyay — (1) Prof. Dilipkumar Biswas, 'Historical and Literary Contributions of Rakhaldas Bandyopadhyay', (2) Dr. R.C. Sharma (Director, Indian Museum, Calcutta), 'Contributions of Rakhaldas Bandyopadhyay as a Staff of the Indian Museum (Calcutta) and the Lucknow Museum (Lucknow)' and (3) Prof. B. N. Mukherjee, 'Archaeological Contributions of Rakhaldas Bandyopadhyay'.

The Twenty-Second Series of two days' inter-university seminar on 'Vaiṣṇavism in Eastern India' was held on 14th and 15th March, 1989. Many delegates including teachers of the Department presented papers which include — (1) Dr. Asoke Chatterjee Sastri (Sanskrit Department, Calcutta University), 'Bengal Vaiṣṇavism and In-explicable Doctirne of Difference — Non-Difference', (2) Dr. Asimkumar Chatterjee, 'The Brahmavaivarta Purāṇa and Vaiṣṇavism in Eastern India', (3) Prof. Herambanath Chatterjee Sastri (Government Sanskrit College, Calcutta), 'Criticism on the Source Materials of the Vaiṣṇava Philosophy of Bengal", (4) Prof. P.K.Mishra (Sambalpur University), 'Vaiṣṇavism in South Kosala', (5) Dr. Jaydev Ganguly Sastri (Government Sanskrit College, Calcutta), 'The Absorption of Non-Vedic Vaiṣṇavism in the fold of Smārta Religion in Eastern India', (6) Prof. Chinmayi Chatterjee (Jadavpur University), 'Sri Caitanya's Contribution to the Vaiṣṇava Concept of Bhākti', (7) Dr. Dilipkumar Nandi (Bankim Sardar College, Diamond Harbour, South 24 Parganas), 'Bāṅglāy Vaiṣṇav Sādhanār Udbhav O Samāj Cetanā' in Bengali, (8) Dr. Pranabananda Jash (Visva-Bharati, Santiniketan), 'The Cult of Rādhā -Mādhava in Eastern India', (9) Dr. S.C. Mukherjee (Deputy Director,

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Directorate of Archaeology, Government of West Bengal), 'Some Aspects of Caitanya's Contribution to the Socio-Religious History of Bengal', (10) Dr. Dilipkumar Ganguly (Visva Bharati, Santiniketan), 'The Vaiṣṇava Affiliation of the Liṅgarāja Cult', (11) Dr. Sarjugprasad Singh (Buxar Museum, Bihar), 'Some Vaiṣṇava Sites in South Bihar', (12) Sm. Snigdha Ray (Calcutta), 'Vaiṣṇavism in Bengal during the Early Medieval Period' and (13) Prof. Samaresh Bandyopadhyay (Calcutta University), 'Muralīdhara Kṛṣṇa on Eastern Indian Coins'.

The Twenty-third Series of two days' inter-university seminar on 'Monuments of Eastern India', was held on 8th and 9th February, 1990. The Inaugural address was delivered by Prof. Kalyankumar Ganguli (Former Bageswari Professor of Indian Art, Department of Ancient Indian History and Culture, University of Calcutta). Papers were contributed by different delegates and teachers of the Department. Of them mention may be made of Dr. S. S. Biswas (Indian Museum), Dr. Sm. Reba Ray, Dr. C.R. Raychaudhuri and Dr. Gautam Sengupta of Calcutta, Dr. S.P. Singh (Patna), Dr. N. Goswami (Curator, Asutosh Museum, Calcutta University), Dr. H.C. Das (Orissa State Museum, Bhubaneswar), Sm. Saswati Chakravarti (Calcutta) as well as of Dr. Dipakranjan Das (Head of the Department), Prof. Samaresh Bandyopadhyay and Dr. Amitabha Bhattacharyya of the Department of Ancient Indian History and Culture, University of Calcutta.

The Twenty-Fourth Series of two-days' inter-university seminar on 'Saivism in Eastern India' was held on 27th and 28th December, 1991. A number of scholars from Eastern India particularly North Bengal and neighbouring areas of Calcutta including Prof. Kalyankumar Ganguli, Prof. Herambanath Chatterjee Sastri (Government Sanskrit College, Calcutta), Prof. P.K. Bhattacharyya (North Bengal University), Dr. Shyamchand Mukherjee (State Archaeology, Government of West Bengal), Prof. Asoke Chatterjee Sastri (Calcutta University) and Dr. Gaurinath Sastri (Calcutta) participated in the seminar and the papers presented include the following – (1) Dr. A. K. Chatterjee, 'General History of Saivism in Eastern India', (2) Dr. Herambanath Chatterjee Sastri, 'Significance of Siva-Bhakti' and a few papers were on Saiva Tirthas, Saiva Philosophy and Saiva History.

The Twenty-fifth Series of three days' inter-university seminar on 'Medical Science in Ancient India' was held on 22nd, 23rd and 24th March, 1995.

The seminar was inaugurated by Dr. Subir Datta, Dean, Faculty of Medicine, Calcutta University. The Key-note Address of Prof. P.V. Sharma of Varanasi

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was read out by the then Head of the Department Dr. Sm. Juthika Maitra in his absence due to severe illness.

On 22nd March, 1995, the following speakers contributed their papers — (1) Dr. Brahmananda Gupta, 'Some Early Systems of Medicine', (2) Dr. Samar Bagchi, 'The Interaction in Dissimilation of Knowledge', (3) Dr. Ranjit Bhattacharyya (Director, Anthropological Survey of India), 'Traditional Medicine as used by the Tribes and Witchcraft'. On 23rd March, 1995, the following speakers presented their papers — (1) Dr. A. Raychoudhury, 'Medicine in Proto-Historical India', (2) Prof. B.N. Choudhury, 'Medical Practices as known from the Early Buddhist Literature', (3) Prof. Herambanath Chatterjee Sastri, 'Knowledge of the Art of Healing as known from the Vedic Literature', (4) Dr. A. K. Chatterjee, 'The Rival Medical Schools, Punarvasu, Aitareya and Dhanvantarī', (5) Sri Paresh Tripathi, 'The Ayurvedic Systems (Theories and Practices)' and (6) Dr. Sm. Mamata Chaudhuri, 'Chest and Heart Diseases as found in *Garuḍa Purāṇa*'. On 24th March, 1995, the following speakers contributed their papers — (1) Dr. Sm. Kshanika Saha, 'The Knowledge of Indian Medical Texts Outside India', (2) Dr. Asoke Bagchi, 'Unani Tibbe and Ayurvedic Medicine — A Complimentary Affair', (3) Sri Bijanbihari De – 'Kirāta Peoples' Contribution to Indian Medical Science', (4) Dr. Amitabha Bhattacharyya, 'Early Indian Society : Medical Profession and Medical Education', (5) Dr. Plaban Mukherjee, 'Philosophical Basis of the Development of Ancient Indian Medicine' and (6) Dr. Rakhal Nath, 'Modern Thoughts in Ancient Indian Medical Science'. At the end Prof. B.N. Mukherjee summed up the proceedings of the seminar.

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MONTHLY SEMINARS* AT THE DEPARTMENT'S CENTRE OF ADVANCED STUDY

The Department at its Centre of Advanced Study organised from November, 1965 to May 1980 a large number of Monthly Seminars in which participants were the teachers and research workers of the Department of Ancient Indian History and Culture and the Department of Archaeology, University of Calcutta. The titles of the papers presented and discussed with the names of their contributors as well as the topics of discussion are mentioned below.

I (22-11-1965) — (1) 'Date of Mahāpadma Nanda' by Sri Rabindrakumar Bhattacharyya and (2) 'Ariaka' by Prof. D.C. Sircar.

II (13-12-1965) — (1) '*Vimśopaka* and Its Relation with *Dramma*' by Sri Samaresh Bandyopadhyay and (2) 'Some Naiyāyikas and Nyāya Terms in Inscriptions' by Sri Ramprasad Majumdar as well as discussion on (1) 'Two *Sūtras* of Puruṣottama's *Prākṛtānuśāsana*' by Dr. Satyaranjan Banerjee and (2) 'A Verse of the Aihole Inscription' by Prof. D.C. Sircar.

III (17-01-1966) — (1) 'Principle of Taxation in Ancient India' by Sri Rabindrakumar Bhattacharyya, (2) 'Problem of the Punch-marked Coins' by Prof. D.C. Sircar and (3) 'Bhūriśṛṣṭi or Bhursut in Howrah' by Sri Ramprasad Majumdar.

IV (14-02-1966) — 'Vijayavarman, the Viceroy of Gopacandra' by Prof. D.C. Sircar.

V (18-04-1966) — (1) 'The Robbers of the Forest' by Prof. D.C. Sircar, (2) 'Metal and Sub-division of the *Vimśopaka*' by Sri Samaresh Bandyopadhyay and (3) 'The Narasimha Cult' by Prof. D.C. Sircar.

VI (20-06-1966) — 'Obituary Note on Dr. J.N. Banerjea' by Prof. D.C. Sircar.

* [Compiled under the direction of the undersigned from the records, available and or published by the Department or its Centre of Advanced Study by Sm. Swapna Chakravarti, Keeper of Records at the Department's Centre of Advanced Study and one of the In-Charges for Registration, C.U.A.I.H.C. Seventy-fifth Anniversary Celebration Executive Committee. Omission, if there is any, is regretted. Sri V. Krishnamurti of Mumbai quickly typed out the press-copy of this matter during his stay here in Calcutta. Thanks are due to Sm. Chakravarti and Sri Krishnamurti. — S.B.]

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(2) '*Pārūttha-Dramma*' by Sri Samaresh Bandyopadhyay and (3) 'Coins of Pratāpanārāyaṇa of Kachar' by Dr. A .N. Lahiri.

VII (18-07-1966) — (1) '*Śreṣṭha* as a *Tadbhava* Word' and (2) 'Early Western Satraps and the *Periplus*' by Prof. D.C. Sircar.

VIII (22-08-1966) — (1) 'The Gangetic Trade Route through Howrah' by Sri Ramprasad Majumdar, (2) 'A Coin of Vīravijayanārāyaṇa' by Dr. A.N. Lahiri and (3) 'Pañcāla, Kamboja, Bāhlika and Pāṇḍu-Pāṇḍya' by Prof. D.C. Sircar.

IX (12-09-1966) — (1) 'Obituary Notes on Prof. Louis Renou and Prof. V.S. Agrawala' by Prof. D.C. Sircar, (2) 'Some Inscribed Copper Coins from Kauśāmbī' by Sri Samaresh Bandyopadhyay and (3) 'A Chinese Account of India — 732 A.D.' by Prof. D.C. Sircar.

X (16-01-1967) — (1) 'The Worship of Skanda' by Sri D.K. Biswas, (2) 'Kṣatrapaka' by Sri Samaresh Bandyopadhyay and (3) 'A Note on the *Deśāvalīvivṛti*' by Sri Ramprasad Majumdar.

XI (01-02-1967) — (1) 'Lord of Women' by Dr. Narendranath Bhattacharyya, (2) '*Mayūrāṅka-Dīnāra*' by Sri Samaresh Bandyopadhyay, (3) 'Kalikātā (Calcutta)' by Sri Ramprasad Majumdar and (4) 'The Puri-Kuṣāṇa Coins' by Sri Sarjugprasad Singh.

XII* (13-03-1967) — (1) 'Rhinoceros-slayer Type of Kumāragupta's Gold Coins' and (2) 'Tāmrarāṣṭra' by Prof. D.C. Sircar, (3) 'Coin of Vīravijayanārāyaṇa' and (4) 'Some Interesting Features of the Cārvāka Philosophy' by Sri Ramprasad Majumdar and (5) 'Seal from a Village of Bihar' by Sri Sarjugprasad Singh.

XIII (17-04-1967) — (1) 'The Kali Era and Its Genuineness' by Sri Rabindrakumar Bhattacharyya, (2) 'Identical Names of Different Localities' by Prof. D.C. Sircar and (3) 'Buddhism in Tienfeng (?), A-su, She-ha-tu and Tao-lai-sze' by Sri Ramprasad Majumdar.

XIV (17-07-1967) — (1) '*Nāṇaka*' by Sri Samaresh Bandyopadhyay and (2) 'Puruṣottama Jagannātha' by Prof. D.C. Sircar.

XV (14-08-1967) — (1) 'Parīkṣit' by Sri Asimkumar Chatterjee, (2) 'Saptagrāma' by Sri Ramprasad Majumdar and (3) 'Madanapāla and the Gāhaḍavālas' by Prof. D.C. Sircar.

XVI (18-09-1967) — (1) Discussion on 'Importance of the *Ṣaṇmukhakalpa*' by

* [For the proceedings of the Monthly Seminars (I-XII), see *Journal of Ancient Indian History*, Vol. I, 1968, pp. 185-204. — S.B.]

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Sri Durgadas Mukhopadhyay, (2) 'Jain Cosmography' by Dr. Narendranath Bhattacharyya, (3) '*Tanka*' by Sri Ramprasad Majumdar and (4) 'Two Inscriptions at the Dharmaṭhākur Temple at Kabilāspur' by Prof. D.C. Sircar.

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* [For the proceedings of the Monthly Seminars XXXIX - XLIX, see *ibid.*, Vol IV, 1971, pp. 298-321. — S.B.]

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* [For the proceedings of the Monthly Seminars L - LVIII, see *ibid.*, Vol. V, 1972, pp. 357-376. — S.B.]

by Sri R.K. Billorey and (3) 'Some Epithets of Brāhmaṇa Donees of South Indian Charters' by Prof. D.C. Sircar.

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LXXV** (17-01-1974) — (1) '*Sampradāna* and *Gotrāntara* of a Girl in Ancient

* [For the proceedings of the Monthly Seminars LIX-LXIX, see *ibid.*, Vol. VI, 1973, pp. 290-314. — S.B.]

** [For the proceedings of the Monthly Seminars LXX-LXXV, see *ibid.*, Vol. VII, pp.235-251. — S.B.]

India' by Sri R. K. Bhattacharyya, (2) 'A Peculiar Case of *Sampradāna*' by Dr. A.K. Chatterjee, (3) 'A Note on a Folk-Goddess of Nimar, called Jiroṭī' by Sri R.K. Billorey and (4) 'A Note on Description of Gopāla III in the *Rāmacarita*' by Prof. D.C. Sircar.

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LXXVIII (15-04-1974) — (1) 'A Note on *Vasudevahiṇḍī* written in Prakrit and dealing with Some Purāṇic and Bṛhatkathā Characters' by Dr. A. K. Chatterjee, (2) 'Punishment of Women in Ancient India' by Dr. S. S. Parui and (3) 'A Note on Further Evidence of Brass Coins in Ancient India' by Dr. Samaresh Bandyopadhyay.

LXXIX* (15-07-1974) — (1) 'A Note on Correction in the Junagarh Rock Inscription of Rudradāman' by Mr. Richard Salomon, (2) 'A Note on Tawney's Translation of the *Kathāsaritsāgara*' by Dr. S. S. Parui, (3) 'A Note on *Bhagavatīsūtra* and Nirayāvalī' by Dr. A.K. Chatterjee, (4) 'A Note on the Weapon called *Vaitastika*' by Dr. Samaresh Bandyopadhyay, (5) 'An Aspect of Religious Life in Post-Gupta Period' and (6) 'A Tamil Pillar Inscription in the Brussels Museum' by Prof. D. C. Sircar.

LXXX (12-12-1974) — (1) 'Early Indian Furniture as Described in Pali Literature' by Dr. J.R. Haldar.

LXXXI (24-02-1975) — (1) 'Ancestry of Gautama Buddha' by Dr. A.K. Chatterjee, (2) 'The Life Story of Buddha in Literature and Art' by Prof. K.K. Ganguli and (3) 'The First Rājasūya Sacrifice' by Sri R.K. Bhattacharyya.

LXXXII (17-03-1975) — (1) 'Kubera' by Prof. K.K. Ganguli, (2) 'Problems connected with the Date of Bhāsa' by Dr. A. K. Chatterjee and (3) 'Note on a Verse of the *Subhāṣitaratnakoṣa*' by Dr. Samaresh Bandyopadhyay.

LXXXIII (21-07-1975) — (1) 'The Spread of Jainism in Northern India' by Dr. A.

* [For the proceedings of the Monthly Seminars LXXVI - LXXIX, see *ibid.*, Vol. VIII, pp. 360-371. — S.B.]

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K. Chatterjee, (2) 'Origin of the Kalivrajas' by Sri R.K. Bhattacharyya and (3) 'Sudās, the Vedic Hero of the Battle of Ten Kings' by Prof. K.K. Ganguli.

LXXXIV (25-08-1975) — (1) 'The Brāhmaṇa Kings of the Pañcāla Country' by Sri R. K. Bhattacharyya, (2) 'Spread of Jainism in Northern India – Second Phase' and (3) 'Twenty-four Buddhas and Twenty-four Tīrthaṅkaras' by Dr. A. K. Chatterjee.

LXXXV (30-01-1978) — 'Buddhism in Bengal – A Study in Survival' by Dr. N.N. Bhattacharyya.

LXXXVI (24-04-1978) — 'Vīranirvāṇa Era' by Dr. A. K. Chatterjee.

LXXXVII (28-08-1978) — (1) 'Bhadra Deul in Orissa' by Dr. D.R. Das and (2) 'Economic Policy of a Kākatīya King' by Sri Ranabir Chakrabarti.

LXXXVIII (07-12-1978) — 'Archaic Coins of Northern India' by Dr. A.N. Lahiri.

LXXXIX (10-01-1979) — '*Itihāsa* versus History' by Sri Korakkumar Chaudhuri.

XC (14-02-1979) — 'Attribution of Sātavāhana Coinage' by Sm. Mala Datta.

XCI (04-04-1979) — 'Representation of Miracles in Buddhist Art' by Sri S. Mukhopadhyay.

XCII (10-05-1979) — 'Self-Immolation of the Widows in the Vedic Age' by Sri Chirakisor Bhaduri.

XCIII (11-07-1979) — 'Gaṇapati Images of Bengal' by Sm. Krishna Biswas.

XCIV (16-08-1979) — 'State Monopolies in Ancient India' by Sm. Seema Banerjee.

XCV (12-09-1979) — 'Art and Nature in Indian Conception' by Sm. Anindita Sen.

XCVI (30-11-1979) — 'The Classical Accounts on the Seven Castes of India' by Sri Ranabir Chakrabarti.

XCVII (14-12-1979) — 'Temples of the Himalayan U.P.' by Sm. Saswati Gupta.

XCVIII (05-03-1980) — 'Iconography of Deities as Seen on the Coins of the Imperial Guptas' by Sm. Chhanda Mukherjee.

XCIX (09-04-1980) — 'Buddhism in Bengal and Some Connected Problems' by Sm. Anasuya Sengupta.

C (05-05-1980) — 'Contact Between India and Soviet Central Asia in Pre-historic Times' by Sm. Mangala Sawoo.

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6

LECTURES AT THE DEPARTMENT'S CENTRE OF ADVANCED STUDY*

BRIEF INTRODUCTION

THE CENTRE OF ADVANCED STUDY started functioning as a part of the Department from August 1, 1964, and at first arrangement for series of lectures by very eminent scholars was made and after the delivery of three series of lectures when the fourth one had to be postponed owing to disturbance in Calcutta the plan of holding such series of lectures was changed and arrangement was made for special lectures by eminent Indian and foreign scholars. The names of scholars delivering such (A) lecture-series or (B) special lectures and the subjects of their lectures are mentioned below.

A. LECTURE-SERIES

I (December, 1964) — Prof. R. S. Sharma (Patna University) — 'Indian Feudalism, *c.* 300-1200 A.D.' which came out in 1968.

II (April, 1965) — Dr. J.N. Banerjea (Former Carmichael Professor of Ancient Indian History and Culture, University of Calcutta) — 'Paurāṇic and Tāntric Religion : Early Phase' which was published in 1968.

III (September, 1968) — Dr. B.B. Majumdar (Patna) — 'Kṛṣṇa in History and Legend' which came out in 1969.

Besides the above-mentioned series of lectures arrangement for the delivery of the first series of Swami Nirlepananda Memorial Lecture was made at the Department in September 1983 and Prof. B.P. Majumdar, the then Head of the Department of History, Patna University, delivered three lectures on 'Social Basis of Religion as reflected in the Purāṇas'.

B. SPECIAL LECTURES**

I (12-09-1966) — Dr. N. R. Banerjee (Katmandu, Nepal) — 'Glimpses of the *Kumārasambhava* in Art'.

* Prepared under the direction of Prof. Samaresh Bandyopadhyay on the basis of records published from time to time by the Department and its Centre of Advancd Study.

** [For an account of Special Lectures delivered in the Department before the establishment

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II (19-01-1967) — Prof. Heinz Mode (Halle, German Democratic Republic) — 'Studies in Buddhist Art in Germany'.

III (03-02-1967) — Madame Dr. Stepkova (Prague, Czechoslovakia) — 'Structure of the Finds of Oriental Coins Unearthed in Czechoslovakia'.

IV (22-02-1967) — Sri C. D. Chatterjee (Former Professor of Ancient Indian History, Culture and Archaeology, Lucknow University) — 'Indo-Ceylonese Cultural Relations'.

V (08-08-1967) — Sri A. K. Bhattacharyya (Indian Museum, Calcutta) — 'Miniature Painting'.

VI (16-08-1967) — Sri S. Bhattacharyya (Anthropological Survey of India) — 'Language and the Study of Ancient Indian History and Culture'.

VII (17-08-1967) — Dr. Ainslie T. Embree (Columbia, U.S.A.) — 'Hindu Tradition'.

VIII (25-08-1967) — Dr. Michael Anthony Coulson (Edinburg, U.K.) — 'An Approach to the Theory of Rasa'.

IX (30-08-1967) — Mr. D. McCutchion (Jadavpur University) — 'Kṛṣṇalīlā Scenes on the Temples of Bengal'.

X (28-09-1967) — Dr. Konrad Meissner (West Germany) — 'Study of the Folk Culture of India'.

XI (14-02-1968) — Dr. K. B. Alayev (Moscow) — 'Soviet Historians on Indian Feudalism'.

XII (28-11-1968) — Dr. H.K. Dechaudhuri (Calcutta) — 'Itihāsa-Purāṇa'.

XIII (19-12-1968) — Mr. Robert F. Bussaberger (Missouri, U.S.A.) — 'The Makara Motif in Indian Art'.

XIV (27-12-1968) — Dr. John Morris (London) — 'The Role of Common Man in Religion and Government in Ancient and Medieval Europe'.

XV (26-02-1969) — Prof. A. L. Basham (Australian National University, Canberra) — 'Ancient Indian Ideas of Time and History'.

of the Centre of Advanced Study, see above pp.11-12. The summaries of Special Lectures I-VI delivered at the Centre of Advanced Study as well as a record of the discussion on them have been published in the *Journal of Ancient Indian History*, Vol. I, 1968, pp.174-184 and similar proceedings of Nos. VII-XII in Vol. II, 1969, pp. 237-249, of Nos. XIII-XVIII in Vol. III, 1970, pp.238-250, of Nos. XIX-XXIV in Vol. IV, 1971, pp.286-297, of Nos. XXV-XXXIII in Vol. V, 1972, pp.341-356, of Nos. XXXIV-XXXIX in Vol. VI, 1973, pp.279-290 and of Nos. XL-XLIII in Vol. VII, 1975, pp. 226-234, of the same journal — S.B.]

XVI (05-03-1969) — Dr. G.M. Bongard-Levin (Senior Scientific Officer, Institute of Peoples of Asia, Moscow) — 'Cultural Connections between India and Central Asia in the Ancient Period'.

XVII (06-03-1969) — Dr. G.S. Gai (Chief Epigraphist, Archaeological Survey of India, Mysore) — 'Recent Epigraphical Discoveries in India'.

XVIII (04-12-1969) — Prof. Ludo Rocher (Chairman, Oriental Studies, The Graduate School of Arts and Sciences, University of Pennsylvania, Philadelphia, U.S.A.) — 'Ancient India as reflected in the Works of the Greeks and Romans'.

XIX (19-02-1970) — Dr. Mrs. Rosane Rocher (Research Fellow, National Foundation for Scientific Research, Belgium) — 'N. B. Halhed — An Early Student of Indian Culture'.

XX (24-02-1970) — Dr. Ian W. Mabbett (Department of History, Monash University, Australia) — 'The Interpretation of Ancient Indian Historical Sources'.

XXI (25-02-1970) — Dr. A.L. Basham (Professor of Asian Civilization, Australian National University, Canberra, Australia) — 'Secular Element in Ancient Indian Life'.

XXII (28-02-1970) — Dr. T.V. Mahalingam (Professor of Ancient Indian History and Archaeology, University of Madras) — 'Recent Archaeological Trends in South India'.

XXIII (09-04-1970) — Prof. Ludo Rocher (Chairman, Oriental Studies, The Graduate School of Arts and Sciences, University of Pennsylvania, U.S.A.) — 'Continuity and Change in the History of Hindu Institutions : The Case of Hindu Law'.

XXIV (24-11-1970) — Prof. D.C. Sircar (Head of the Department of Ancient Indian History and Culture, University of Calcutta) — 'Introduction to Indian Epigraphy'.

XXV (25-11-1970) — Prof. D.C. Sircar (Head of the Department of Ancient Indian History and Culture, University of Calcutta) — 'Introduction to Indian Palaeography'.

XXVI (14-01-1971) — Dr. G. Bhattacharyya (Research Fellow, Berlin Museum) — 'Indian and Central Asian Antiquities in the Berlin Museum'.

XXVII (16-02-1971) — Prof. Heinz Mode (Director, Buddhist Centre, Halle, German Democratic Republic, East Germany) — 'C.F. Koeppen, Pioneer of Buddhist Research in Germany'.

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XXVIII (23-02-1971) — Dr. Asko Parpola (Research Fellow, Scandinavian Institute of Asian Studies, Copenhagen) — 'Indological Studies in Scandinavia' — (In the absence of Dr. Asko Parpola, the text of his lecture was read out by Prof. D.C. Sircar).

XXIX (04-03-1971) — Dr. A. B. Ganguli (Editor, *Betār Jagat*, All India Radio, Calcutta) — 'The Sixty-four Arts of Ancient India'.

XXX (25-02-1972) — Dr. L. B. Keny (Head of the Department of History, St. Xaviers' College, Bombay) — 'Living Pre-history'.

XXXI (13-03-1972) — Dr. A. V. Gerasimov (Institute of Oriental Studies, U.S.S.R. Academy of Sciences, Moscow) — 'Sanskrit Studies in the Soviet Union'.

XXXII (25-04-1972) — Dr. T.V. Mahalingam (Former Professor of Ancient Indian History and Archaeology, University of Madras) — 'Cultural Life of Kāñcīpuram — Archaeological Evidence'.

XXXIII (04-05-1972) — Sri K.R. Vijayaraghavan (Superintending Archaeologist for Museums, Archaeologial Survey of India, Calcutta) — 'Site Museums in India'.

XXXIV (11-07-1972) — Dr. B.P. Sinha (Professor of Ancient Indian History and Archaeology, Patna University and Director of Archaeology and Museums, Bihar) — 'Recent Archaeological Excavations in Bihar'.

XXXV (01-12-1972) — Dr. I. W. Mabbett (Department of History, Monash University, Australia) — 'Varṇas in Ancient Cambodia'.

XXXVI (07-12-1972) — Dr. Mukhlesur Rahman (Curator, Varendra Research Museum, Rajshahi, Bangladesh) — 'Discovery of Antiquities and Indological Studies in Bangladesh.

XXXVII (12-02-1973) — Mr. Takis Mouzenidis (Professor of National Theatre, Athens, Greece) — 'The Revival of Ancient Greek Drama'.

XXXVIII (26-03-1973) — Prof. D.C. Sircar (Director of Centre of Advanced Study in Ancient Indian History and Culture, Calcutta University) — 'Chips from an Epigraphist's Workshop — I'.

XXXIX (29-03-1973) — Prof. D. C. Sircar (Director of Centre of Advanced Study in Ancient Indian History and Culture, Calcutta University) — 'Chips from an Epigraphist's Workshop — II'.

XL (23-11-1973) — Prof. J. Tilakasiri (University of Ceylon, Peradeniya, Sri Lanka) — 'Arts and Crafts of Sri Lanka'.

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XLI (14-03-1974) — Prof. K.D. Bajpai (Head of the Department of Ancient Indian History, Culture and Archaeology, University of Saugor) — 'Excavations at Tumain'.

XLII (08-04-1974) — Dr. H.K. Dechaudhuri (Former Director of Accounts and Financial Adviser, Government of Assam) — 'A Critical Appraisal of Al-Bīrūnī'.

XLIII (25-04-1974) — Dr. A. B. Ganguli (Editor, *Betar Jagat*, All India Radio, Calcutta) — 'Musical Instruments in Early Indian Sculpture)'.

XLIV (02-02-1978) — Dr. P.L. Gupta (Patna) — 'Numismatic Sources of Early Indian History'.

XLV (28-03-1978) — Dr. Lallanji Gopal (Banaras Hindu University) — 'Origin of the Brāhmī Script'.

XLVI (29-03-1978) — Dr. Lallanji Gopal (Banaras Hindu University) — 'Local Self-Government in Ancient Indian Villages'.

XLVII (05-12-1978) — Dr. R. K. Bhattacharyya (Anthropological Survey of India) — 'Anthropology and Ancient Indian History'.

XLVIII (17-01-1979) — Prof. A. L. Basham (Former Professor, Australian National University, Canberra) — 'Methodology of Writing History'.

XLIX (18-01-1979) — Prof. A. L. Basham (Former Professor, Australian National University, Canberra) — 'Concept of Bodhisattva'.

L (13-02-1979) — Dr. A.C. Pal (Department of Archaeology, Calcutta University) — 'Ancient Pottery'.

LI (05-02-1980) — Mrs. K. Ribound (Moscow) — 'Mural Paintings from Recently Excavated Sites in the Soviet and Chinese Turkestan'.

LII (14-02-1980) — Prof. H. Sarkar (Visva-Bharati, Santiniketan) — 'Nāgārjuṇakoṇḍa from Pre-history to History'.

LIII (29-02-1980) — Dr. David Kofp (Moscow) — 'A Historian's Critique of Edward Said's Orientalism'.

LIV (28-03-1980) — Dr. Kamaleswar Bhattacharyya (Paris, France) — 'India and South-East Asia'.

LV (15-04-1980) — Dr. A.C. Pal (Department of Archaeology, Calcutta University) — 'Pre-historic Pottery of India'.

LVI (05, 06 and 09-05-1980) — Dr. G. Subbiah (Visva-Bharati, Santiniketan) — 'History of the Cola Empire'.

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LVII (07-05-1980) — Dr. S. Mukherjee (Department of Geology, Calcutta University) — 'Science of Geology'.

LVIII (11-05-1980) — Dr. P. K. Saha (Department of Geography, Calcutta University) — 'Physical Outline of India'.

LIX (03 and 04-12-1980) — Sri S.C. Ghosh, Geologist (Geological Survey of India, Calcutta) — 'Scanning Electron Microscopy'.

LX (08-07-1983) — Dr. Narasinghaprasad Sil (University of Benin, Nigeria) — 'Kauṭilya's *Arthaśāstra* and Machiavellism — A Re-evaluation'.

LXI (25-08-1983) — Dr. Sm. Alaka Chattopadhyay (Principal, Vidyasagar Women's College, Calcutta) — 'Atīśa and Tibet'.

LXII (09-03-1984) — Dr. A. Rahman (Director, Institute of Science, Technology and Development Studies, Delhi) — 'Conceptual Framework of History of Science in India'.

LXIII (09-12-1985) — Prof. Bimalkrishna Motilal (Spalding Professor of Eastern Religion and Ethics, Oxford University, U.K.) — 'Dogmas of Orientalism'.

LXIV (17-01-1986) — Prof. Richard Gombrich (Boden Professor of Sanskrit, Oxford University, U.K.) — 'Recent Research on the Early History of Buddhism'.

LXV (02-01-1987) — Mr. John Irwin (Former Keeper, Victoria and Albert Museum, London, U.K.) — 'Sacred Anthill'.

LXVI (22-01-1987) — Prof. Ludo Rocher (W. Norman Brown Professor of South Asian Studies, University of Pennsylvania, Philadelphia, U.S.A.) — 'Historical Value of the Purāṇas — A Re-assessment'.

LXVII (27-11-1990) — Prof. J. C. Harle (Curator, Indian Section, Ashmolean Museum, Oxford) — 'Indian Terracottas from Ancient Memphis'.

LXVIII (09-02-1994) — Dr. Xin Ri Lill (China) — 'The Present State of the Study of Ancient India in China'.

LXIX (10-03-1994) — Dr. Lore Sander (Museum of Indian Art, Berlin) — 'Researches on Ancient Indian History and Culture in Berlin'.

LXX (12-08-1994) — Dr. Naseem A. Banerjee (Assistant Professor, Department of Visual Arts, Weber State University, Ogden, Utah, U.S.A.) — 'Representations of Scrolls in Early Lithic Art of India'.

Swapna Chakravarti

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7

GOLDEN JUBILEE CELEBRATIONS OF THE DEPARTMENT*

BRIEF REVIEW

STUDY OF THE M.A. COURSE in Ancient Indian History and Culture having been introduced in the University of Calcutta in 1918, the Department celebrated its Golden Jubilee, on the completion of half a century, on the 16th and 17th of August, 1969, along with the Twelfth Re-union function of the Alumni Association of the Department of Ancient Indian History and Culture. Hon'ble Justice D.N. Sinha,[1] then Governor of West Bengal and Chancellor of the University of Calcutta, inaugurated the celebrations which were attended by Dr. S.N. Sen and Sri H.M. Majumdar, Vice-Chancellor and Pro-Vice-Chancellor (Business Affairs and Finance) respectively of the University, and a large number of distinguished old students and teachers of the Department including the famous historian Dr. R. C. Majumdar and Sri B. N. Banerjee, retired Judge, Calcutta High Court. On this occasion, a volume entitled *Prācyavidyā-taraṅgiṇī*, edited by the author of these few lines, was released by the Vice-Chancellor, and the past and present students of the Department successfully staged Sri Sailajananda Mukhopadhyay's *Bandī* under the efficient direction of Dr. Samaresh Bandyopadhyay, Honorary Joint Secretary of the Golden Jubilee and Twelfth Re-union Celebrations Committee. Sri Dilipkumar Mandal and Sm. Mukti Ghosh were adjudged the Best Actor and the Best Actress. The best incentive prize went to Sri Subid Chattopadhyay while Sm. Sipra Adhikari was awarded a prize for her decorations. The cultural programme of the celebrations organised by Dr. Bandyopadhyay also included musical performance by the students and Rabindranath Tagore's dance-drama *Citrāṅgadā*, staged free of any charges by the Folk Entertainment Section of the Government of West Bengal.

D.C. Sircar

* [Reprinted from the *Thirteenth Re-union Souvenir* of the Alumni Association of the Department of Ancient Indian History and Culture, University of Calcutta, ed. Samaresh Bandyopadhyay, University of Calcutta, 1970, p.3. — S.B.]

1 [See below (pp.80-84) for his 'Inaugural Address'. — S.B.]

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INAUGURAL ADDRESS

PERMIT ME TO EXPRESS my very sincere gratefulness to you for the honour you have done me in inviting me to inaugurate the Golden Jubilee Celebrations of the Department of Ancient Indian History and Culture of the University of Calcutta. It is indeed a matter of gratification that a galaxy of historians, research-scholars and students produced and nurtured by this remarkable Department for the last half century, have assembled today on this pleasant occasion in grateful remembrance of the inspiration and benefit they have received from the particular branch of study the Department has organised in the respective spheres of their activities. As a layman I cannot of course claim to have anything more than a superficial knowledge of the specialised and highly technical historical discipline with which you are concerned. But as a citizen of this great country I have always felt within myself that in the present social and political conditions of India critical probe into her past is one of the supreme necessities of the moment. The more experience I gain of day to day events in my own particular field of work, the more I am convinced that present events, as they happen from day to day, cannot be dissociated from the past. In fact, if there is any basic concept of the philosophy of history — it should be defined as the 'unity of all historical events past and present, and the idea of a past which can be neatly and conveniently divorced from the present should be definitely ruled out'. History is a continuous process of growth and for the explanation of a social phenomenon or political problem of to-day we may have to look back thousands of years. It is from this point of view that the association of a layman like myself with a body of specialists in ancient Indian history may prove extremely profitable and from my side, I may confess, this has been an added attraction of to-day's gathering.

Though the city of Calcutta cannot perhaps lay claim to the antiquity of many ancient and medieval cities still in existence in other parts of India as embodiments in themselves of rich historical traditions, it can certainly boast of being the mother of the premier University in India, which has been one of the earliest seats of academic learning to have organised a special department for the study of ancient Indian history and culture. The factors behind the measure were certainly the wisdom and foresight of the great Sir Asutosh Mookerjee whose steadfast aim had been to convert the University into one of the greatest centres of oriental learning in the world. The creation of the Department however cannot be viewed as an isolated event in the history of higher education in Bengal. Rather it should be described as the culminating

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point reached by an academic tradition, the origin of which can be traced back to the later half of the eighteenth century and with which Bengal can claim the pride of intimate association from the very beginning. Since the establishment of British rule over parts of India Sanskrit, the ancient classical language of the land, as well as various aspects of its past history and culture had gradually attracted the attention of a band of brilliant European scholars and investigators, many of them connected with the administration. They set themselves enthusiastically to the study of Sanskrit and the task of unravelling India's past. Labours of scholars and savants like Wilkins, Sir William Jones, T.H. Colebrooke, Ballantyne, Buchanan, H. H. Wilson and others laid the science of Indology on a solid basis. The foundation of the Asiatic Society in Calcutta in 1784 brought the scattered endeavours of the western scholars to a focal point and gave their studies an organised character. In 1837 James Prinsep announced before the world his epoch-making solution of the riddle of the Brāhmī alphabet and thereby launched Indian epigraphy into its triumphant career. Scholars like Fergusson, Cunningham, Bhau Daji, Rajendralal Mitra and others carried forward the academic traditions of the earlier generations and built up the structures of our present knowledge in the various fields of Indology in middle and the later half of the nineteenth century. While oriental studies were thus initiated by western scholars, the leaders of the new Indian thought-movement in the nineteenth century had very soon caught up with them. With the advent of a new civilization in this country from the west with advanced science and technology and altogether a new set of values they were facing a mighty intellectual and moral challenge and they sought to meet it boldly by subjecting the traditional cultural and spiritual values of the land to a rigorous re-examination in the light of the newly acquired western knowledge. The ancient *śāstras* were thoroughly studied in a keenly critical but respectful spirit and in course of the process renascent India had discovered her glorious past. Rammohan Roy's publication of translations, commentaries and editions of the *Upaniṣads*, *Brahmasūtras* and *Gītā*, Debendranath Tagore's foundation of the *Tattvabodhinī Sabhā* in 1839 and his translation of the *Ṛgveda*, Iswarchandra Vidyasagar's searching analysis of the Smṛti texts, Hemchandra Bhattacharyya's translation of the *Rāmāyaṇa*, Kaliprasanna Sinha's translation of the *Mahābhārata*, Radhakanta Deb's compilation of the *Śabdakalpadruma*, Akshaykumar Datta's two books *Bhāratvarṣīya Upāsak Sampradāya* and *Prācīn Hindur Samudrayātrā O Vāṇijyavivaraṇ* were all significant landmarks in the history of modern India's groping for an accurate knowledge of

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her past. Of the contemporary Indian journals the *Tattvabodhinī Patrikā*, mouthpiece of the *Tattvabodhinī Sabhā*, and the *Vividhārthasaṁgraha* edited by Rajendralal Mitra were almost the Indian counterparts of the *Asiatic Researches* and the *Journal of the Asiatic Society* and threw light almost in every issue on different aspects of Indology. Thus the current of Indological studies flew, since its very inception, in two parallel streams both of which, we are proud to be able to say, had their origin in Bengal. They had led to two very satisfactory results in two different spheres. Academically they have invested the scholarship of the Bengalees with a keenness and critical acumen that have rarely been surpassed in any other region of India. In the wider field of national life they have enabled us to realise ourselves better through our knowledge of the past and contributed to the richness and variety of the Indian renaissance. By starting the Department of Ancient Indian History and Culture in the Calcutta University Sir Asutosh Mookerjee was doing nothing less than taking charge of this great legacy of about one hundred fifty years on behalf of his *alma mater*. The responsibility of those associated with the Department in different capacities is therefore great as it is their task to remain true to a great intellectual and moral tradition which has so vitally affected the pattern of our thought.

A question may be raised, and I know it is often raised in these days of predominance of the utilitarian outlook in education, as to why we should devote our time and energy to a specialised field of study that confines itself to the geographical limits of a single country as also to a particular phase in time. It is not clear to me why ancient Indian history is so often singled out for an attack of this sort. No one with even a slight sense of academic propriety would dream of raising such queries with regard to ancient Greek, Roman or Egyptian studies. An academic discipline has always its own use and also its own reward and these may be something far removed from purely utilitarian considerations. It should however be kept in mind that ancient Indian history and çivilization had a sphere of influence that clearly transcended the physical boundaries of the Indian subcontinent and included almost the whole of Asia within it. The growth of Indian and Indianized settlements in Burma, Malayasia, Indo-China and many other regions of south-east Asia, establishment of Indianised Kingdoms in Afghanistan and Central Asia and transmission of the message of Buddhism to all these regions as well to Tibet, China and Japan had linked up these countries in spirit with the main land of India. Sanskrit became the common cultural medium between India and the different parts of Asia where

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Indian culture had firmly established itself. It was widely cultivated in the Buddhist circles of Tibet, China and Japan and the direct result of this study is to be seen in the translation of numerous Buddhist canonical texts as well as of Indian secular works into the Chinese and Tibetan languages. I am told, nearly three thousand such translated texts are still in existence in Chinese. Keeping this vast Asiatic background of ancient Indian culture in mind M. Sylvain Lévi had rightly described India as having played the role of the civiliser (*l' Inde civilisatrice*) in the history of Asia and Mr. F. W. Thomas has called the whole process of transmission of Indian culture to the different parts of Asia — the expansion of 'Indianism'. Indeed in fulfilling this civilising mission India had not only transcended her geographical boundaries but had almost transformed herself into an ideal, a philosophy — distinct way of life based on the principles of universal compassion *karuṇā* and fellowship *maitrī*. If the Department of Ancient Indian History and Culture of our University would take care always to lay proper emphasis on these universal aspects of Indianism it would be quite easy for its teachers and students to give a fitting reply to the charge of narrow, airtight specialisation that is sometimes brought against them.

I shall conclude with a few references to the relevance of ancient Indian studies in the context of the contemporary world-situation. We are living in an age of conflict and tension. Human faith in the eternal values seems to be thoroughly shaken. Life has become virtually all speed without any pause or cadence. In the circumstances the crying need of man is a balanced philosophy of life which would effect a synthesis of the four aims of *puruṣārtha* of life, *dharma* (piety), *artha* (economic prosperity), *kāma* (pursuit of normal pleasures) and *mokṣa* (spiritual salvations). I believe that such a synthesis had been achieved by India in her great days in the past and the ideal could still be important to us in our attempt to escape the present predicament. In this respect the following words uttered by Prof. F. Max-Müller in his lecture entitled "India—what can it teach us"? perhaps still hold good : "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the great problem of life, and has found solutions to some of them which well deserve the attention even of those who have studied Plato and Kant — I should point to India. And if I were to ask myself from what literature we, here in Europe, who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life

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not for this life only, but a transfigured and eternal life— again I should point to India."

Ladies and gentlemen, with these words uttered in all humility as a layman, I express my great pleasure in inaugurating the Golden Jubilee Celebrations of the Department of our University. I wish the Department a prosperous future and you all success in life.

D. N. Sinha

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PRĀCYAVIDYĀ-TARAṄGIṆI

(i)*

I HAVE READ with great interest your Golden Jubilee Publication *Prācyavidyā-taraṅgiṇī*. It not only contains some learned papers on Indology, but also a very useful and interesting account of the growth and development of the study of Ancient Indian History and Culture in the University of Calcutta. It is of special interest to me, as I was associated with the initial phase of its development in the early stage of my life. It reminds me of numerous old episodes and of colleagues and friends many of whom are no longer in the land of living. It was a very happy idea of yours to include in it short biographies of old teachers in the Department of Ancient Indian History and Culture and also brief sketches of the careers of the prominent past students of the Department. I hope this will be followed by similar publications of other Departments of Post-Graduate Studies.

R.C. Majumdar**

(ii)***

THE DEPARTMENT HAS a very long and distinguished career and has produced a large number of celebrated scholars. This volume containing important papers by many renowned scholars is likely to add further to the reputation of the Department. Part III of the volume containing reminiscences and biographical sketches of old teachers of the Department will be read with very great interest by the present and future generations of students and teachers, and I am very glad that such a useful feature has been added to the volume.

I welcome this publication and am sure that it would provide a valuable addition to the literature on the subject, and I thank all those who have worked so hard to bring out this publication.

S. N. Sen

* [Reprinted from the *Thirteenth Re-union Souvenir* of the Alumni Association of the Department of Ancient Indian History and Culture, edited by Samaresh Bandyopadhyay, University of Calcutta, 1970, p.7. — S.B.]

** [For his reminiscences and bio-data, as referred to above (p.8), see *Prācyavidyātaraṅgiṇī*, ed. D.C. Sircar, University of Calcutta, 1969, pp.281-289. Prof. Majumdar breathed his last on 11-02-1982. For an obituary note on him, see *Journal of Ancient Indian History*, Vol. XIII, 1983, pp.325-330. — S.B.]

*** [Reprinted from the 'Foreword' to the *Prācyavidyātaraṅgiṇī*, ed. D. C. Sircar, University of Calcutta, 1969, p.ix., written by Prof. Sen as the then Vice-Chancellor of the University of Calcutta. — S.B.]

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SEVENTY-FIFTH ANNIVERSARY CELEBRATION INAUGURAL CEREMONY

A BRIEF ACCOUNT

THE INAUGURAL CEREMONY of the Seventy-fifth Anniversary Celebration of the Department of Ancient Indian History and Culture, University of Calcutta, was organised on May 6 and 7, 1995, at the Asutosh Centenary Auditorium of the Indian Museum. On the first day (06-05-1995), after *Mangalācaraṇam* with the recital of Vedic *stotras* and conch-blowing by the students of the Department and presentation of bouquets to the dignitaries on the dais by the students of the Department, the 'Address of Welcome[1] and Report of the Convener' was presented by the author of these few lines. Prof. Dr. Bratindranath Mukhopadhyay in his speech[2] of the President of the Celebration Executive Committee then briefly dealt with the history of the Department after which speeches of the Guests of Honour were delivered by Prof. Dr. Sm. Bharati Ray (Former Pro-Vice-Chancellor for Academic Affairs, University of Calcutta), Prof. Dr. Prabuddhanath Ray (Pro-Vice-Chancellor for Academic Affairs, University of Calcutta) and Dr. Sm. Karuna Bhattacharyya (Pro-Vice-Chancellor for Business Affairs and Finance, University of Calcutta). Prof. Dr. Rathindranarayan Basu, Vice-Chancellor, University of Calcutta, and Patron of the Celebration Executive Committee, presided over the function in which a Russian Orientalist Prof. Dr. Yaroslov Vassilkov of the St. Petersberg University, Russia, was the Special Guest and Sri Prasantakumar Sur, a past student of the Department and the then Minister of Health and Family Welfare of the Government of West Bengal, was the Chief Guest. After the speeches[3] of Prof. Dr. Basu, Prof. Dr. Vassilkov and Sri Sur, Sri K.V. Raghunatha Reddy, Governor of West Bengal and Chancellor of the University of Calcutta, inaugurated the Ceremony by lighting 75 lamps and delivered his 'Inaugural Address'.[4] The message[5] received

1 [See below, pp.90-92. — S.B.]

2 [See below, pp.93-94. — S.B.]

3 [For these speeches, see below (pp.95-101). — S.B.]

4 [See below, pp.102-104. — S.B.]

5 [See above, p.v. — S.B.]

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PLATE III

C.U.A.I.H.C. SEVENTY-FIFTH ANNIVERSARY CELEBRATION INAUGURAL CEREMONY



Sri K. V. Raghunath Reddy, Governor of West Bengal, and Chancellor, University of Calcutta, lights the lamp to inaugurate on 06-05-1995 the C.U.A.I.H.C. 75th Anniversary Celebration Inaugural Ceremony. Behind Sri Reddy is his A.D.C. and to his left Prof. Dr. Samaresh Bandyopadhyay and past students Sri Samirkumar Sarkar and Sm. Mandira Das.



Sri K. V. Raghunath Reddy, Governor of West Bengal and Chancellor, University of Calcutta, presents (06-05-1995) the Reception-Memento to a former Bageshwari Professor of Indian Art of the Department Prof. Kalyankumar Ganguli at the C.U.A.I.H.C. 75th Anniversary Celebration Inaugural Ceremony. Behind Sri Reddy is his A.D.C. and to his right are sitting Prof. Dr. R. N. Basu, Vice-Chancellor, University of Calcutta, and Patron of the Celebration Executive Committee and Prof. Dr. Sm. Bharati Ray, Former Pro-Vice-Chancellor (Academic Affairs), University of Calcutta, and a Guest of Honour.

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PLATE IV

C.U.A.I.H.C. SEVENTY-FIFTH ANNIVERSARY CELEBRATION INAUGURAL CEREMONY



Sri K. V. Raghunath Reddy, Governor of West Bengal and Chancellor, University of Calcutta, presents (06-05-1995) the Reception-Memento to Dr. Pratapchandra Chunder, a past student of the Department of A.I.H.C. and former Education Minister of India at the Inaugural Ceremony of the 75th Anniversary Celebration of the A.I.H.C. Department. Behind Sri Reddy is his A.D.C. and to his left Sri Prasantakumar Sur, a past student of the Department and a Former Minister of Health and Family Welfare, of West Bengal and the Chief Guest and Pro-Vice Chancellor (Academic Affairs), University of Calcutta, Prof. Dr. P. N. Ray, a Guest of Honour.



A scene of the dance-drama *Bhāratīya Sāhitye Megh* staged on the first day (06-05-1995) of the Inaugural Ceremony of the C.U.A.I.H.C. Seventy-fifth Anniversary Celebration.

from the President of India Dr. Shanker Dayal Sharma was then read out by the present writer.

Reception was then accorded to the retired teachers of the Department Prof. Dr. Kalyankumar Ganguli[1], Prof. Dr. Sudhirranjan Das[2], Prof. Dr. Amarendranath Lahiri[3], Prof. Dilipkumar Biswas[4], Prof. Dr. Sm. Pushpa Niyogi and Prof. Dr. Sm. Amita Ray[5], who are all former students of the Department, in appreciation of the services rendered by them to their *alma mater*. Prof. Dr. Das and Prof. Dr. Sm. Niyogi were, however, unable to come. Reception was also accorded to Sri Umaprasad Mukhopadhyay[6], Dr. Atulkrishna Sur[7], Dr. Pratapchandra Chunder[8] and Dr. Sm. Debala Mitra[9], all very senior and distinguished past students of the Department, for their achievement in their respective field of activity and to Sri Anilchandra Datta[10], an office staff of the Department's Centre of Advanced Study, for his sincerity and amiability. Sri Mukhopadhyay and Dr. Sur were unable to be present owing to illness. Reception-mementos to all present were handed over by the Inaugurator of the Ceremony Sri Reddy and to the absentees at their respective residence later on. After the programme of 'Reception', Dr. Sm. Juthika Maitra[11], Head of the Department at the time of the Inaugural Ceremony, offered the vote of thanks.

The distinguished audience including a large number of past and present students was then entertained with a variety-performance and a dance-drama *Bhāratīya Sāhitye Megh*, ably directed by a present student of the Department Sm. Mausumi Bandyopadhyay under the guidance of the author of these few lines. The participants in the variety-performance were past students Sm. Ranjana Biswas *(Rabindrasaṅgīt)* and Sm. Mandira Das (*Najrulgīti*) and present

1 [For his reminiscences and bio-data, see below (pp.125-130). — S.B.]

2 [Prof. Das died on 28-09-1996. For his bio-data, see below (pp.131-132). — S.B.]

3 [For his bio-data, see below (pp.133-134). — S.B.]

4 [For his reminiscences and bio-data, see below (pp.137-142). — S.B.]

5 [For her bio-data, see below (p.143). — S.B.]

6 [When this volume was in the final stage of printing, Sri Mukhopadhyay died on October 12, 1997. For his bio-data, see below (pp.185-188). — S.B]

7 [For his bio-data, see below (p.189). — S.B.]

8 [For his bio-data, see below (pp.190-191). — S.B.]

9 [For her bio-data, see below (pp.205-207). — S.B.]

10 [Born on 01-09-1945, Sri Datta joined the Centre of Advanced Study on 15-04-1968. — S.B.]

11 [For her bio-data, see below (p.115). — S.B.]

student Sm. Rajasri Mukhopadhyay (*Rabindrasaṅgīt*). The participants in the dance-drama were Sri Asok Das and Sm. Saradiya Bandyopadhyay (both present students of the Department) in narration, Sm. Mandira Das and Shyama Chanda (both past students of the Department), Sm. Rajasri Mukhopadhyay, Sm. Anima Laha, Sm. Sravasti Ghoshdastidar and Sm. Mausumi Sarkar (all present students of the Department) in vocal music and Sri Sudipta Maiti, Sm. Susmita Raychaudhuri, Sm. Jayita Panda, Sm. Mausumi Chakravarti, Sm. Nivedita Sengupta, Sm. Sujata Ghosh, Sm. Tultul Chanda, Sm. Babita Hazra, Sm. Rama Chanda, Sm. Sarmili Bandyopadhyay, Sm. Mahananda Ghosh and Sm. Mausumi Bandyopadhyay (all present students of the Department) in dance.

The second day's programme at the same auditorium, which started with an opening song by some present students of the Department, was presided over by Dr. Arabinda Bhattacharyya[1], a past student of the Department and another past student of the Department Dr. Balaichand Paul[2] was the Chief Guest. Dr. Ranabir Chakravarti[3], Treasurer of the Celebration Executive Committee, extended welcome to all present and besides Dr. Bhattacharyya and Dr. Paul, those who spoke recollecting their days in the Department were Sri Shibsankar Sarkar[4], Sri Dipak Sen[5], Sri Sushantakumar Kundu[6], Sri Baidyanath Sinharay[7] and Sri Tapaskumar Chakravarti[8]. The veiled nostalgia touched the right chord in the hearts of the audience. Sri Sunilkumar Biswas, In-Charge, Public Relations, Celebration Executive Committee, extended vote of thanks after which there was a cultural programme, staged under the general supervision of the present writer, including a variety performance and the drama *Kāncanraṅga* of Sri Sambhu Mitra and Sri Amit Mitra under the able direction of Sri Basabkumar Mukhopadhyay and Sri Samirkumar Sarkar, both of whom are past students of the Department. The participants in the variety performance were past students Sri Asimkumar Rej (Recitation of Self-Com-

1 [For his reminiscences and bio-data see below (pp.213-215). — S.B.]

2 [Dr. Paul died on December 29, 1996. For his reminiscences and bio-data, see below (pp.192-195). — S.B.]

3 [For his bio-data, see below (pp.180-181). — S.B.]

4 [For his reminiscences and bio-data, see below (pp.245-246). — S.B.]

5 [For his reminiscences and bio-data, see below (pp.223-229). — S.B.]

6 [For his reminiscences and bio-data, see below (pp.265-266). — S.B.]

7 [For his reminiscences and bio-data, see below (pp.267-269). — S.B.]

8 [For his reminiscences and bio-data, see below (pp.298-300). — S.B.]

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PLATE V

C.U.A.I.H.C. SEVENTY-FIFTH ANNIVERSARY CELEBRATION INAUGURAL CEREMONY



Dr. Balaichand Paul, a past student of the A.I.H.C. Department and former Principal, College of law, University of Calcutta, delivers his Chief Guest's Address on the 2nd day (07-05-1995) of the C.U.A.I.H.C. 75th Anniversary Celebration Inaugural Ceremony.
Sitting to his left : Prof. Dr. Samaresh Bandyopadhyay and Dr. Arabinda Bhattacharyya.





Bottom Left : Dr. Arabinda Bhattacharyya, a past student of the A.I.H.C. Department delivers his Presidential Address on the 2nd day (07-05-1995) of the C.U. A.I.H.C. 75th Anniversary Celebration Inaugural Ceremony.
Bottom Right : Sri Dipak Sen, a past student of the A.I.H.C. Department and a Journalist addresses the gathering on the 2nd day (07-05-1995).

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PLATE VI

C.U.A.I.H.C. SEVENTY-FIFTH ANNIVERSARY CELEBRATION INAUGURAL CEREMONY





Left : Sri Sushantakumar Kundu, a past student of the Department of A.I.H.C., University of Calcutta, and a Central Govt. Advocate.
Right : Sri Baidyanath Sinharay, a past student of the A.I.H.C. Department, University of Calcutta, and I.A.S., addresses the gathering on the 2nd Day (07-05-1995) of the C.U.A.I.H.C. 75th Anniversary Celebration Inaugural Ceremony.



A scene of the drama *Kāñcanrangā* staged on the 2nd day (07-05-1995) of the C.U.A.I.H.C. 75th Anniversary Celebration Inaugural Ceremony.

posed Poems) and Sri Asisbaran Maiti (Patriotic Song) and present students Sm. Mausumi Bandyopadhyay (Folk Song) and Sm. Anima Laha (*Rabindrasaṅgīt*). The participants in the drama were Sri Basabkumar Mukhopadhyay and Sri Samirkumar Sarkar, both past students of the Department, Sri Asok Das, Sri Divyadyuti Bhattacharyya, Sri Gautam Raha, Sri Arup Datta, Sri Bipulkumar Biswas, Sri Sudipta Maiti, Sm. Saradiya Bandyopadhyay, Sm. Mausumi Mukhopadhyay and Sm. Jayita Datta (Panda), all present students of the Department.

On both the days there was arrangement for refreshment-packets and cold drinks. Sm. Mandira Das, Sm. Mausumi Bandyopadhyay and Sri Basabkumar Mukhopadhyay were selected respectively for the award of Prize for Music Direction, Prize for Dance-drama Direction and Prize for Drama Direction. Sm. Rajasri Mukhopadhyay was selected for the award of Best Singer's Prize and Sri Samirkumar Sarkar and Sm. Saradiya Bandyopadhyay were adjudged respectively the Best Actor and Best Actress. Sm. Jayita Datta (Panda) and Sm. Sarmistha Adhya were selected respectively for the award of the Prize for Best Dance Performance and Best Incentive Prize.

Samaresh Bandyopadhyay

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ADDRESS OF WELCOME

WE ARE HERE this fine afternoon for the Inaugural Ceremony of the 75th Anniversary Celebration of the Department of Ancient Indian History and Culture, University of Calcutta, and the responsibility of extending welcome to you all has been enshouldered on me. It is indeed a proud privilege, but I frankly confess I know no adequate words to address a gathering as this — a gathering of students and research scholars and fellows, of apprentices and office-goers, of businessmen and industrialists, of incumbents of benches of different courts and lawyers of repute, of eminent educationists and teachers of schools, colleges and universities and above all of scholars of international fame. On my own behalf, on behalf of the past and present students of the Department, on behalf of our Departmental scholars and fellows, on behalf of the Department's teachers, on behalf of the Celebration Executive Committee and on behalf of our *alma mater*, the Department of Ancient Indian History and Culture, University of Calcutta, I welcome you all, lovers of ancient Indian history and culture, true lovers of India. I welcome you all with all hearts — *svāgatam*.

At a meeting of the Departmental Committee for Ancient Indian History and Culture a sub-committee was formed with the present speaker as the Convener to formulate guidelines for celebrating in a befitting manner the 75th Anniversary of our Department, calculating of course from the year of introduction of post-graduate study for a separate M.A. degree in Ancient Indian History and Culture. The guidelines prepared by the said sub-committee were thoroughly discussed at a largely attended General Meeting held on 16-04-1994 of the past and present teachers and students of the Department and a Celebration Executive Committee was formed and the recommendations of the said Executive Committee were unanimously adopted at a meeting held on 29-04-1994 of the Departmental Committee for A.I.H.C. It was decided to hold the Inaugural Ceremony of the Celebration after 15-01-1995 in order to enable the then recently admitted First Year Students to take part in the different programmes of the ceremony and, if possible, to accord reception at the same Inaugural Ceremony to the retired teachers, to at least a few senior and very distinguished past students and also to an office staff of the Department. It was also decided to make efforts after the Inaugural Ceremony to bring out a volume worthy of the occasion, the responsibility of editing the same volume being placed on my humble self.

We have assembled here to-day in this beautiful auditorium built as a centenary tribute to the great Sir Asutosh Mookerjee, the doyen of educationists

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and the founder-father of our Department, and so kindly made available by the Director of the Indian Museum and a past student of our Department Dr. Sachindrasekhar Biswas and in making this meet possible, warm encouragement and active co-operation from all corners we have enjoyed throughout. The past and present teachers and students many of whom are fortunately present here greeted the idea of holding such a celebration with all hearts, the present students jumped up and danced hearing the decision and the Vice-Chancellor of our University by readily agreeing to be the Patron of the Celebration Executive Committee has shown once more what a fostering care the Department, which is one of the most famous Departments of the University and the first and foremost of its kind in India, has enjoyed since the days of Sir Asutosh. The encouraging response received from all corners is apparent from the fact that till now on all the occasions, when the idea of approaching the University authorities for a basic fund to start with was discussed, the decision was reached to do something first on our own and then approach the said authorities to extend their patronage for successful implementation of other programmes of the celebration and it gives me great pleasure to mention that every farthing needed for the two days' Inaugural Ceremony has been collected by the Department's past and present students moving from door to door following the grand ideal set up by Sir Asutosh in furthering the cause of the University in those days of foreign domination. Our approach has always been to contact as many past students as possible on such a great occasion in the history of the Department and to raise fund through subscription and advertisement and the efforts in this direction of the past students like Sri Sushantakumar Kundu, Sri Uday Chakravarti, Sri Bimal Bhowmik, Sm. Susmita Karmakar and Sm. Devakshi Law, outgoing students like Sri Amit Bhattacharyya, Sm. Bhavani Bhattacharyya and Sm. Rakhi Saha and present students like Sm. Sarmishtha Adhya, Sm. Anindita Dassharma, Sm. Kakali Chakravarti, Sm. Sarmita Datta, Sm. Mausumi Chakravarti, Sri Kinkar Adhikari, Sri Kshirodchandra Ray, Sri Sudipta Maiti, Sm. Susmita Raychaudhuri etc., must be put on record. Sm. Adhya has also rendered some assistance in certain other ways. The above named present students have received guidance, co-operation and sometimes even company whenever needed from Sri Sunilkumar Biswas, a past student of our Department, who is now attached to the Centre of Advanced Study of the Department as Index Computer and who is In-Charge of Public Relations of the Celebration Executive Committee and Sm. Swapna Chakravarti, another past student of the Department, who is now

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attached to the Department's Centre of Advanced Study as a Keeper of Records and who is an In-charge of Registration of the Celebration Executive Committee. Sri Biswas did not mind to move along with the present speaker from place to place even very late in the evening for collecting subscription from past students or advertisement for the souvenir being brought out on the occasion edited by the present speaker, and also advertisement for the proposed volume and also for doing many other things. In doing the necessary office work, full co-operation has been received whenever sought from the Department's office now merged into the office of the Assistant Secretary, University Colleges of Arts, and the names of Sri Giyasuddin Mallik, a past student of our Department who is now attached to its Centre of Advanced Study as an Index Computer and who is In-Charge of Administrative Affairs of the Celebration Executive Committee, and Sri Anilchandra Datta, an office staff, deserve a mention in this connection. Sincerity and amiability, rarely noticed now-a-days, have always been the characteristics of Sri Datta from the time when he joined the Department and we feel happy to arrange for his reception after the reception to-day of the retired teachers of the Department Prof. Dr. Kalyankumar Ganguli, Prof. Dr. Sudhirranjan Das, Prof. Dr. Amarendranath Lahiri, Prof. Dilipkumar Biswas, Prof. Dr. (Sm.) Pushpa Niyogi and Prof. Dr. (Sm.) Amita Ray, all former students of the Department, in appreciation of the services rendered by them all to their *alma mater* and the reception of Sri Umaprasad Mukhopadhyay, Dr. Atulkrishna Sur, Dr. Pratapchandra Chunder and Dr. Sm. Debala Mitra, all very senior and distinguished past students of the Department, in recognition of their achievement in their respective field of activity.

We take this opportunity to express our heartfelt gratitude to all who have been of any help to us in organising the Inaugural Ceremony, the cultural programme of which includes variety performance by the past and present students who are also staging on the first day a dance-drama *Bhāratīya Sāhitye Megh* directed by a student of the Department Sm. Mausumi Bandyopadhyay and on the second day the drama *Kāñcanraṅga* of Sri Sambhu Mitra and Sri Amit Maitra, directed by past students of the Department Sri Basabkumar Mukhopadhyay and Sri Samirkumar Sarkar under the guidance of the present speaker.

Sincerely apologising for all our shortcomings and extending once more a hearty welcome to you all.

Samaresh Bandyopadhyay

COMMITTEE-PRESIDENT'S ADDRESS



HISTORY AS A SUBJECT OF STUDY has itself a long history in India as well as in other countries. But post-graduate teaching of history under the direct charge of a university in India commenced only in this century. Sir Asutosh Mookerjee, the Vikramāditya of modern Indian education, declared in 1911 that "I take the term *history* in its widest sense as inclusive not only of political history and history of external relations, but also of history of culture, of literature, of philosophy, of arts and of sciences. That Indian history in this sense has a special claim on Indian learned institutions can hardly be contested".

This concept of history inspired Sir Asutosh to arrange in 1912 for post-graduate teaching in history at the University of Calcutta and to create the chair of Carmichael Professor of Ancient Indian History and Culture. It is the oldest university professorship of History in modern India and that of Ancient Indian History in the world. It has become haloed and world-famous through the distinguished contributions to Indological studies by early incumbents of outstanding merit like G. Thibaut (1913-1914), D. R. Bhandarkar (1917-1936), H. C. Raychaudhuri (1936-1952), J. N. Banerjea (1952-1955) and D. C. Sircar (1961-1972).

The post-graduate course of study in Ancient Indian History and Culture was introduced in 1918 and in the same year the first regular batch of students was admitted to the course. The first M.A. examination in Ancient Indian History and Culture for the regular students was held in 1920, though a private student passed the first ever M.A. examination in the subject in 1919. To-day we are commemorating the 75th Anniversary of that happy beginning.

Further impetus to the study of Indian culture was given by the institution of the Rani Bageshwari Professorship of Indian Fine Arts in 1921. The first

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occupant of the chair was Abanindranath Tagore, the first "modern" artist of India, and the father-figure in the movement of the Neo-Bengal school of painting. A Centre of Advanced Study was attached to the Department in 1964.

Since its inception the Department was blessed with a very rich faculty. Many of the full-time and part-time teachers associated with the teaching of the course are now household names in the world of Indological studies. Of this galaxy of talents we can refer to R. C. Majumdar, D. R. Bhandarkar, Abanindranth Tagore, R. P. Chanda, R. G. Basak, U. N. Ghoshal, J. Masuda, B. M. Barua, H. C. Raychaudhuri, J. N. Banerjea, Stella Kramrisch, H. C. Ray, N. G. Majumdar, B. C. Sen, S. K. Saraswati, D. C. Sircar and N. R. Ray. The contributions of the teachers and researchers of the Department to the knowledge of early India are truely enormous.

Teaching, pursuance of scientific research and offering of guidance for conducting research are the main activities of the teachers of the Department. Several fruitful seminars sometimes highlighting an inter-disciplinary approach to the subject have been organised and important research projects have been carried out.

Numerous students of the Department later proved themselves very comptetent in teaching and research or in other walks of life. The Department busks in their glory.

The course of study followed in the Department is a fairly comprehensive one, touching on political and cultural life of ancient Indians.

Inspite of all its constraints, the Department is still a notable centre of teaching, training and research. It is among the front-ranking departments on the subject, upholding the motto of the University of Calcutta "Advancement of Learning".

B. N. Mukherjee

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COMMITTEE-PATRON VICE-CHANCELLOR'S ADDRESS



A NATION IS KNOWN by its history and culture and Indian history and culture can justifiably be proud of a brilliant record spreading over several thousand years. The special emphasis laid by the University of Calcutta on study of the past history and culture is apparent from the Calcutta University Convocation Address of 1911 delivered by the giant of educationists Sir Asutosh Mookerjee who observed : "I take the term history in its widest sense as inclusive not only of political history and history of external relations, but also history of culture, of literaure, of philosophy, of arts and sciences. That Indian history in this sense has a special claim on Indian learned institutions can hardly be contested."

The syllabus for teaching Ancient Indian History and Culture in our University is elaborate and stands as a model for similar curricula elsewhere. The Department, the oldest and one of the most famous in the country, has indeed a proud heritage. It was adorned by many distinguished savants like Georg Thibaut, D. R. Bhandarkar, Abanindranath Tagore, R. C. Majumdar, H. C. Raychaudhuri, B. M. Barua, J. N. Banerjea, Stella Kramrisch, etc. and has the credit of producing a very large number of eminent scholars including N.G. Majumdar, Prabodhchandra Sen, P.C. Bagchi, D.C. Sircar, B.C. Sen, N.R. Ray and P.C. Chunder. The Department has always been making outstanding contributions to a clearer understanding of our past on which depends not only our present but also the future of the country. *Lectures on Ancient Indian Numismatics* (1921), *Asoka* (1923), *Political History of Ancient India* (first appearance 1923), *The Development of Hindu Iconography* (first appearance 1941), *Select Inscriptions bearing on Indian History and Civilisation* (first appearance 1942), *Prācyavidyātaraṅgiṇī : Golden Jubilee Volume of the Department* (1969), *Ācārya Vandanā : D.R. Bhandarkar Birth Centenary Volume* (1984),

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Dīneśa-Vandanā : D. C. Sircar Commemoration Volume (1988), besides the proceedings of the seminars organised by the Department and the different volumes of the *Journal of Ancient Indian History*, are some of the most valuable works of the teachers of the Department published by the University of Calcutta and used with great profit by scholars all over the world. I am extremely happy that the Department with such a glorious tradition is celebrating its Seventy-fifth Anniversary and I am honoured to be the Patron of the Celebration Executive Committee and feel so very happy to be present this afternoon at this most impressive Inaugural Ceremony. The work of making such an occasion a memorable one is indeed a very difficult one, but since the competent hands in the Department have spontaneously come forward and past and present teachers and students have joined hands, I am not only confident of the celebration's grand success but also believe that an example will be set to be emulated elsewhere in future.

The Celebration Executive Committee has taken certain short-term programmes like organising this Inaugural Ceremony of two days as well as honouring the Department's retired teachers like Prof. Kalyankumar Ganguli, Prof. Sudhirranjan Das, Prof. Amarendranath Lahiri, Prof. Dilipkumar Biswas, Prof. Sm. Pushpa Niyogi and Prof. Sm. Amita Ray, all former students of the Department, in appreciation of the services rendered by them all to the Department, some very distinguished past students like Sri Umaprasad Mukhopadhyay, Dr. Atulkrishna Sur, Dr. Patapchandra Chunder and Dr. Sm. Debala Mitra, in recognition of their achievement in their respective field of activity, who are also still among us, and also an office-staff Sri Anilchandra Datta. There are also some long term programmes including the publication of a befitting volume being edited with great devotion by Prof. Samaresh Bandyopadhyay, a former student and a teacher of the Department.

On behalf of the University authorities, I assure full cooperation for the success of all the programmes to make the celebration a memorable event in the history of the Department and the University and extend my best wishes to all concerned.

R. N. Basu

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SPECIAL GUEST'S ADDRESS



I AM HAPPY that during my first long-term stay in India as a Visiting Professor of the Asiatic Society, I have a very lucky opportunity to participate in the Inaugural Ceremony of the 75th Anniversary Celebration of the well-renowned Department of Ancient Indian History and Culture of the University of Calcutta. On my own behalf, on behalf of my colleagues at the Institute of Oriental Studies, St. Petersberg, and also on behalf of the Russian Orientalists in general, I express heartfelt gratitude for the invitation and say, at first, that inspite of the present difficult situation in Russia and dearth of availability of recent publications from India, we know quite well the teachers of this Department and always hold in very high esteem their works. I am not exaggerating in any way, as people do sometimes in jubilee speeches, as will be evident if I refer to one particular incident from my personal experience. Some 2/3 years back, I received a letter from the Editorial Board of the best historical journal *Vestnik drevnej Istorii (Messenger of Ancient History)* of our country asking me to help with translation into Russian of several articles in English on Indology written by Prof. D. C. Sircar, Prof. B. N. Mukherjee and Prof. Samaresh Bandyopadhyay of this Department and they considered the work to be so important that it could not be done, in their opinion, by a professional translator from English into Russian. The editors desired the translation to be prepared by a person not only linguistically competent, but also having a specialist's knowledge of ancient Indian history and culture. Eventually, the work had to be done by myself and a lot of precious historical information I could gather and the translated material having been published, the Russian Indologists are using the same with great profit. What a real interest the Russian Indologists take in the works produced by the teachers of this Department is also evident from the numerous references in the books of

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best Russian historians on India like Prof. G. M. Bongard Levin, Prof. A. A. Vigasin and others to the works not only of this Department's teachers of earlier times, whose names are so numerous that I merely have no time to mention them all but also of teachers of present times like Prof. B. N. Mukherjee, Prof. Samaresh Bandyopadhyay and others. However, I must mention that the first fifteen volumes of the excellent *Journal of Ancient Indian History* many of which were edited by the great Indologist the late Prof. D. C. Sircar and the Vol. XV (*D.C. Sircar Commemoration Volume*), entitled *Dīnesa-Vandanā*, was edited by his worthy student Prof. Samaresh Bandyopadhyay, have so far reached Russia and the articles therein are fruitfully utilised by scholars in Russia.

I would like to stress here that works of all the scholars of this Department are characterised by a very distinctive feature and that is why they attract most the Russian historians and also the serious scholars all the world over. I would like to call the same feature as the Department's trademark in the field of historical science. In my opinion, the same distinctive trademark is that no scholar of this Department is yet known to indulge in abstract theoretical speculations based on the second-hand data, which is often seen in the writings of many historians. The teachers of this Department through their writings reveal to us to be in constant search for the precious grains of new historical information, drawn directly from primary sources, archaeological, epigraphical, numismatic or literary. This is indeed the most notable and the most respected position for a historian.

The past history of the Department was, however, not much known to me. It is only here in Calcutta that I had the chance of seeing an exceedingly ineresting volume entitled *Prācyavidyātaraṅgiṇī*, published on the occasion of the Department's Golden Jubilee, and I was startled to notice that so many great names, with which we had the chance of being familiar, like D. R. Bhandarkar, H. C. Raychaudhuri, Abanindranath Tagore, Benimadhav Barua, J.N. Banerjea, Niharranjan Ray and D. C. Sircar — which are indeed very great names in the field of Indology — were associated with this Department and thus the Department acts as a factor binding together all these great names and I do not know of any other University's Department of Ancient Indian History or Department of Oriental Studies which can claim to have the benefit of being served by such a galaxy of great Indologists. What is, however, most stimulating and emulative is that the Department is not on its oars of past glory and it is still producing scholars and is being served by many scholars who are stalwarts and acclaimed all over the world. In this connection, I must mention

that I find to my utter surprise and great delight that the present Director General (Honorary) of the International Institute of Indology, of which the Director (Honorary) of the Russian branch is my humble self, Prof. Samaresh Bandyopadhyay is not only an illustrious student of this Department but also a distinguished Professor in it.

I wonder how much wisdom with what a constant strategy has worked behind to make always during all these decades unmistakably correct selection of scholars to serve the Department and this is certainly an occasion on which all responsible for making such correct choices beginning from the founder of the Department himself, the great Indian educationist Sir Asutosh Mookerjee, deserve to be remembered and paid homage respectfully.

Before I conclude, by way of my jubilee wishes, on behalf of my colleagues, orientalists of Russia, I would like to wish for the teachers of the Department, as scholars, many new brilliant achievements in their research work, and, as teachers, to have many pupils worthy of their names and of their predecessors, pupils who will be able to maintain and augment further the really glorious tradition of the Department.

Y. Vassilkov

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ADDRESS OF THE CHIEF GUEST



BEING AN EX-STUDENT of the glorious Department of Ancient Indian History and Culture of the University of Calcutta, I feel extremely proud and delighted to be here to attend the Inaugural Ceremony of its 75th Anniversary Celebration and I express immense gratitude for kindly remembering me on this solemn occasion. I was a student of this Department from 1942 to 1944 and I fondly remember those golden days of my student-life. During that period I had the opportunity of having the blessings of and lessons from renowned teachers like Prof. Dr. Hemchandra Raychaudhuri, Dr. Benoychandra Sen, Dr. Jitendranath Banerjea, Sri Durgadas Mukhopadhyay and Dr. Dineschandra Sircar. Dr. Sircar, however, subsequently left the Department to become after sometime the Government Epigraphist for India and retiring from that post came back to this Department as its Carmichael Professor. Some other teachers of the Department were Dr. B. M. Barua, Dr. Hemchandra Ray and also Dr. Niharranjan Ray, who was the Librarian of the University during our time and who later on became Bageshwari Professor of Indian Art. You are aware that all these teachers have left their mark in the field of oriental studies. On this auspicious occasion I remember all those teachers and pay my reverential tribute to them.

In this connection it gives me great pleasure to mention that I have always been in touch with the Department attending its different functions including its 14th Re-union and seminars and whenever teachers of this Department desired my humble presence I tried my best to avail of the opportunity of coming back to my Department. Of the notable seminars attended by me, I remember very well the seminar held in 1986 when Prof. Dr. Samaresh Bandyopadhyay, the Convener and Vice-President of the 75th Anniversary Celebration Committee, was the Head of the Department. That seminar on 'Study of Ancient Indian

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History — Progress and Prospects', for the first time in the history of this Department, was inaugurated by the then Governor of West Bengal Sri Umashankar Dikshit. I remember that on that occasion Sri Dikshit gave a memorable speech highlighting the importance of the study of ancient Indian history and culture. That seminar dedicated to the memory of the late Prof. Dr. D. C. Sircar continued for 3 days. On the penultimate day of the seminar at the initiative of the then Head of the Department Prof. Samaresh Bandyopadhyay a memorable resolution was taken by which ultimately the bar for teaching B.A. (Pass) and B.A. (Hons.) students by the M.A.s in Ancient Indian History and Culture was withdrawn with of course due approval of the University authorities.

Thus the idea and practice of treating the subject, 'Ancient Indian History and Culture', as a sub-standard or below-standard one in comparison to other subjects was given a go-bye and it is justly considered that 'Ancient Indian History and Culture' is as important a subject as other subjects taught at the post-graduate level. In fact, the study of 'Ancient Indian History' is becoming popular day by day and in almost all the universities of India and even in some universities of foreign countries keen interest is seen in studying this subject. Many students of this Department occupied important positions in different fields of life in the past and even now many former students of this Department are occupying the highest positions in different branches. To my mind for gathering a complete idea about India and its culture, the study of ancient Indian history is a must. On this opening ceremony of the Seventy-fifth Anniversary Celebration, I humbly request the teachers, all lovers of oriental studies and thinkers of the country to join hands for increasingly emphasising on the importance of the study of ancient Indian history and culture and to create opportunities for flourishing of the subject in such a way that during the celebration of the Centenary of this Department it becomes synonymous with the Indian Culture.

I once again express my heartfelt gratitude for inviting me on this memorable occasion.

Prasantakumar Sur

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INAUGURAL ADDRESS



I AM HAPPY TO BE HERE this afternoon for the inauguration of the Seventy-fifth Anniversary Celebrations of the Department of Ancient Indian History and Culture of the University of Calcutta. I am thankful for the invitation for this memorable occasion.

When the Department of Ancient Indian History and Culture was started, Calcutta University was undergoing a major revitalisation in regard to research and teaching. Sir Asutosh Mookerjee was engaged, as Vice-Chancellor, in setting up post-graduate departments for specialised studies, all with a strong nationalist bias. History as a general discipline, with a strong political and imperialist bias had been taught at the college level for about a hundred years before. He encouraged historians like Surendranath Sen, D.R. Bhandarkar and Hemchandra Raychaudhuri to take up the scholarly study of Marathas, Mauryas, and indeed the indigenous, non-Turko-Afghan chronicle of political organisation with vigour and textual accuracy, of a sort that was nearly matched only by Bombay, and would later be emulated in Banaras, Allahabad, Hyderabad, Mysore or much later Delhi.

Scholars as eminent as Bhandarkar and H.C. Raychaudhuri laid the bases for academic excellence in the political history of pre-Gupta antiquity in particularly North India. The great master of the Bengal School of Art, Abanindranath Tagore, delivered his Rani Bageshwari Professorship of Indian Art lectures, and was followed by Shahid Suhrawardy and Stella Kramrisch in their perceptive analysis of the canons of art in India's cultural traditions, succeeded by Jitendranath Banerjea and Niharranjan Ray, who respectively worked on Hindu iconography, Buddhist art in Burma, and the great *Bāṅgālīr Itihās : Ādiparva*, Ray's magnum opus on all aspects of material culture in pre-Sultan-

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ate Bengal. Ideas, ideology and the evolution of political institutions were not neglected. Upendranath Ghoshal working on his monumental Hindu Political Thought came to lecture from the Presidency College, Calcutta, Narayanchandra Banerjee trained a generation on these subjects, while Ramaprasad Chanda and Haranchandra Chakladar, who also taught in Calcutta University, pioneered the interpretations of the ancient tribal past by sociological and anthropological methods, on which the foundations of Bengal's social anthropology would be laid by K. P. Chattopadhyay and Nirmalkumar Bose.

These are all great names of 20th century Bengal, and their service to Bengali academic standards was indeed high. I understand this Department has maintained the standards they set in the social sciences about fifty years or more ago. These were standards expressed in all-India forums, learned congresses and national journals. Students should repeat their scientific and rational methodology, use them for new frontiers of knowledge, and build an edifice of knowledge about the first two millennia of the Indian past, at least in the North and the East of the sub-continent. The format in which they located their ideas was of unity in diversity. Religion — Vaiṣṇavism as studied by Raychaudhuri, Buddhist materialist outlook as studied by N. R. Ray — politics, or institutions, socio-economic change or art canons, all were seen in regional detail as well as comprehension within an unified heritage, on which change during Turko-Afghan or Mughal entry into an ever-reformulated composite culture, or rural stultification as well as urban renaissance during the British Colonial rule, would play their different parts.

The vision that emerges from the golden age of the study of Ancient Indian History and Culture is one which is not very different from that evoked by Rabindranath Tagore in our National Anthem — of the mingling and braiding of many strands, "Ārya, Anārya, Hindu, Musalman, Śikh, Jaina, Pārasika, Iṅgrāj" all coming in confluence into an essentially composite unit of oneness in which the many had sacrificed themselves. It is a noble vision and it upheld our generation in the patriotism which has marked the maintenance of India's sovereign integrity. I trust this Department will continue in the next twenty-five years to maintain flow of ideas which nurtures that outlook.

Before I end, I would like to share a concern about the way this patriotism can be kept healthy, and not lead to extremes of chauvinism. History in general endeavours to set standards of rectitude and accuracy for generally accepted norms of critically evaluated facts — taken from reliable sources — and interpretations — formed on the basis of rationality and not on blind faith or

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fantasy, myth, or mere legend. The mythical heroes or heroines can inspire the ideals of our children and ourselves, but can never be quoted as actual historical figures.

Patriotism has taught us to be neither Hindus, nor Muslims, nor Śikhs, nor Christians in our public lives but Indians. Historical contention between creeds, by means of rewriting history to justify sectarian legends, propagated by custodians of places of worship is a type of cultural propaganda, which fortunately none of the three Departments teaching history, viz. Ancient Indian History and Culture Department, nor the Islamic History and Culture Department and the Department of Modern History of Calcutta University have undertaken. May I call on their scholars and students and also scholars and students of allied Departments like Department of Archaeology, Department of Museology and Department of South and South-East Asian Studies to co-ordinate their work in such a way which will be able to inspire the students with the spirit of liberty — of creed, faith, outlook and rationality ; equality — among languages, religions and social classes ; — and fraternity — in word, deed and spirit. It is this spirit which represents the truly Asian secular outlook, which it is the aim of our education to inculcate. It is perhaps fitting and proper to cast our minds from time to time and take stock of our heritage and see how we can progressively improve the academic activities to make them apposite for contemporary circumstances and to the future. *Jai Hind.*

K.V. Raghunatha Reddy

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VOTE OF THANKS

(i)

FIRST DAY (06-05-1995)

BEING ENTRUSTED WITH the task of offering thanks to all who helped in organising the 75th Anniversary Celebration of the Department of Ancient Indian History and Culture, University of Calcutta, and also to those who are kindly present here in different capacities to make to-day's programme a successful one, I do the same with immense pleasure.

On behalf of the past and present students and teachers of the Department, on behalf of the Celebration Executive committee and on behalf of my humble self, first of all I must express our heartfelt gratitude to Sri K. V. Raghunatha Reddy, Governor of West Bengal, and Chancellor of the University of Calcutta, for kindly making it convenient to be with us all here this afternoon to inaugurate the celebration and to present the mementos of honour to the retired teachers and also to some distinguished past students of the Department who have been accorded reception to-day.

Prof. Dr. Rathindranarayan Basu, Vice-Chancellor, University of Calcutta, readily agreed to be the Patron of the Celebration Executive Committee and to preside over to-day's programme and we extend our grateful thanks to him. Our most sincere thanks are also due to the Chief Guest of to-day's programme Sri Prasantakumar Sur, Minister of Health, Government of West Bengal, and a former student of the Department, to the Special Guest Prof. Dr. Yeraslov Vassilkov of the St. Petersburg University, Russia, and also to our Guests of Honour Prof. Dr. Sm. Bharati Ray (Former Pro-Vice-Chancellor for Academic Affairs of the University of Calcutta), Prof. Dr. Prabuddhanarayan Ray (Pro-Vice-Chancellor for Academic Affairs, University of Calcutta) and Dr. Sm. Karuna Bhattacharyya (Pro-Vice-Chancellor for Business Affairs and Finance, University of Calcutta) for their august presence and inspiring speeches.

Prof. Dr. Samaresh Bandyopadhyay (Convener and Vice-President of the Celebration Executive Committee) and Prof. Dr. Bratindranath Mukhopadhyay (President of the Celebration Executive Committee) of our Department briefly spoke to-day respectively welcoming the gathering with a report on the activities and on the history of the Department and to both of them we extend our hearty thanks. In fact, Prof. Bandyopadhyay has worked untiringly with a single-minded devotion to make this occasion a memorable one and, under his guidance, the teachers and the students, past and present, and the office staff

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worked wonderfully and no words are enough to thank them all.

Ignoring their age and inconvenience the retired teachers of the Department who are still with us and some very distinguished past students of the Department have come here to attend the programme including a 'Reception' of them, arranged humbly on the occasion and their encouraging presence have indeed added greatly to the success of the celebration and we express our indebtedness to them all.

We extend our cordial thanks to the participants in different cultural programmes and also to all those whose presence to-day and patience have made the occasion a colourful and successful one. The Indian Museum authorities deserve our sincere thanks for allowing us to hold our programmes for two days at the Asutosh Centenary Auditorium. Thanks are also due to the media.

I must mention that it is indeed a proud privilege for me to offer thanks on such a solemn occasion as this and in thanking you all once again from the core of my heart I expect that co-operation will be available from all corners to implement other programmes of the celebration.

Juthika Maitra

(ii)

SECOND DAY (07-05-1995)

THE TASK OF offering thanks has been enshouldered on me and I do the same with much pleasure. I express heartfelt gratitude to Dr. Balaichand Paul, a very distinguished past student of our Department and a former Principal of the University College of Law, for his taking the trouble to be here with us to-day and address the gathering as the Chief Guest. Our heartfelt thanks are also due to Dr. Arabinda Bhattacharyya, another distinguished past student of our Department and a former Principal of the Behala College, Calcutta, for being present here as the President of today's programme. I also thank from the core of my heart the distinguished past students of the Department, Sri Shibsankar Sarkar, Sri Dipak Sen and Sri Sushantakumar Kundu, all eminent lawyers, Sri Baidyanath Sinharay, I.A.S. and the First L.A. Collector of the Government of West Bengal, Sri Tapaskumar Chakravarti, a Senior W.B.C.S., for their reminiscences which you all have just heard.

The President of the Celebration Executive Committee, Prof. Dr. B. N. Mukherjee, has always guided and encourged us with his vast experience and

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inspite of his busy commitments has taken the trouble to be with us here for two days and I offer my heartfelt thanks to him.

I also take this opportunity to express sincere gratitude to our esteemed Prof. Dr. Samaresh Bandyopadhyay, Convener and Vice-President of the Celebration Executive Committee, who has always taken the pain of guiding us to make this Inaugural Ceremony a grand success. His silent but flawless way of working has influenced us immensely and his capacity to work hard and capability of supervising all types of work taking special care of even minute details has inspired us to offer our best, although it has not always been possible to act as per his advice. In fact, but for him it would hardly have been possible to organise the 75th Anniversary Celebration.

I am also thankful to all our respected teachers, my colleagues and all others who helped us in various ways. Many past students and most of the present students have extended their hearty co-operation and helping hands and enabled me to discharge my duty as the In-charge of Public Relations of the Celebration Executive Committee.

I also thank all present here to make the occasion a success and the staff of the Indian Museum for their co-operation. Our thanks are also due to the media.

I earnestly hope that the co-operation received till now will also be forthcoming and our other programmes will be equally successful.

I conclude thanking you once again.

Sunilkumar Biswas

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REMINISCENCES AND BIOGRAPHICAL SKETCHES / DATA

TEACHERS



KUNJAGOVINDA GOSWAMI

(1905-1993)

BIOGRAPHICAL DATA*

SON OF RAMAGOVINDA GOSWAMI, was born in 1905 at a village called Satak in Sylhet District (now in Bangladesh). Passed Matriculation Examination in 1920 and Intermediate Arts Examination in 1922, both in First Division. A student of Srihatta Murarichand College, passed B.A. (Hons.) Examination in Sanskrit in 1924 in First Class and M.A. Examination in 1927 in Sanskrit standing First Class First and being awarded a gold medal by the University of Calcutta. Also passed M.A. Examination in 1929 in Indian Vernaculars. Secured the Griffith Memorial Prize of the University of Calcutta. Joining in 1930 as a research scholar of the Archaeological Survey of India, took part in the Mohenjodaro and Harappa excavations with E.J. Mackay and others. Teaching for sometime in Sylhet (Śrīhaṭṭa) Murarichand College, served for long the Department of Sanskrit, University of Calcutta, first as a Lecturer and then as a Reader and also the Department of Ancient Indian History and Culture of the same University teaching epigraphy and palaeography. While teaching in the said University, excavation was carried on under his direction at the archaeological

* [From details supplied by late Goswami's daughter Sm. Krishna Goswami. — S.B.]

sites of Bangarh and Chandraketugarh. After retirement from the University of Calcutta was associated for long with the Jadavpur University as U.G.C. Professor. Was associated in various capacities with the Asutosh Museum of Indian Art of the University of Calcutta, Indian Museum, Calcutta, and the Asiatic Society, Calcutta. Was awarded in 1984 the R. P. Chanda Memorial Medal by the Asiatic Society, Calcutta. Published many research papers and the books *Prāgaitihāsik Mohenjodaro* (in Bengali, 1936), *Excavations at Bangarh* (1948), *A Study of Vaiṣṇavism* (1956), *Kālidāsa Suktiśatakam* (1980) and *Pratnatīrtha Parikramā* (in Bengali, 1984).

Died on 25-01-1993.

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ATINDRANATH BOSE

(1909-1961)

BIOGRAPHICAL SKETCH*

DR. ATINDRANATH BOSE (1909-1961) was born in the Malkhanagore Bose family of East Bengal[1]. After a brilliant academic career he became the Reader of Modern History at the University of Calcutta and taught modern history, ancient Indian history and culture and political philosophy in the post-graduate classes. Though a scholar by nature and a teacher by profession, he devoted much of his time in political activity. As a school boy, he had joined the terrorist party of India and gradually became an associate of Netaji Subhashchandra Bose. He spent many years in the cells of the British prisons, and during post-independence days suffered imprisonment under the Congress regime for his participation in the Food Movement. He was associated with the Indian Trade Union Movement and served two terms as the President of the Indian Post and Telegraph Employees' Union. Dr. Bose was elected to the West Bengal Legislative Assembly in the year 1952 and later on became a Member of the Upper House of the Parliament also. He died in London Hospital while working on Anarchism.

Dr. Bose is the author of several books, the most notable among them being *Crossroads of Science and Philosophy* (1947), *Social and Rural Economy of Northern India : circa 600 B.C. — 2000* A.D. (1942 and 2nd edition from 1961 to 1967) and *A History of Anarchism* which was published posthumously in 1967.

Sm. Narayani Basu

* [Reprinted from the *Fourteenth Re-union Souvenir* of the Department of Ancient Indian History and Culture, University of Calcutta, ed. Samaresh Bandyopadhyay, University of Calcutta, 1971, p. 8. — S.B.]

1 [Now Bangladesh. — S.B.]

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PRABHASCHANDRA MAJUMDAR

(1917 - 1974)

BIOGRAPHICAL DATA*

BORN ON 02-01-1917, passed B.A.(Hons.) Examination of the University of Calcutta in 1937 in Pali from the City College, Calcutta, standing First in First Class, M.A. Examination of the same University in 1939 in the same subject standing Second in First Class. As a Research Fellow in the Department of Pali, taught the students of the said Department during 1948-1951. Served at first the Brahma Boys' School as a teacher of Pali and Manindra Chandra College, Calcutta, as a Lecturer in Pali until 1955-1956. Joined the University of Calcutta, as a Part Time (Hony.) Lecturer in the Department of Pali on 01-06-1953, became a Whole Time Lecturer in the same Department on 01-06-1956, the Secretary, University Colleges of Arts and Commerce of the same University on 16-07-1968 and a Reader in the Department of Pali on 02-08-1974 also with duties of the Secretary, University Colleges of Arts and Commerce, University of Calcutta. Was Chief of the N.C.C. and Navy Branch of the University of Calcutta for some time. Also taught the Group III (Religious History) students of the Department of Ancient Indian History and Culture.

Edited and published a Mahāyāna Buddhist text entitled the *Maitreya Vyākaraṇa On the Basis of the Gilgit Manuscript Volume Four and Tibetan Sources (1959)*. Died on November 9, 1974.

* [Based on material received from the Office of the Secretary, University Colleges of Arts and Commerce, University of Calcutta, from Dr. Asha Das, a former Reader and Head of the Department of Pali, University of Calcutta, from Dr. Sadhan Sarkar, Assistant Professor of Pali, Government Sanskrit College, Calcutta, and also from Sukumar Sengupta's work *A Short History of the Pali Studies* (1880-1986) *in the University of Calcutta*, Calcutta, 1986. — S.B.]

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RAMA CHATTERJEE

(Born 1938)

AUTOBIOGRAPHICAL SKETCH AND REMINISCENCES

AT THE OUTSET I express my heartfelt gratitude to Prof. Dr. Samaresh Bandyopadhyay for the opportunity he has kindly offered to me to record my bio-data with reminiscences. In fact it is dificult to ignore his request as he has always been a true friend and a very sympathetic colleague for all in the Department of Ancient Indian History and Culture, University of Calcutta.

In 1958, I passed my B.A.(Hons.) Examination in Sanskrit from the Government Sanskrit College, Calcutta, and joined the Department of Sanskrit and I remember very well that our first class in the University was with Dr. Sukumar Sen, an unrivalled master of comparative philology, whose resounding voice is still in our ears. Since I took up 'Group I', Dr. Benoychandra Sen of the Department of Ancient Indian History and Culture used to take our classes on Sanskrit inscriptions and along with him Dr. Kunjagovinda Goswami and some other teachers impressed me not only by their learned lectures, but also by their generosity. I obtained my M.A. degree in 1960 and in 1965 I was appointed the James Prinsep Research Fellow of the Asiatic Society, Calcutta. Dr. J. N. Banerjea, former Carmichael Professor of Ancient Indian History and Culture, University of Calcutta, selected the subject 'Religion in Bengal During the Pāla and Sena Times' for my thesis for the Ph.D. degree of the University which was awarded to me in 1973 and the book came out in 1985. The thesis, however, could not be completed under Professor Banerjea as he suddenly died on 12-05-1966. Few days before that fatal day he requested Prof. S.K.Saraswati in a letter to take charge of supervising my thesis. Prof. Saraswati consented to his request. The authorities of the University of Calcutta granted change of

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guide under the circumstances and I continued my work under Prof. Saraswati, a man of reserved temperament and an eminent scholar, whose contribution to the history of Indian Art is well known.

Whenever I remember Prof. Banerjea, he appears in my mind as a very soft spoken personality having unfathomable knowledge in his subject. Over and above he was a very affectionate teacher whose effective effort helped me in continuing my research without any break even after his death.

During my research career I came in close contact with another luminary, Dr. Dineschandra Sircar, who was then the Carmichael Professor and Head of the Department as well as the Director of its Centre of Advanced Study. Prof. Sircar, a source of constant inspiration to all sincere students of the subject and a terror to even many senior scholars, always encouraged me. Above all, I must mention that, I owed much to Dr. Kalyankumar Ganguli, who was one of my examiners in *viva voce* test. He became the Bageshwari Professor of Indian Art in the Department of Ancient Indian History and Culture and was one of those well wishers of mine whose generous efforts helped me to get the present post of Research Associate at the Centre of Advanced Study of the Department of Ancient Indian History and Culture, which I joined in 1977. Before joining the said Centre of Advanced Study of the Department, I completed, as a Senior Research Fellow, in 1973, a work under the supervision of Dr. R.C. Hazra, who was then a Professor of Purāṇic Studies in the Research Block of the Government Sanskrit College, Calcutta. The work, entitled 'Non-Vedic and Anti-Vedic Elements in Śaivism as presented by the *Mahābhārata* (Vol. I)', was selected by Dr. Hazra who had a penetrating eye in tracking down things to their original sources and interpreting them in a new light. It used to be published regularly by the research wing of the Government Sanskrit College.

It will not be out of place to mention here some other activities related to my research career. In pursuance of my studies under the aegis of the Asiatic Society, I, simultaneously, joined the Tol Department of the Government Sanskrit College, Calcutta, to study the Sanskrit *kāvyas*, which I could not follow up as a student of Sanskrit (Group I) in my M.A. course. Of course I had studied few *kāvyas* as a student of Honours class in Sanskrit. Then I had hardly any scope to study them thoroughly. But they infused interest in me to study them in future. I came out in 1969 of the Tol Department after obtaining the title 'Tīrtha' in *kāvya* from the Saṁskṛta Sāhitya Pariṣad.

In the year 1977 the Centre of Advanced Study under the active effort of Prof. B.N. Mukherjee was reorganised and I participated in a team work under

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the stewardship of Prof. Mukherjee, who was, then, recently appointed Carmichael Professor in the Department of Ancient Indian History and Culture. The work entitled *East Indian Bronzes* was undertaken to throw light on the art history of the Pālas of Bengal and it achieved very quickly its final shape being published in 1978 from the Centre of Advanced Study, after serving which uninterruptedly for twelve years, though the Calcutta University Syndicate passed a resolution making me permanent, I have not received as yet any benefit of a permanent post. However, it is not the appropriate place to give a report on my personal hardship. Let me hope and work for the best.



SM. JUTHIKA MAITRA

(Born 1940)

BIOGRAPHICAL DATA*

BORN ON OCTOBER 26, 1940, studied at the Banaras Hindu University passing B.A. Examination in 1959, M.A. Examination in 1961 in Ancient Indian History, Culture and Archaeology and obtaining Post-graduate Diploma in Indian Philosophy and Religion in 1963. Sayajirao Gaekwad Fellow (1961 and 1963), obtained Ph.D. degree of the same University in 1969 working on 'A Cultural Study of the *Agni Purāṇa*' under the supervision of Prof. N.K. Devaraja. Junior Research Fellow at the Centre of Advanced Study of the Department of Ancient Indian History and Culture, University of Calcutta, during 1970-1973, joined the same Department as a Lecturer in 1975, became a Reader there in 1986 and the Head of the Department for two years from December 1, 1995.

Attended in 1986 a seminar on 'Sāstric Tradition and Indian Art' at Heidelberg and in 1990 a seminar on Buddhism in Bangladesh. Published ten papers including one in the proceedings of the seminar held at Heidelberg.

* [Supplied by Dr. Sm. Maitra. — S.B.]

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STUDENT-TEACHERS



DURGADAS MUKHOPADHYAY

(1906-1985)

REMINISCENCES*

I JOINED THE POST-GRADUATE CLASSES in Ancient Indian History and Culture (Group IA) in 1927 after graduating from the Scottish Church College with Honours in History. It was Dr. Benoychandra Sen who influenced my decision to take up Ancient Indian History instead of General History. However, as a matter of fact, my interest in epigraphy was several years still older when as a school boy I used to read with interest and curiosity articles by the great historian Rakhaldas Bandyopadhyay which appeared in the current Bengali monthlies. In our time (1927-1929), though the number of students in the subject was limited in comparison with the strength in the roll in these days, the number of eminent teachers was impressive. Among my teachers including Dr. D.R. Bhandarkar, Dr. H.C. Raychaudhuri, Dr. A.C. Das, Dr. N.C. Bandyopadhyay, Dr. P.C. Bagchi and Dr. J.N. Banerjea, only Dr. B.C. Sen[1] is still among us, and may he be spared long in the interest of the subject. Among my classmates Sri Sarasikumar Saraswati[2] is too well known.

It was in 1945 that I joined the Department as a Lecturer after serving an apprenticeship of several years as a researcher in Tibetan and Chinese. My

* [Reprinted from the *Fourteenth Re-union Souvenir* of the Department of Ancient Indian History and Culture, University of Calcutta, ed. Samaresh Bandyopadhyay, University of Calcutta, 1971. Sri Mukhopadhyay attended the said Re-union, held on 05-12-1971, as the Chief Guest. — S.B.]

1 [Dr. Sen died on May 4, 1981. — S.B.]

2 [Sri Saraswati died on September 22, 1980. — S.B.]

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connection with the Department as a teacher terminated only a few months ago after a service of 25 years. When I began my carreer as a teacher, the Department was manned by a pretty big staff among whom were included several of my own teachers like Dr. H. C. Raychaudhuri, Dr. J.N. Banerjea and Dr. B.C. Sen. Dr. D.C. Sircar was also there but soon he went away to shine in a different sphere. In 1961, however, he came back and fortunately he is still running the Department. Gradually old faces became naturally scarce, and at the time of my retirement it is a great pleasure particularly to me to find that the staff consists mostly of my eminent students like Dr. Kalyankumar Dasgupta,[1] Dr. Sm. Pushpa Neogi,[2] Dr. Samaresh Bandyopadhyay[3] and Dr. Dipakranjan Das[4]. I am quite confident that the record of the Department under the tutelage of my student-teachers, especially Dr. Bandyopadhyay, will compare most advantageously with its past brilliance of the by-gone days. They will be, I believe, greatly helped in the furtherance of the reputation of the Department by the enthusiastic researchers among my past students of the type of Dr. Bratindranath Mukhopadhyay[5] and Dr. Pratapaditya Pal. Among other students of mine Dr. Asimkumar Chattopadhyay[6], who obtained his D.Phil. degree working under my supervision, and Dr. Sm. Kshanika Saha[7] are, I find to my great satisfaction, full of promise.

On this occasion of the Fourteenth Re-union I cannot help mentioning the pleasure I have always enjoyed from the successful management of all Departmental activities, academic and cultural, by such a selfless devotee to the subject and an organiser of remarkable ability like Dr. Samaresh Bandyopadhyay. I hope that in future also the same kind of co-operation will be forthcoming from Dr. Bandyopadhyay whom it should be the duty of everybody interested in the welfare of the Department to encourage in all possible ways.

BIOGRAPHICAL SKETCH

Durgadas Mukhopadhyay was born in 1906 at Lucknow. His father Nagen-

1 [Dr. Dasgupta, who later on became the Bageshwari Professor of Indian Art in the Department, died on October 26, 1996. — S.B.]

2 [Dr. Sm. Niyogi, who later on became a Professor in the Department, retired in 1994. — S.B.]

3 [Now a Professor in the Department. — S.B.]

4 [Now a Reader in the Department. — S.B.]

5 [Now Carmichael Professor in the Department. — S.B.]

6 [Now a Reader in the Department. — S.B.]

7 [Now a Reader in the Department. — S.B.]

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dranath was in the Indian Postal Service. Durgadas studied at the Barasat Government H.E. School, 24 Parganas, and passed the Matriculation Examination of the University of Calcutta in 1923 in the First Division. He graduated from the Scottish Church College with Honours in History in 1927 and took his M.A. degree in Ancient Indian History and Culture in 1929 standing First in the First Class. For a while, he served the Scottish Church College as a Lecturer in History. In 1935, he became a Sino-Tibetan Scholar of the University of Calcutta and continued his work in that field till 1943. Next year he was appointed a Lecturer* in the Department of Ancient Indian History and Culture. He became a Reader in 1963 and retired in 1971.

Sri Mukhopadhyay edited a Sanskrit text entitled *Mañjuśrīnāmasaṁgīti* with Tibetan translation and he was better known as a linguist than as a historian. He studied almost all the major languages of the world including Chinese, Tibetan, German, French, Spanish, Italian, Tamil, Latin, Persian and Arabic. He was an Instructor in Tibetan in the University of Calcutta and a Paper Setter in Italian and German. As he himself used to say before his retirement from the University — 'Language was my first love and it has retained its place in my affection even at this stage of my life'.

A quiet and introspective man, he was a model teacher much loved and respected by his students and he had a great sense of humour. Once in the class room he was speaking on the Aryan problem and naturally, he referred to Anatolia in connection with the vexed question of the early homeland of the Aryans and when a classmate of mine enquired whether Anatolia was in Afghanistan, Mukhopadhyay quipped — 'not so near'. Sri Mukhopadhyay died in December 1985.

Asimkumar Chatterjee

* [Sri Mukhopadhyay became a Lecturer in 1945. See p. 116 above. — S.B.]



TAPONATH CHAKRAVARTI

(1909-1982)

REMINISCENCES*

WHEN I LOOK BACK through the haze and mist of a by-gone period of nearly half a century, as I peep through the doors and windows of my mind to the early part of the thirties of the present century, fond memories of my life as a student of the post-graduate classes of the Department of Ancient Indian History and Culture, University of Calcutta, and sweet recollections of my teachers, classmates and some colleagues in this Department of this University now hover in the horizon of my mind like so many fleecy floating clouds. Years have rolled on since then and many todays and tomorrows of my subsequent life have now become alike things of the past.

When I was a student of the post-graduate classes of the Department of Ancient Indian History and Culture with Epigraphy and Numismatics as my special subjects of study during the period 1930 to 1932 this Department had no such Centre of Advanced Study in Ancient Indian History and Culture attached to it as we find at present. We had then our usual classes generally on the third floor of the present Darbhanga Building of this University. Prof. D.R. Bhandarkar, the then Carmichael Professor of the Department of Ancient Indian History and Culture, however, used once a week to meet for one hour only a handful (of both the fifth and the sixth year) students of epigraphy of this Department together in his own room situated at the back portion on the left side on the ground floor of the old Senate Hall of this University. Prof.

* [Reprinted with revisions from the *Fifteenth Re-union Souvenir* of the Department of Ancient Indian History and Culture, University of Calcutta, ed. Samaresh Bandyopadhyay, University of Calcutta, 1973. — S.B.]

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Bhandarkar used to teach us the inscriptions of Aśoka. He used to come down to his own room from his own car kept waiting outside in the open courtyard behind the Senate Hall with a copy of the *Corpus Inscriptionum Indicarum, Volume I*, edited by Hultzsch, and a copy of the latest book on Aśoka written by the late Dr. Radhakumud Mookerji and in course of his class lecture he would often jokingly ask his students — "What does your *Itihāsaśiromaṇi* (evidently denoting Prof. Radhakumud Mookerjee) say on this or that point in his learned work." Prof. D.R. Bhandarkar also agreed to teach us Gupta inscriptions and to take an additional class once a week for one hour at our request in the library room on the third floor of the Indian Museum on account of the long absence on leave of our class teacher Sri Benoychandra Sen, who went to London shortly after we joined as students and had our regular classes in the University. When we were students, we had the good fortune to hear the learned Carmichael lectures delivered inside the Senate Hall by Prof. D.R.Bhandarkar in which he dealt with the identification of some Gupta gold coins bearing the name of Kāca.

In order to fill up the gap in teaching work caused by the absence of Sri B.C. Sen we approached Dr. Surendranath Sen, Asutosh Professor of History and then Dean of the Faculty of Arts of the University of Calcutta, for finding out a competent teacher who could teach us Kharoṣṭhī inscriptions. It was through the efforts of Prof. S.N. Sen and at our earnest request that Dr. H.C. Raychaudhuri agreed to discuss only the historical aspects of our prescribed Kharoṣṭhī inscriptions once a week for one hour in a special tutorial class usually held in some empty classroom on the second floor of the present Asutosh Building of this university. As students we were struck from the very beginning by his prodigious memory and above all by his scorching analysis of many wrong theories hitherto accepted as gospel truths in the field of ancient Indian history. We had the proud privilege to learn ancient Indian geography (Paper IV, First Half) and the political history of Southern India during the Post-Gupta period (Paper III, Second Half) from a teacher like Dr. H.C. Raychaudhuri who was noted for his learning and proverbial scientific and critical historical outlook. It is no wonder then that as a teacher of ancient Indian geography, we found him quoting extensively original Sanskrit verses from relevant Purāṇas and line after line from different inscriptions for hour after hour in our classroom.

Dr. Hemchandra Ray, another eminent teacher in those days, was noted for his unflagging zeal in the classroom where he would seldom take his seat on his chair and would keep himself standing all the time while delivering his class lectures on the political history of ancient India (Paper II, First Half) and also

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on the political history of northern India during the early medieval period (Paper III, First Half). Dr. Prabodhchandra Bagchi, a teacher of slim and shy appearance and a pet student of the renowned French and Chinese scholar Prof. Sylvain Lévi, used to teach us ancient Indian geography dealing exhaustively with Greek and Chinese sources of information. Dr. Narayanchandra Banerji, son of Prof. Rajendranath Śāstri, who was the Translator of the Government of Bengal, our class teacher of early phase of the political history of southern India (Paper II, First Half), was a remarkable personality. He was our friend, philosopher and guide, noted alike for his witty remarks, sound practical advice and advocacy of a policy bringing success in examination with minimum of efforts. Dr. Abinashchandra Das, a pioneer among orthodox Indian scholars in the field of Vedic studies, used to teach us Paper I, First Half. Sri Haranchandra Chakladar, an anthropologist and a man of varied culture, used to teach us the history from the Epics (Paper I, Second Half) by drawing his materials from original Sanskrit and German works like Jacobi's *Das Rāmāyaṇa*. Sri Jitendranath Banerjea, later on Dr. J. N. Banerjea, and Carmichael Professor and Head of the Department, was our teacher of ancient Indian numismatics (Paper VII and VIII). He used to take us once a week to the Coin Room of the Indian Museum for practical demonstration of ancient Indian coins and he spared no pains to make us acquainted with the divergent theories, the pros and cons of ancient Indian numismatics and the minutest details of iconography.

Besides these teachers, there were in the teaching staff of the Department in those days some other eminent scholars like Shahid Suhrawardy, who later assumed his office as Bageshwari Professor of Indian Art, Dr. Kalidas Nag, a pupil of the French savant Prof. Lévi, Dr. Stella Kramrisch, the German lady well known as a connoisseur of ancient Indian art, Sri Ramaprasad Chanda, who was a part-time teacher of students who took up ancient Indian Anthropology as their special subject of study, Sri Babua Misra and Sri Prabodhchandra Sengupta, who used to teach students who were interested to know the history of the development of ancient Indian mathematics and astronomy. Among teachers of other Departments who used to teach students of religious history of this Department mention may be made of the name of Dr. Benimadhab Barua, the reputed Indologist and philosopher and the then Professor and Head of the Department of Pali and Buddhistic Studies of this university. Dr. Nalinaksha Dutta, the editor of the Gilgit Manuscripts and a prolific writer of philosophical works of the Mahāyāna form of Buddhism who later on became the Professor and Head of the Department of Pali and Buddhistic Studies in

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this university, was also a part-time teacher of the students of religious history of the Department of Ancient Indian History and Culture. Dr. Panchanan Mitra, son of eminent Indologist and Orientalist the late Sri Rajendralal Mitra of Calcutta, who was then the Professor and Head of the Department of Anthropology of this university with his Departmental room at the corner in front of the present lift on the first floor of the present Asutosh Building, was also a part-time teacher of this Department. Some foreign scholars from abroad like Prof. F.W. Thomas used to come here as Visiting Professors to deliver courses of lectures on Indological subjects and oriental languages. Thus Prof. Thomas dealt in the course of his lectures in this university with the linguistic peculiarities and technical meanings of words found in the Kharoṣṭhī inscriptions discovered in India and abroad and more especially of the inscriptions found on the Mathura Lion Capital, the longest known Kharoṣṭhī epigraphic record next in importance to that of the Kharoṣṭhī Dhammapada.

We had then a very small and a limited number of students in this Department, in comparison with the larger number of students in Departments like English, Economics, History, Pure Mathematics, Philosophy and Commerce. In a highly technical subject like Ancient Indian History and Culture there was in those days enough scope for research work under the guidance of talented teachers like Prof. H.C. Raychaudhuri but very little scope for getting employment in future. Among our fellow students of the sixth year class who had some of their joint classes with us the fifth year students, mention may be made of the names of Sri Dineschandra Sircar, later on Dr. Dineschandra Sircar, who was until recently the Carmichael Professor and Head of this Department and who is even now the Director of the Centre of Advanced Study attached to the Department, Sri Adrischandra Banerji, son of the famous Indologist Sri Rakhaldas Banerji, and the late Dr. Charuchandra Dasgupta who became the Principal of the Government College at Darjeeling.

Towards the beginning of the fifties of the present century I had my start in life with a temporary job as a Research Fellow in this Department. Later on I became a whole time Tutor in this Department when my predecessor Sri Nalininath Dasgupta became a permanent whole-time Lecturer in this Department. The authorities of this university decided after some years to abolish the posts of whole-time Tutors in all Arts subjects and of Demonstrators in all Science Subjects in this university and in the tug-of-war that followed I ulimately became a permanent whole-time Lecturer in this Department in September 1959. Then for some years I continued my almost unending journey

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of struggling life with its ups and downs. Ultimately in June, 1970, I myself and my friend and colleague in this Department Dr. Sisirkumar Mitra, at present General Secretary of the Asiatic Society, Calcutta, became Readers at the Centre of Advanced Study. I am now on the verge of retirement[1] and my name is soon going to be included in the list of retired teachers of this Department. I put on record here my good wishes and feelings of affection for my past and present students of this Department and of the Department of Pali of this university in which I am a part-time teacher.

It may not be out of place to mention the names of some of my esteemed friends and former colleagues like Prof. Niharranjan Ray, who became the Head of this Department after the retirement of Prof. J. N. Banerjea, Sri S. K. Saraswati, who became the Professor of Archaeology in this university and later on Professor of Ancient Indian Art and Architecture in the Banaras Hindu University, Sri D. P. Ghosh, until recently Curator of the Asutosh Museum and Head of the Department of Museology of this university, Sri Nalininath Dasgupta who died in harness before retirement from this university and Sri Durgadas Mukhopadhyay, who is even now working as a part-time teacher in the Language Department of this university. It has been said that the chapter of accidents is the Bible of fools but history often offers examples of persons having their meteoric rise and fall. Dr. Golapchandra Raychaudhuri, a younger brother of the late Prof. H. C. Raychaudhuri, who became the Secretary of the Colleges of Arts and Commerce and later on the Registrar of this university, was also for some time a member of the teaching staff of this Department.

Among some of my distinguished students, I may mention here the names of Dr. Bratindranath Mukherjee,[2] a sincere worker in the field of Indology, who was only lately the General Secretary of the Asiatic Society, Calcutta, Dr. Kalyankumar Dasgupta,[3] now a Reader in this Department, with a bright and promising future for himself, Dr. Samaresh Bandyopadhyay,[4] a brilliant young-man now serving this Department as a Lecturer with tremendous popularity among the students and keen interest in the furtherance of all developmental

1 [Sri Chakravarti retired on 30-04-1974.— S.B.]

2 [Now Carmichael Professor in the Department of Ancient Indian History and Culture, University of Calcutta. — S.B.]

3 [Dr. Dasgupta, who later on became the Bageshwari Professor of Indian Art in the Department of Ancient Indian History and Culture, University of Calcutta, died on 26-10-1996. — S.B.]

4 [Now a Professor in the same Department. — S.B.]

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programmes of the Department, Dr. Dilipkumar Gangopadhyay,[1] Lecturer at Visva-Bharati, Santiniketan, Dr. Brajadulal Chattopadhyaya, a Lecturer[2] in the Jawaharlal Nehru University, New Delhi, Sri Adhirkumar Chakravarti,[3] and Dr. Sureshchandra Bhattacharyya,[4] who are both working as Assistant Professors in the Department of Ancient Indian and World History in the Government Sanskrit College, Calcutta.

Biographical Data*

Born on July 29, 1909, graduated from the University of Calcutta in 1930 and passed the M.A. Examination in Ancient Indian History and Culture with Group IA (Epigraphy and Numismatics) in 1932 from the same University standing First Class First and securing a gold medal. A Research Scholar in the Department of Ancient Indian History and Culture, University of Calcutta, served it first as a Tutor and afterwards as a Lecturer and then as a Reader at its Centre of Advanced Study. Retired on 30-04-1974 and died on November 21, 1982. Author of a number of papers and *Some Aspects of Religious Life in Bengal* (1957), *Food and Drink in Ancient Bengal* (with a Foreword by the then Chief Minister of West Bengal Dr. B. C. Ray) published in 1959 and *The Universe of Colour : Modern Western and Ancient Indian Perspective* (1973).

1 [Now a Professor in the Visva-Bharati. — S.B.]

2 [Read — 'Assistant Professor'. Dr. Chattopadhyaya is now a Professor in the same University. — S.B.]

3 [Sri Chakravarti became Principal of the Bidhannagar College, Salt Lake, Calcutta before his death on December 20, 1993. — S.B.]

4 [Now a Professor at the Centre of Advanced Study of the Department of Ancient Indian History and Culture, University of Calcutta. — S.B.]

* [Adapted from an obituary note appearing in the *Journal of Ancient Indian History*, Vol. XIV, 1984, pp. 326-327. — S.B.]

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KALYANKUMAR GANGULI

(Born 1912)

REMINISCENCES*

PAST ASSOCIATIONS IN PARTICULAR CASES TEND to linger in memory for long and two years (1933-1935) of my student life in the University of Calcutta will probably remain the foremost of such associations and will scintillate my remembrance throughout my life. My choice of the subject for the post-graduate course was almost made when Dr. Kalidas Nag, a most noted scholar having wide popularity had addressed us, the students of Scottish Church College, one day, soon after his return from a tour of the countries in South-East Asia where he had been to as a companion of *Gurudev* Rabindranath. Dr. Nag's fluid eloquence had a magic spell which vividly opened before our eyes a glorious panorama of the long forgotten days of India's past. As I had not been a student of history at my B.A. stage, I had to secure a special clearance from Prof. D.R. Bhandarkar, the then Carmichael Professor and Head of the Department, for my admission and this was easily secured with a touch of affection. My choice of the ('Fine Arts') group of this discipline, also had been almost a forgone conclusion as the sculptures which I saw in my native area in Vikrampur in Dhaka (now in Bangladesh) during my early life and also those seen by me later on the occasion of a tour to Sarnath had a bewitching effect upon my mind. In all, we were twelve students in the class of whom only one was a 'lady student', as they were called in our days. But she, along with a few others, faded away, probably even before we had climbed up to the sixth year class.

* [Reprinted with revisions from the *Fifteenth Re-union Souvenir* of the Department of Ancient Indian History and Culture, University of Calcutta, ed. Samaresh Bandyopadhyay, University of Calcutta, 1973. — S.B.]

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Prof. Bhandarkar used to take one class every week in a third floor room of the Darbhanga Building. He taught us first half of the second paper. I shall not forget how once he had inquired of Nirmalya Mukhopadhyay,[1] a co-student with whom I maintained some contact for long, the cause of his regular delay in coming to the class. Revealing a face of utter innocence Nirmalya pointed out that midday tram tickets (two pice in second class) were available only from eleven-fifteen in the morning, as if midday trams were the only available transport in the city. Though we had secretly enjoyed a hearty laugh at his answer, most of us ourselves were no less affected by the pinch of hardship of those evil days.

We had a galaxy of teachers, all of whom were most well known scholars and who had attached great lusture to the university by their widely recognised eminence. The senior group among those included Prof. Bhandarkar, who was at the verge of retirement, and Dr. Hemchandra Raychaudhuri, who used to keep us spell bound by his inimitable lectures bearing frequent quotes from literary and epigraphic sources, Dr. Kalidas Nag, who regaled us more by unfurling before our eyes a panoramic mural about the glories of the ancient traditions of India, and Dr. J.N. Banerjea, who though was then, however, yet to have his doctorate, had a great command over iconography which had given him later unbounded recognition. Most others held doctorate degrees of universities, either Indian or foreign. Dr. P. C. Bagchi, with a rare State Doctorate from Paris, a student of Sylvain Lévi, used to teach us historical geography mainly from foreign sources while Dr. H.C. Ray, a well-built person of many parts with a Ph.D. (and later D. Litt.) from London, taught us history of the post-Gupta age, Dr. Benoychandra Sen, who had then just returned with his Ph.D. from London University, used to fascinate us with his affable manners and occasional anecdotes about his days abroad. Among the younger teachers, Sri Niharranjan Ray, later Professor Dr. Ray of wide reputation, used to teach us Burmese Art and Sri Devaprasad Ghosh, the builder of the prestigious Asutosh Museum, gave lessons on the Art of South-East Asia. The most exhilerating experience was, however, to sit with Dr. Stella Kramrisch and Prof. Shahid Suhrawardy, both of whom taught only the students in the 'Fine Arts' Group. In fact Dr. Kramrisch, who was a teacher of both Prof. Niharranjan Ray and Sri D.P. Ghosh, was the person responsible for introducing study of art in our university on a scientific basis, and I consider myself immensely fortunate

1 [The list of students getting M.A. degree in A.I.H.C. in 1935 mentions one Sri Nirmalkumar Mukhopadhyay. See below p.318. — S.B.]

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as I had the opportunity to learn from her the mysteries and intricacies of Indian temple architecture, sculpture and painting. It was a rare insight which provided her the capability of unravelling many hidden alleys of Indian art never explored by others in the way as she did. Prof. Suhrawardy possessed a personality which was indeed quite different from other teachers; he seemed a little aloof with his wide erudition, mastery over a number of languages, profound knowledge of European, Chinese, Persian and Nomadic arts and an aristrocratic disposition of uncommon variety. He, however, spelled a forthright charm and his students felt very clearly drawn to him as towards a patriarch. Later, as his research assistant, I had the unique privilege of coming much nearer to the Professor and I found in him a man with unbounded sweetness of nature and kind disposition. There is no denying of the fact that these two teachers had considerably shaped my understanding of art and culture as such, helping me taking decisions in many crucial stages of my life.

I retain a very fond memory of a tour of the students of the 'Fine Arts' Group under the leadership of Dr. Kramrisch. At that time she had been deeply engaged in her work on 'Hindu Temples' and she used to grasp at any opportunity to take a trip to Orissa or Khajuraho or South India in order to examine the material of her study from a closer range. We were in all five students travelling in a third class compartment of the Puri Express and she was in a nearby first class compartment. We alighted at Bhubaneswar where it was a unique experience for us to see the temples under her guidance, listening to the various characteristics of Orissan temple architecture; making us to feel as if we were in a laboratory class. A journey from the Paraśurāmeśvara temple to Mukteśvara, Rājārāṇī, Vaitāl *deul*, Liṅgarāja and finally to Ananta Vāsudeva had deeply stamped in our minds the basic chronology and the phases of Orissan temple architecture, never to be forgotten. From there we went to Puri. Here our effort to go to Konarak was foiled because the Governor of Bengal was scheduled to visit Konarak at that time. On a plea made by Dr. Kramrisch, the local District Magistrate pointed out that he could have allowed the boys from Calcutta to go if the visiting dignitary was the Governor of his own province but since the safety of the Governor of Bengal was a greater responsibility, he begged to be excused for his inability. The logic in the perspective of recent happenings in Bengal appeared to be infallible and our dream of visit to Konarak was thus shattered to pieces. But we were adequately compensated when Dr. Kramrisch took us to Parlakemidi on our way to Mukhaliṅgam, a little known temple village in the district which was then under

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the Presidency of Madras. Our stay at Parlakemidi was arranged by the *Mahārāja* of Parlakemidi's staff and we were sumptuously fed. But a folly on my part, an intimacy with one of the temple priests who had prevented Dr. Kramrisch to go inside the temple precinct made her sudden anger aroused against me. Our journey was filled with further trouble when the car provided by the *Mahārāja* in which we were travelling met with a bad accident rending its undercarriage dashing against a place of stone on the road. I shall never forget how irate Dr. Kramrisch had boarded on a bullock cart lying under a tree and pertook of a piece of cocoanut (but no banana) when we feasted on plantains and cocoanuts so graciously offered by the local villagers. We were, however, highly amused to notice that some young girls, who had assembled around us, were all smeared with some sort of yellowish lotion to be found upon the exposed parts of their bodies. This, we were told, was meant for improvement of their skin colour. Meanwhile, as fortune smiled upon us, a relief car had arrived from Parlakemidi to fetch us back. We had left extremely grateful to the *Mahārāja* of Parlakemidi for the kindness shown by him to us by providing accommodation, transport and sumptuous grab. Next day a long drive brought us back to Chicacole, where we boarded the Madras Mail for Calcutta.

I had heard about how the first batch of students taking such a trip under Dr. Kramrisch, which included Niharranjan Ray, Devaprasad Ghosh, B.N. Ray of Santosh etc., had gone to Konarak. Much that we bewailed our misfortune of being prevented from going to Konarak we were happy to be compensated by our visit to the temples of Mukhaliṅgam, which according to Dr. Kramrisch, were full of early features of Orissan architecture.

I considered myself immensely lucky indeed when one day I was informed by Dr. Narendranath Sinha, then a Professor of History, that I was appointed a Lecturer in the vacancy of Dr. Kramrisch by the Executive Committee of the Council of Post-Graduate Teaching in Arts, Calcutta University, of which Dr. Sinha was a member. During those days, this Council, almost an autonomous body, commanded much prestige and exercised control over the post-graduate studies and administration.

Before I conclude, I cannot, however, pass over without remembering the unabated love, respect and closeness that were received by me from my students. Many of those, at my early teaching days, were very near my age. I feel proud when I find quite some of those having risen very high in position and reputation. I also bear very pleasant memory of my cordial relationship with my respected senior colleagues, when I was the youngest member of the

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staff for quite some time and later my juniors who were all students of the Department. It is a matter of great satisfaction and pride that now most of my colleagues are my own students. As the founder-Secretary of the University Teachers' Association (C.U.T.A.), I also could gain and retain closeness to teachers of other departments as well. I retain with deep nostalgia my association with this Department and as such my *alma mater*, the great University of Calcutta, the harbinger of a new age so to say.

BIOGRAPHICAL DATA*

Born in December, 1912, at Iswarganj, Mymensing District (now in Bangladesh), passed M.A. Examination in Ancient Indian History and Culture with Group IB (Fine Arts) in 1935 from the University of Calcutta. Awarded Premchand Raychand Studentship in 1944 and Ph.D. in 1950 of the University of Calcutta. Joined the University in 1937 as Khaira Research Assistant to Prof. Shahid Suhrawardy, the then Bageshwari Professor. A staff of the Asutosh Museum during 1941-1950, was appointed a Lecturer in the Department of Ancient Indian History and Culture in 1945 and a Reader in 1968. While a Reader in the Department acted as the Head of the Department of Museology and also as the Officer In-Charge of the Asutosh Museum (1967-1973). Appointed Head and Director of the Centre of Advanced Study of the Department of Ancient Indian History and Culture in 1973, became in 1975 Rani Bageshwari Professor of Indian Art and retired in 1978. As a member of a group of specialists chosen from different Indian universities by the Ministry of Education in 1957 visited important universities, museums and culture centres in U.S.A. and Europe . Visited Poland on an exchange programme of the U.G.C. in 1968. Honorary Director, Indian Institute of Art in Industry, Calcutta (1959-1963); a member of the Committee on Museum Development set up by the Ministry of Education in 1970. Associated with Museums Association of India since 1944, drafting its constitution in 1966 and being its President (1970-1972). A member of the All Bengal Students Association (ABSA), the oldest student organisation of India which was banned in 1932 and also of the Indian National Congress till 1948. Organised the Calcutta University Teachers' Association in 1955, its Secretary during (1955-1973) and Vice-President (1973-1976). Member,Board of Trustees, Indian Museum, Calcutta (1985 to 1988 and since 1995) and Vice-President, The Asiatic Society, Calcutta, since

* [From details available on the flaps of jackets of books of Prof. Dr. Ganguli. As noted above (p.9 footnote 10), Prof. Ganguli breathed his last on 06-11-1997, when the volume was in the last stage of printing — S.B.]

1985. Was accorded reception at the Inaugural Ceremony of the 75th Anniversary Celebration of the Department of Ancient Indian History and Culture, University of Calcutta, in appreciation of his services to the Department.*

Author of many articles and *Bāṅglār Bhāskarya* (in Bengali, 1947), *Some Aspects of Sun Worship in Ancient India* (1965), *Cultural History of Rajasthan* (1983) and *Bhārat Saṁskṛtite Bhagavān Kṛṣṇa* (in Bengali, 1989). Also edited *Rūpāñjali* (1986) and *Journal of Ancient Indian History*, Vol. IX (1976) and Vol. X (1977).

* [The Rabindra Bharati University, Calcutta, conferred on Prof. Ganguli the D.Litt. (*Honoris Causa*) in 1997 when this volume was in the final stage of printing. — S.B.]



SUDHIRRANJAN DAS

(Born 1916)

BIOGRAPHICAL DATA*

BORN IN 1916, passed from the University of Calcutta the B.A.(Hons.) Examination in History in 1938, M.A. Examination in Ancient Indian History and Culture in 1940 with Group II (Social and Constitutional History) securing First Class and also in Anthropology. Obtained the degree of Doctor of Philosophy of Arts of the University of Calcutta in 1950. A Research Scholar in the University of Calcutta and Field Assistant of the Archaeological Survey of India, Government of India, during 1943-1944. Lecturer in History, Victoria Institution under the University of Calcutta, before joining the Delhi College of the University of Delhi in 1948 as a Lecturer in History. Served upto 1955 also as a Lecturer in Political Science and Anthropology and as the Head of the Department of History of the same college. From 1956 to 1981 served the University of Calcutta as a Lecturer in Ancient Indian History and Culture, from 1956 to 1960, as a Reader and Head of the Department of Archaeology, from 1960 to 1971 and as a Professor of the Department of Archaeology from 1971 to 1981. Taught the students of the Departments of Ancient Indian History and Culture, History and Political Science of the University of Calcutta upto 1975. Also served for sometime the Visva-Bharati (Santiniketan) as a Professor and Head of the Department of Ancient Indian History, Culture and Archaeology.

Conducted archaeological exploration in Bihar, Orissa and West Bengal, archaeological excavation at Taxila (Pakistan) and at Arikamedu (Tamilnadu)

* [From details supplied by Prof. Dr. Das, who died on 28-09-1996, as noted above (p.9 footnote 11). — S.B.]

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both under Sir Mortimer Wheeler. Also conducted archaeological excavations at Nanur (Birbhum District, West Bengal) under the auspices of the University of Calcutta, and archaeological excavations and explorations all over the State of Tripura under the auspices of the Government of Tripura. From 1962 to 1981 conducted extensive excavation at Rājbāḍidāṅgā (Murshidabad District, West Bengal), the site yielding significant material relating to the reconstruction of the early history of Bengal and the identification of the ancient city of Karṇasuvarṇa and other famous Buddhist monastery Raktamṛttikāvihāra, mentioned by the Chinese pilgrim Hiuen-tsang.

Also conducted anthropological field work amongst the primitive tribes of Chotanagpur (Bihar) under the auspices of the University of Calcutta, amongst the hill tribes on the foot hills of the Himalayas (Simla and neighbouring areas) – the ancient Kinnaras – under the auspices of the University of Delhi, amongst the Santals of the Murshidabad District (West Bengal), tribes of Tripura and also in the villages of West Bengal for collecting material on Folk Religion and Life-Patterns.

A Life Member and Former Member of the Council of the Asiatic Society, Calcutta, and also for some time its Anthropological, Library and Publication Secretary, was elected its Fellow in 1972. A Member for some time of the Executive Council of the All India History Congress was also a former Member and Recorder, Archaeological and Anthropological Section of the All India Science Congress. Visiting Lecturer, University of Columbia, New York, in 1984; Visiting Lecturer, University of California, Berkeley, in 1984 and 1986, Visiting Professor at the Rikkyo University (Japan) in 1986; Visiting Lecturer, Hiroshima University in 1986; Dr. T.C. Das Memorial Lecturer in 1986 at the University at Michigan, Ann Arbor. Was accorded reception at the Inaugural Ceremony of the 75th Anniversary Celebration of the Department of Ancient Indian History and Culture, University of Calcutta, in appreciation of his services to the Department.

Author of nearly 100 research papers and *Folk Religion of Bengal* (1953), *Folk Rites of Bengal — A Study in Origins* (1958), *Rājbāḍidāṅgā* (1968), *Stone Tools* (1968), *An Approach to Indian Archaeology*, Vol. I (1972), *Utkhanan Bijñān* (in Bengali, 1975) *Cultural Foundations of Bengal* (in Japanese, 1987) and *Karṇasuvarṇa-Mahānagarī* (in Bengali, 1992).

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AMARENDRANATH LAHIRI

(1918-1995)

BIOGRAPHICAL DATA*

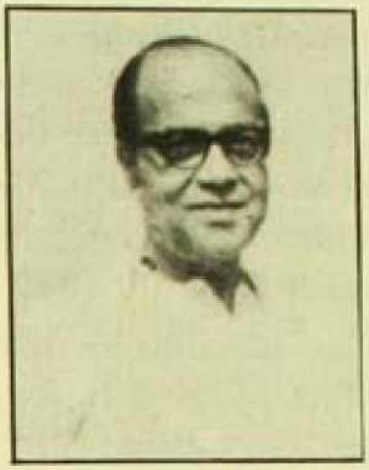
BORN ON NOVEMBER 20, 1918, at Santipur, Nadia District, West Bengal, son of late Jitendranath Lahiri, passed the M.A. Examination in Ancient Indian History and Culture in 1943 with Epigraphy and Numismatics Group. Served the Office of the Government Epigraphist for India under the Archaeological Survey of India from July 1955 to September 1963 first as an Epigraphical Assistant and then as a Senior Epigraphical Assistant. Received in 1958 field training in archaeological excavations working for the Nagarjunikonda Excavation Project of the Archaeological Survey of India. Awarded the D.Litt. degree of the University of Calcutta in 1963 and in the same year joined as a Lecturer the Department of Ancient Indian History and Culture, University of Calcutta, became there a Reader in May, 1968 and a Professor and Head of the Department as well as Director of its Centre of Advanced Study in January, 1981. Retired from the University in January, 1983. While teaching in the Department of Ancient Indian History and Culture, took classes from 1963 to 1983 on numismatics in the Department of Archaeology, University of Calcutta, and also delivered annual courses of lectures on early and mediaeval coins of India at the Institute of Archaeology, New Delhi. Assam Government's State Guest for some time to organize the Numismatic Section of the Assam State Museum, Guwahati. Awarded the Nelson Wright Bronze Medal of the Numismatic Society of India in 1966. Presided over in 1972 the 60th Session at

* [From details supplied by Prof. Dr. Sm. Bela Lahiri. For his reminiscences, see the *Prācyavidyātaraṅgiṇī* (Golden Jubilee Volume of the Department of Ancient Indian History and Culture, University of Calcutta), ed. D.C. Sircar, 1969, pp. 377-382. — S.B.]

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Varanasi of the Numismatic Society of India which made him its Honorary Fellow in 1984. A Senior Research Fellow during 1985-1987 of the Indian Council of Historical Research, New Delhi. Was accorded reception at the Inaugural Ceremony of the 75th Anniversary Celebration of the Department of Ancient Indian History and Culture, University of Calcutta, in appreciation of his services to the Department. Attended many seminars and published more than one hundred articles and *Comprehensive Index of Epigraphia Indica, Vols. I to XXXIV* (1963) and *Corpus of Indo-Greek Coins* (1965). Died at the Govinda Ballav Memorial Hospital, Agartala, Tripura, early in the morning of 15-11-1995.

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SISIRKUMAR MITRA

(Born 1919-1984)

BIOGRAPHICAL DATA*

BORN ON FEBRUARY 1, 1919, in Calcutta, and the eldest son of late Lalitmohan Mitra and late Nirmala Mitra, passed the Matriculation Examination in 1935 in First Division from the Athenium Institute. Passed the Intermediate Arts Examination in 1937 and the B.A. Examination in 1939 with Honours in History from the Ripon College, Calcutta. Joined the Department of Ancient Inidan History and Culture as a student in 1939 and passed the M. A. Examination of the University of Calcutta in 1941 with Group II securing First Class and the LL.B. examination of the same university in 1948. Obtained the Ph.D. degree of the University of Calcutta in 1956 on the "History of the Cāndellas" working under the supervision of Dr. B.C. Sen.

Served, as a Lecturer in History first (1942-1945), the Education Department of the former Gwalior State and then (1950) the Taki Government College (West Bengal) . Joined the Department of Ancient Indian and World History of the Government Sanskrit College, Calcutta, as a Lecturer in 1951, became an Assistant Professor in History in 1956 in the Presidency College, Calcutta, and was the Assistant Professor in the Department of Ancient Indian and World History in the Government Sanskrit College, Calcutta, during 1958-1960 and the Professor and Head of the same Department from 1960-1969. Joined as a Reader the Centre of Advanced Study of the Department of Ancient Indian History and Culture, University of Calcutta, in July, 1970, was promoted to the post of Professor in January 1981 and retired from there on 29-02-1984.

* [From details supplied by sons of the late Prof. Mitra. For his reminiscences, see *Prācyavidyātaraṅgiṇī*, ed. D.C. Sircar, University of Calcutta, 1969, pp. 383-388. — S.B.]

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Presided over the Ancient India Section of the Allahabad Session of the Indian History Congress in 1965. The General Secretary of the Asiatic Society, Calcutta, for two terms (1967 to 1969 and 1972 to 1974) and the Treasurer of the same Society in 1971-1972, was elected its Fellow in 1968. Was a Member of the Indian National Commission for Coordination with UNESCO (1968), the Indian Historical Records Commission during 1975-1978 and the Indian Council of Historical Research during 1979-1983.

Author of 20 papers and the *Early Rulers of Khājuraho* (1958 and 1977), edited U.N. Ghoshal's *Contributions to the History of Hindu Revenue System* (1972), and *Agrarian System in Ancient India* (1973), *East Indian Bronzes* (1979) and revised with English translation R.L. Mitra edited *The Nītisāra by Kāmandaka* (1982).

Died on July 27, 1984.



DILIPKUMAR BISWAS

(Born 1920)

REMINISCENCES

IT IS PERHAPS A TRUISM that old age invariably goes into ecstasies over the "golden" days of youth. One will hardly ever come across an assembly of old timers not indulging among themselves in a chorous of *auld lang syne*. I claim, however, to be quite objective in my estimate, when I look more than half a century back, that the Department of Ancient Indian History and Culture was one with an unmistakable aura in our time.

By way of explanation I would recall the dilemma which as a fresh history honours graduate I found myself in 1940 to choose the proper course of my post-graduate studies. I found, I could opt for what then went by the popular name of 'General History' which most students preferred. It was then a curiously mixed course containing virtually something of everything ranging from the history of the ancient near east to that of the contemporary world. The alternative was the specialised and compact curriculum of ancient Indian history and culture with a pronounced emphasis on archaeology. I scrutinized the syllabi of the two branches of my subject. That of the former appeared to be a superior version of the honours course which I had just completed. In a few cases the same standard books had been prescribed. There was no mention of any original source material (even in translation) with regard to any of the long array of papers, compulsory or optional. On the whole it seemed that it would be possible to master such generalities without the aid of regular class-teaching for two years. The other however, with its systematic and detailed mention of sources mostly to be consulted in original and making a knowledge of palaeography and practical museum work compulsory, seemed

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to call me to unknown depths. Here was a field where I was probably going to learn something new, something original and also to master some techniques which I could not expect to pick up without the regular aid of experts in the class. I succumbed to the attraction and decided to cast my lot with ancient Indian history and culture — a step I have found no reason to regret after all these fifty-five years.

Besides my own inclination there was however another force at work behind my decision. During my under-graduate days at the Presidency College, Calcutta, I had the rare piece of luck to sit, as student, at the feet of two of the most distinguished savants in the field of contemporary Indology, Dr. Upendranath Ghoshal and Dr. Radhagovinda Basak. The former, already internationally recognized as an authority on ancient Indian political theories and economic history, had contributed on invitation three chapters to the second volume of the *Cambridge History of India* under the editorship of Sir Richard Burns.The volume however was never published which must be reckoned as a tragedy for Indology. The loss has however been more than compensated by Dr. Ghoshal's subsequent life-long productions one of which (*A History of Indian Political Ideas*, 1959; Corrected Reprint, 1966) was described by Prof. A.L. Basham in course of a review, as 'the finest single-handed work of detailed historical scholarship to have appeared in India since independence'. Dr. Ghoshal was able to instil into us a passion always to examine the original sources of ancient Indian history as far as it was practicable at that stage. Further, his excellent knowledge of French and German enabled him to utilise Continental Indological scholarship in class-teaching and it is from his mouth that we came to know of such masters as Louis de la Vallée-Poussin, Otto Stein and Bernhard Breloer; and from his class-notes on Maurya history could familiarize ourselves with the relevant contents of such works as *L'Inde aux Temps des Mauryas* (1930), *Megasthenes und Kauṭilya* (1921) and *Kauṭilya Studien* (1927-1934). Dr. Basak, our Professor of Sanskrit, had already established himself as a front-rank epigraphist by his masterly edition of the Dāmodarpur Copper-plate Inscriptions and won recognition as a historian as well for his well-known authoritative work *History of North-Eastern India* (1934). Among eminent Sanskritists of the day Dr. Basak was one possessed perhaps of the keenest historical sense and the most developed historical outlook. I still remember his lectures on the *Manusaṁhitā* in course of which he would invariably emphasize points illuminating social history from the text as well as from the maze of subtleties of the commentaries. In teaching Bhāsa's *Svap-*

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navāsavadattam he started with a long introductory lecture on its historical background. His treatment of the text too was marked by a greater emphasis on its historical aspects than on the sensuous delicacy of the thematic romance. He would often regale us in the class with stories of his youthful association with the Varendra Research Society, Rajshahi, particularly his academic exploits in company of the famous trio, Akshaykumar Maitra, Ramaprasad Chanda and Saratkumar Roy. All these kindled and fired my imagination and made me mentally a great deal prepared to tread a similar path in future academic life. Thanks to these inspirers (both of whom, incidentally, were connected with the Department of Ancient Indian History and Culture, Dr. Basak intermittently and Dr. Ghoshal continuously), the aura I have previously spoken of, had already taken a definite shape before my mind's eye. My direct association with the Department after graduation only added to the concreteness and luminosity of the vision.

Joining as a student I passed under a brilliant galaxy of scholar-teachers whose parallel I have not come across anywhere else within my experience. I am not speaking of individual teachers or scholars, be it remembered, — but of their *assemblage* in a single department ! Prof. Hemchandra Raychaudhuri at the top as Carmichael Professor and Head of the Department, controlling a magnificent team consisting of Dr. Hemchandra Ray, Dr. P.C. Bagchi, Dr. Jitendranath Banerjea, Dr. Benoychandra Sen, Dr. Dineschandra Sircar, Dr. Niharranjan Ray, Sri Sarasikumar Saraswati, Sri Devaprasad Ghosh, Dr. Stella Kramrisch and Dr. Kalidas Nag, could easily boast of a Department which was the pride and glory of the University of Calcutta. Assistance to teaching work lent by such giants in their own fields as Dr. Benimadhav Barua and Dr. Nalinaksha Dutta helped to push the very high standard of teaching further up. In fact inter-departmental co-operation was a regular feature of post-graduate teaching in those days at least so far as the Faculty of Arts was concerned.

Space would not permit me to pay my tribute of respect to each of my teachers separetely. I would however make special mention of some impressions that remain still vivid in my memory. As a teacher Prof. H.C. Raychaudhuri had no equal in the Department though there were quite a few others who were also sufficiently impressive on their own topics. He would enter the class, call the names of each student distinctly (not by their respective numbers), put down the register, sit silently for a minute or two his eyes sparkling behind the glasses, join the fingers of his hands together and plunge directly into his subject. He had a wonderful capacity of analysing complex

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historical problems and express himself in short, clear and pithy sentences. Ancient Indian political history is meagre in source material. But the ingenuity with which he picked up the pieces to solve veritable jigshaw puzzles of chronology and genealogy, the acuteness he displayed in comparing various sources of information, the graceful manner in which he passed from language to language in quoting original sources, kept the class simply spell-bound, and we all felt that the hour had ended too soon when it was over. In my special group (epigraphy and numismatics) I was under four teachers, Dr. H.C. Ray (early medieval inscriptions) Dr. J. N. Banerjea (Kharoṣṭhī inscriptions and foreign coins), Dr. B. C. Sen (The Aśokan and the Gupta epigraphs and indigenous coins) and Dr. D.C. Sircar (early Brāhmī inscriptions except those of Aśoka). The practical museum classes were in charge of Drs. Banerjea, Sen and Sircar and since I was the only student in Group IA of my year I developed a close personal relation with all the teachers of my group which I have retained throughout life. Dr. H.C.Ray was till then a bachelor and like all old bachelors had his idiosyncrasies and grievances which sometimes found rather funny expressions. Those were war years and Calcutta was under the constant threat of aerial bombing. Dr. Ray would sometimes get tremendoulsy excited over it. One day he entered the class in an agitated mood and shouted, "There have been many shipwrecks in the Mediterranean ! Please attend to your studies!" For the life of us we simply failed to find any link between the two sentences and subsequent recollection of the incident tickled us to no end. It still does even after so many years! Dr. D.C. Sircar was at that time comparatively a young man, former pupil of many of his colleagues. He was however already beginning to be well-known for his formidable quality of pugnacious accuracy which later made him such a dreaded opponent in an academic controversy.

Dr. Prabodhchandra Bagchi and Dr. Kalidas Nag, both favourite pupils of the French savant M. Sylvain Lévi, represented the Continental School of Indology in the Department. As a scholar Dr. Bagchi belonged to the fields of literature and language and thus to some extent counter-balanced the over-all emphasis on archaeology indicated by the syllabus. So far as I know, he was the only one in the Department to have cultivated the Chinese and Tibetan languages and it is a thousand pities that this particular line of study and research has come virtually to a close in the Department after his time. Dr. Kalidas Nag endeared himself not only to his students but to every one he met more by his radiant personality, dignified bearing and broadness of mind, than by academic depth. I have met very few men in life so completely free from all

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types of pettiness and malice. It seems no wonder since his mind had been moulded by close and prolonged association with world-personalities like Rabindranath Tagore and Romain Rolland. I hesitate to include Shahid Suhrawardy the Bageshwari Professor of Indian Art of our time in the group since the Oxford dilettante a linguist and a man of rich and subtle literary and aesthetic tastes remained always a little detached from the Department and had nothing more to show than his *Prefaces* as his literary product during his time in the University. I cannot close this account without a reference to the excellent Fine Arts Seminar with its choicest collection of volumes on art and archaeology which we had at the top-floor of the Asutosh Building and the inseparable institution connected with it in the person of its unforgettable care-taker Debidas.

Biographical Data*

Born on July 7, 1920, at Cuttack, Orissa, graduated in 1940 from the Presidency College, Calcutta, with Honours in History. Passed in 1942 with First Class M.A. Examination in Ancient Indian History and Culture with Group IA of the University of Calcutta. Assistant Librarian, Visva-Bharati Santiniketan, during 1944-1945. Lecturer in History, City College, Calcutta, during 1945-1947 and Krishnagar Government College during 1948-1951; Assistant Professor of History, Darjeeling Government College, during 1951-1954, Cooch Behar Government College during 1954-1955, Krishnagar Government College, during 1955-1957, Presidency College, Calcutta, during 1958-1966; Professor of History, Presidency College, Calcutta, during 1966-1968; Professor and Head of the Department of Ancient Indian and World History, Government Sanskrit College, Calcutta, during 1968-1984; Lecturer (Hony.) in Ancient Indian History and Culture teaching Group IA and Group III students during 1960-1984. Lecturer in Oriental Studies, The Asiatic Society, Calcutta, 1986-1987; President, Tagore Research Society, Calcutta; President, Bangiya Sahitya Parishad, Calcutta.** Awarded Rabīndra Smṛti Puraskār by the Government of West Bengal and Sarojini Basu Medal by the University of Calcutta. Accorded reception in appreciation of his services rendered to the Department of Ancient Indian History and Culture, University of Calcutta, at the Inaugural Ceremony of its 75th Anniversary Celebration.

* [From details supplied by Professor Biswas. — S.B.]

** [Prof. Biswas was elected President of the Asiatic Society, Calcutta, in May, 1997, when this volume was in the final stage of printing. — S.B.]

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Published many articles and *Bhāratvarṣīya Sabhyatā O Sāmpradāyik Samasyā* (in Bengali, 1947); *Rāmmohan Samīkṣā* (in Bengali 1983, 2nd edition 1994); *The Legend of Emperor Asoka in Indian and Chinese Texts* in 1967 (translated with notes and comments from Jean Przyluski's *La Legende de L' Empereur Aśoka dans les texts Indienes et Chinois*, Paris, 1923), *Nominal and Verbal Formations in-p-in Sanskrit* in 1982 (translated from Batakrishna Ghosh's original work in French), edited Sophia Dobson Collet's *The Life and Letters of Raja Rammohun Roy* (1962, enlarged edition 1988), *Jātibhed* (of *Paṇḍit Śivnāth Śāstri* in Bengali) (1370 B.S.), and compiled and edited *The Correspondence of Raja Rammohun Roy* with critical notes and comments, Vol. I (1992).[1]

1 [Vol. II of this work came out in 1997 when this volume was in the final stage of printing.—S.B.]

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SM. AMITA RAY

(Born 1929)

BIOGRAPHICAL DATA*

OBTAINED THE M.A. DEGREE in 1949 and the Ph.D. degree in 1957 in Ancient Indian History and Culture from the University of Calcutta. Served first as a Lecturer, then as a Reader and finally as a Professor the Department of Archaeology, University of Calcutta, and also taught in the Department of Ancient Indian History and Culture of the same University from 1960 to 1994.

Noteworthy field-investigations as a teacher of the University of Calcutta are exploration in the Mayurakshi-Ajay-Damodar stretch of land in West Bengal and excavation at Mangalkot, a chalcolithic-early historic site, in the Burdwan District of West Bengal. Participated in various international meetings, seminars and workshops, held in different countries like Germany, Denmark, France, U.K., Rome and Nepal. Other Institutions served are the Punjab University, Chandigarh, and the Tribhuvan University, Nepal. A Visiting Professor during 1979-1980 in Free Berlin University, Berlin. Presently a Senior Research Fellow of the Indian Council of Historical Research. Accorded reception at the Inaugural Ceremony of the 75th Anniversary Celebration of the Department of Ancient Indian History and Culture, University of Calcutta, in appréciation of her services to the Department.

Published a large number of research papers and *The Villages, Towns and Secular Buildings in Ancient India* (1964), *Aurangabad Sculpture* (1966), *Art of Nepal* (1973) and *Life and Art of Ancient Andhradeśa* (1983).

* [Supplied by Prof. Dr. Sm. Ray. — S.B.]



BRATINDRANATH MUKHOPADHYAY

(Born 1934)

BIOGRAPHICAL DATA*

B.A. (HONS.) IN 1954 in Ancient Indian and World History from the Government Sanskrit College, Calcutta. M. A. First Class First in 1957 in Ancient Indian History and Culture with Group IA (Epigraphy and Numismatics). Ph.D. in 1963 from the London University on his thesis 'The Lower Indus Country (c. 1-150 A.D')'.

Served the Government Sanskrit College, Calcutta, as Hony. Associate Professor of Indology in its Department of Post-graduate Training and Research during 1964-1967. The *Asiatic Society*, Calcutta as (Hony.) Director of Research (Humanities) during 1972-1977. Joined in 1975 the post of Carmichael Professor of Ancient Indian History and Culture in the Department of Ancient Indian History and Culture, University of Calcutta, and is now in the same post. Head of the Department of Ancient Indian History and Culture, and Director of its Centre of Advanced Study during 1978-1980; Library Secretary (1966-1968), Treasurer (1968-1970), General Secretary (1970-1972), Historical and Archaeological Secretary (1974-1976 and 1984-1985), Member of the Council (1975-1978) and Vice-President (1983-1984) of the Asiatic Society, Calcutta; Vice-Chairman (1972-1973) and General Secretary (1973-1976) of the Numismatic Society of India, Varanasi; Trustee (1969-1984 and from 1986 till now), Indian Museum, Calcutta; Hony. Director (1981 - till now), School of Historical and Cultural Studies, Calcutta; Trustee (1986-1994), Uttankita Vidyaranga Trust, Madras; Chairman (1990-1992), Advisory Board (Ancient Period) relating to History of Sciences in India, Indian

* [Supplied by Prof. Dr. Mukhopadhyay. — S.B.]

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National Science Academy, New Delhi; Member (1990 - till now), National Commission for History of Sciences, Indian National Science Academy; Member (1987 - till now), Advisory Committee, Directorate of Archaeology, Government of West Bengal; Member (1989 - till now), Board of Advisors, Indian Institute of Research in Numismatic Studies, Nasik; Trustee (1992 - 1995) and Vice-President (1994 - 1995) of the Academy of Fine Arts.

Attended several national and international seminars and delivered endowment and special lectures at several universities and institutions in India and abroad including U.S.A., Germany, U.K. and Bangladesh. Presided over the 65th Session of the Numismatic Society of India held in Shillong in 1977, Section I of the 42nd Session of the Indian History Congress held at Bodhgaya in 1981, 2nd Session of the Bihar Archaeological and Cultural Society in Guwahati in 1987. Two sessions of the 34th International Congress of Asian and North African Studies held in Hong Kong in 1993, 20th Annual Congress of the Epigraphical Society of India held in Bangalore in 1994 and the International Colloquium on Foreign Coins found in the Indian Sub-continent held at Anjaneri (Nasik) in 1995.

Elected Fellow of the Society of Antiquity, London, in 1962 and Honorary Fellow of the Royal Asiatic Society of Great Britain and Ireland in 1985;* Was awarded the Akbar Silver Medal by the Numismatic Society of India in 1978 and presented with a Felicitation Volume (*Prācī-Prabhā*) in 1989. Decorated with the *Padmaśrī* by the President of India in 1992 for contributions to numismatic studies.

Published more than 600 research papers and *The Kuṣāṇa Genealogy* (1967), *The Kuṣāṇas and the Deccan* (1968), *An Agrippan Source — A Study in Indo-Parthian History* (1969), *Nanā on Lion — A Study in Kuṣāṇa Numismatic Art* (1969), *The Economic Factors in Kuṣāṇa History* (1970), *The Pāradas — Their Coinage and History* (1972), *Central and South Asian Documents on the Old Śaka Era* (1973), *Disintegration of the Kuṣāṇa Empire* (1976), *The Genesis of Buddhism — Its Social Content* (1976), *Kuṣāṇa Coins of the Land of Five Rivers* (1978); *East Indian Art Styles, (1980), Mathurā And Its Society — The Śaka-Pahlava Phase* (1981), *Kuṣāṇa Silver Coinage* (1982), *A Plea for Study of Art in Coinage* (1983), *Decipherment of the Shell Script* (1983), *Studies*

* [In 1997, when the present volume was in the final stage of printing, Prof. Mukhopadhyay was elected Honorary Fellow of the Asiatic Society, Calcutta, and awarded the H. C. Raychaudhuri Birth Centenary Gold Medal by the same society and the Chakravikrama Medal by the Numismatic Society of India, Varanasi. — S.B.]

in the Aramaic Edicts of Aśoka (1984), *Art in the Gupta and Post-Gupta Coinages of Northern India* (1985), *India in World Wisdom* (Co-author and Editor, 1986), *Kālighāṭ Paṭas, Album of Art Treasures*, No. 3 (1987), *The Rise and Fall of the Kuṣāṇa Empire* (1988), *Technology of Indian Coinage* (co-author, 1988), *Post-Gupta Coinage of Bengal* (1989), 2nd edition — *Coins and Currency Systems of Post-Gupta Bengal* (1993), *Kharoṣṭī and Kharoṣṭī-Brāhmī Inscriptions in West Bengal* (published in the *Indian Museum Bulletin*, Vol. XV, 1990), *Foreign Names of Indian Subcontinent* 1989), *The Indian Gold — An Introduction to the Cabinet of the Gold Coins in the Indian Museum, Calcutta* (1990), *Ratna Sambhāra — A Presentation of Six Kālighāṭ Paṭas* (1991), *Media of Exchange in Early Mediaeval North India* (1992), *External Trade of Early North-Eastern India*, (1992), *Coins and Currency System in Gupta Bengal (c. A.D. 320-550*, 1992), *The Earliest Indian Miniatures* (1992), and *India in Early Central Asia* (1995).

Also published the following works in Bengali *Itihās - Ekṭi Prācīn Bhāratīya Cetanā* (1968), *Śaktir Rūp* (1990), *Ṭākākaḍi Ābirbhāver Yug* (1992) and *Itihāser Āloke Ārya Samasyā* (1995) and edited with others *Śrī Dīneśacandrikā* (D.C. Sircar Felicitation Volume, 1983) and *Early Historical Perspectives of North Bengal* (1987).



NARENDRANATH BHATTACHARYYA

(Born 1934)

REMINISCENCES

THOUGH I HAVE BEEN FAVOURED by my university with a re-employment after the age of 60, I feel that at this advanced age of mine when I can have no vision of the future which is bound to be bleak according to the logic of the cycle of existence, I can only look at the past, the golden days which are lost for ever. When a man becomes old? Prof. Niharranjan Ray in his inimitable style once told : 'When you come across a beautiful maiden and, looking at her, breathe a deep sigh and begin to think of your past days...'.

But so far as it concerns our Department, on looking at the past I have no reason to breathe a sigh of regret. Though stoically it may be said that beauty is skin-deep, not to be measured by years, an age of 75 in the case of a woman (and also of a man) is horrendous. But this does not hold good in the case of our Department which is quite young at 75 and will remain the same in 175. However, my problem is, what shall I write and about whom? And the problem is more complicated because in the past our Department was manned by all the 'Greats'. One of the most eminent teachers of our Department was Narayanchandra Bandyopadhyay (1891-1943). I had the fortune to rediscover, edit and publish one of his books and hear his classical episodes from a teacher of the Department Sri Taponath Chakravarti. Dr. Bandyopadhyay categorically warned us not to write about eminent personalities. His logic was simple. If the person is alive, he may find fault in your assessment, misinterpret even your good words and sue you in charge of libel. And if the person is dead, neither he nor his friends and relations can drag you in the court even if you make malicious and defamatory statement about him. So, if you are a gentleman you should never write about persons you know.

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So here I shall concentrate only on the lighter aspects presenting some funny episodes which will not hurt anyone's sentiment. The characters whom I have selected to deal with are now no more with us. Let me begin with the story of my obtaining Ph.D. I was the first Ph.D. under the supervision of Prof. D.C. Sircar. In one sense my Ph.D. was illegal, because all the three examiners of my thesis — Prof. J.N. Banerjea, Prof. Niharranjan Ray and Prof. D.C. Sircar — not only belonged to my university but to my Department as well. How this happened is a mystery, because the rule is that the first expert should be a foreigner, the second someone from a different university and the third the supervisor himself. I feel that Prof. Sircar's fame and personality was so great and the names of Prof. Banerjea and Prof. Ray were so reverential that the officer who was incharge of giving tick marks on the names of the examiners temporarily forgot the rules.

One day Prof. Ray told me that he was disinclined to recommend my thesis for Ph.D. I was bewildered and could not make any reply. He chided me saying : "Haven't you any aesthetic sense? Your thesis is dirty, the paper is bad, the binding is worse and the cover is of marble paper. Is it a *khātā* of a grocer"? I resumed my courage and said : "Sir, I did it under the instruction of Prof. Sircar. He had shown me a copy of his own thesis of which he himself was the binder. My thesis has a hard cover. His own thesis even lacked this". Prof. Ray smiled and said : "Dines may be a great scholar but he has no taste". Dr. Dipakranjan Das[1] was also a Ph.D. student of Prof. Sircar. His thesis, too, had a shabby appearance. But he was more fortunate. I do not know whether the thesis of Dr. Samaresh Bandyopadhyay[2] looked better. He is the first among the students who attended post-graduate classes of Prof. Sircar and also obtained Ph.D. degree working under him.

Surprisingly enough, a few days thereafter I received a letter from Prof. Ray which was full of praise about my thesis. The act was not lawful but Nihar-babu did not care for law. I showed the letter to Prof. Sircar. He smiled and said : "Don't be carried away by the praises of Prof. Ray. He is generous to the Ph.D. students. I will also say many good words about your thesis in my report, but if you think that because we have praised your work you have become a great scholar you will only prove yourself to be a fool. You should be your own severe critic. Otherwise you will not be able to become a scholar". This advice of Prof. Sircar I have always tried to keep in mind.

1 [Now a Reader in the Department. — S.B.]

2 [Now a Professor in the Department. — S.B.]

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Some time later Prof. Sircar informed me that Prof. J. N. Banerjea also approved my thesis and that he had expressed his desire to see me and conduct my *viva voce* examination himself at his own residence. He also said that Prof. Banerjea had difference of opinion in regard to certain views expressed in my thesis and advised me to make serious preparations for defending my points. It made me nervous. Although I had facts to substantiate my reasons, my problem was that I have never been a good speaker.

On the appointed day, early in the morning, I reached Prof. Banerjea's house with a big packet of sweetmeats. After touching his feet when I offered him the packet he said : "Don't you know sweets are forbidden to me"? I knew that he was a patient of sugar and that such patients had a fondness for sweets. So I said : "These are good things, products of Chandernagore, in which the quantity of sugar is less. And since you are not a regular eater of sweets, I believe, if you take one or two that will not harm you in any way". He said : "What you say is quite right, but convince my family members. They do not understand this simple thing". I went one step further and reminded him how he was put to an embarassment a few years back by Prof. R.C. Majumdar at Bratin's wedding feast (I was not present there. I heard of it from other sources) when the latter said "Jiten has diabetes. Don't give him sweets. Give them to me". When I said that it had not been proper on Prof. Majumdar's part to say so, he was very glad and said "*Bābā*, you are a very good boy. You can appreciate other's sentiments. Wherefrom have you come? Hooghly District? That is my district also. I hail from Talandu-Khanyan."

At that time Prof. Sircar entered the room accompanied by Prof. Ray. Prof. Banerjea exclaimed : "So long I have been asking this boy questions from his thesis, and I am satisfied with all his answers. Now please prepare the report." Prof. Ray said : "There is no hurry. Let us have some tea at first". Prof. Banerjea went inside. One thing did not escape my notice. Prof. Ray was smoking in front of Prof. Banerjea and when the latter went inside, Prof. Sircar stepped out of the room. After a few minutes I also came out and found Prof. Sircar smoking stealthily. I expressed my wonder. Prof. Sircar said : "Don't you know that Prof. Banerjea is also my teacher"?

We had tea with plenty of snacks. Prof. Sircar finished the entire plate. Then he noticed the packet of sweets which was still lying there. Prof. Banerjea said : "Bhattacharyya has brought these for us". He opened the packet and took one. Prof. Ray also took one. Then Prof. Banerjea handed over the packet to Prof. Sircar saying : "It is your reward for helping this boy

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to obtain Ph.D.". A greater surprise awaited me. In no time Prof. Sircar finished the entire packet. Detecting the expression of astonishment on my face Prof. Ray said : "Don't you know Dines is a *gourmand*? Once in a History Congress party he ate a bucketful of *rasagollās*".

The report prepared meanwhile was put in an envelope. Prof. Banerjea gave it to me and asked me to hand it directly over to the Registrar. He also gave me a ten rupee note for taxi fare. I objected. Prof. Sircar said : "There is no need of giving him taxi-fare. We shall drop him at the university gate." Prof. Banerjea said : "No, he has to return home. He is from my own district. And this is my own affair".

Dr. G. C. Raychaudhuri, the then Registrar, was a strict man and everybody was afraid of him. But he was very kind to me. It was he who took me to Prof. Sircar and at his request Prof. Sircar undertook me as a Ph.D. student. So I had no fear in mind. But when I gave him the envelope he made a stern look and said : "What is this"? "Report of my Ph.D., Sir". "But why you"? "They asked me to give it to you, Sir". "I can't take it. All illegal acts. There are some official norms". He went on shouting and rebuking me. After some time he became calm, opened the envelope and frowned at the contents of the report. My purpose was served. I was going to leave the room. He again shouted : "Where are you going? Sit down". Then he rang the bell, called a bearer and asked him to bring some sweets for me. Then he said smiling : "Today is a great day of your life. I congratulate you Dr. Bhattacharyya". He was first to call me a Doctor and I was thrilled. Such people are rare now-a-days, stern in outward appearance, but, at heart, kind, mild and generous.

When Prof. Sircar came from Otacamund and joined the Department he was seen as having a hat on his head, a stick in his hand and a cigar of Winston Churchill size. Gradually he gave up hat and stick but not the cigar. In the early seventies he gave up smoking, his addiction of 40 years. There was no specific cause of his giving up. Prof. Sircar's wife was an extra-ordinary woman. The wives as a rule are against their husbands' smoking. But Sm. Sircar was not of that type. She used to say that Prof. Sircar looked well with his cigar, and she liked its smell also. When I asked Prof. Sircar why did he give up smoking he replied that one night he found that there was no cigar in his stock and because he did not have a post-dinner smoking he could not sleep well at night. "Shall I be a slave of cigar"? he said. From the next day he stopped smoking. This proves his strength of mind and firm determination.

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Prof. Sircar used to hold UGC seminars every year twice[1] in which scholars from different universities participated. There was no decoration, no inaugural function, no music, no garlanding, no official, no vice-chancellor, no welcome address and no vote of thanks. The seminars were held in a classroom and the invited guests sat on the benches meant for the students. He himself was always the chairperson and in conducting the seminars he meant business and was very keen about the standard. The proceedings of the seminars came out regularly. He rejected outright those papers which were below standard, even if they came from renowned scholars. The same high standard he maintained all through in the *Journal of Ancient Indian History*[2] which he himself edited. In his edited volumes there is hardly any printing mistake.

Prof. Niharranjan Ray was known as a lady-killer and he himself allowed the legend to grow. His Appollo like appearance, the special style of his dress, his way of speaking, his aesthetic refinement, his oratory power, his knowledge of fine arts, his artistic way of expression, his golden voice and allied features made him really attractive not only to women but to men as well, and all these contributed to the growth of the legend. Indians as a rule do not know how to mix with women. Prof. Ray knew it. He mixed with women on equal terms, not as women but as individuals. Ladies neither felt uneasiness nor nervous in his presence. They talked with him quite freely. One should not fail to recall in this connection that the legend spread in the forties and the fifties when a female student was too shy even to talk with her male classmate. Later on, when Prof. Ray grew old and indulgent to us we often asked him about certain stories regarding his 'affairs' which were widely current in our time. He used to smile and say : "How nice these could have been if they did really take place".

There were other giants in the Dep. rtment, but they maintained such a dignified difference that they allowed no legend to grow around them. Prof. B.C. Sen was a smoker. Someone requested him to give up this habit when he replied that he was not willing to live five years more in lieu of the pleasure of smoking. Prof. S.K. Saraswati was also a heavy smoker and outwardly he showed great reservedness. But how generous he was to the young scholars is attested by an act of his kindness to me. I was to write a chapter on Buddhist iconography in a volume called *East Indian Bronzes*. Prof. Saraswati

1 [Every year seminars on two subjects on two consecutive days used to be held. — S.B.]

2 [Prof. Sircar edited Vols. I-VIII of this journal. — S.B.]

gave me one of his unpublished manuscripts and permission to use it freely. Besides he corrected the manuscript which I prepared on its basis and gave it an authoritative character. And there was Sri Durgadas Mukhopadhyay, a great scholar but an unassuming character who was the master of a dozen of languages and taught also in the language classes of our university. He had a *khātā* of thirty years old from which he used to give notes to the students. Before his retirement, I have heard, our Asim Chatterjee[1] begged of him the *khātā* so that the tradition of his notes was continued. I do not know whether he received it. Besides there was the indomitable Sri Taponath Chakravarti whose voice could be heard from the distance of one mile. He was a storehouse of funny anecdotes a few of which I was able to collect.

BIOGRAPHICAL DATA*

Born on February 2, 1934, M.A. (as a Non-collegiate student) in 1958 in Ancient Indian History and Culture with Group III. Ph.D. in 1965 on his thesis 'Indian Mother Goddess'. Junior Research Fellow at the Centre of Advanced Study of the Department of Ancient Indian History and Culture, University of Calcutta, during 1965-1968; Senior Research Fellow during 1968-1971; Research Associate during 1971-1986 and a Reader since 1986. Griffith Prizeman in 1965; President of Ancient India Section of the Indian History Congress in 1992, Ancient India Section of the Paścim Vaṅga Itihās Saṁsad's session of 1989. Delivered UGC sponsored lectures in Dibrugarh University in 1984 and H. K. Barpujari Lectures in the North-Eastern Hill University in 1994. Visiting Fellow in the Department of Sanskrit, Rabindra Bharati University, Calcutta, for sometime in 1993-1994. Author of nearly one hundred research papers and some twenty books including *History of Tāntric Religion* (1981), *Glossary of Indian Religious Terms and Concepts* (1990) and *Indian Religious Historiography* (1995).

1 [Now a Reader in the Department. — S.B.]

* [Supplied by Dr. Bhattacharyya. — S.B.]

KSHANIKA SAHA

(Born 1934)

BIOGRAPHICAL DATA*

BORN ON 11-11-1934 in Dacca (now in Bangladesh). Studied in the Nivedita Girls' School, Calcutta, the Bethune College, Calcutta, and the Department of Ancient Indian History and Culture, University of Calcutta. Passed B.A. Examination in 1954, M.A. Examination in Ancient Indian History and Culture in 1956 with Group III (Religious History) and in Pali in 1958; Diploma in Chinese Language in 1961; Sino-Tibetan Research Fellow of the University of Calcutta during 1961-1963; Raja R. L. Mitra Research Fellow for Buddhistic Studies during 1964-1965; Senior Research Fellow at the Centre of Advanced Study, Department of Ancient Indian History and Culture, during 1965-1967. D.Phil in Pali in 1967; Research Associate, Centre of Advanced Study of the Department of Ancient Indian History and Culture during 1967-1983 and Reader there since 1983. Awarded Japan Foundation Fellowship in 1984. Published 20 articles in different journals and *A Pali Text Paramattha Viniccaya of Anuruddha Acariya* (1964), *Buddhism and Buddhist Literature in Central Asia* (1967) and *Indian Medical Text in Central Asia* (1985).

* [Supplied by Dr. Sm. Saha. — S.B.]

ASOKKUMAR BHATTACHARYYA

(Born 1934)

BIOGRAPHICAL DATA*

BORN ON 12-11-1934. Passed B.A. (Hons.) Examination in 1959 in Ancient Indian and World History from the Government Sanskrit College, Calcutta, M.A. Examination in 1961 in Ancient Indian History and Culture (Group IB) securing First Class. Obtained Ph.D. degree in 1970 working on 'Technique of Indian Painting — A Study from the Śilpa Texts and Actual Remains' under the supervision of Prof. S. K. Saraswati. Joined in 1963 the Government Sanskrit College, Calcutta, as a Lecturer in Ancient Indian and World History and later became Assistant Professor there. Joined in 1973, as a Research Associate, the Centre of Advanced Study of the Department of Ancient Indian History and Culture, University of Calcutta, became a Reader there in 1982 and served the Department as Head from May, 1993 to November, 1994. The Library Secretary of the Asiatic Society for sometime. Served as an art expert many academic institutions and State and Central Government Departments. Author of some articles and *Citralakṣaṇa : A Treatise* on Indian Painting (1974), *Technique of Indian Painting* (1976), *Pablo Picasso : Jīvan-śilpa-Śilpacintā* (in Bengali, 1982), *Jhewari Bronze Buddhas* (1989), *Calcutta Paintings* (1994), *Bāṅglār Citrakalā* (in Bengali, 1994) and *Abanīndra-Citrakalā* (in Bengali, 1994).

* [Supplied by Dr. Bhattacharyya. — S.B.]

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KALYANKUMAR DASGUPTA

(Born 1935)

BIOGRAPHICAL DATA*

BORN IN 1935 at Jullundur, Punjab, of Harendramohan Dasgupta*, Professor of English, D.A.V. College, Jullunder, and Supriti Dasgupta, passed the B. A. (Hons.) Examination in History in 1954 from the Presidency College, Calcutta, M.A. Examination in Ancient Indian History and Culture with Group IA (Epigraphy and Numismatics) in 1956 of the University of Calcutta and with Group IB (Fine Arts) in 1960. Obtained from the same university the Ph.D. degree in 1965 working on 'Tribal Coins of Ancient India' and the D. Litt. degree in 1990 working on 'Wood Carvings of Eastern India'. Served as a Lecturer the Department of Ancient Indian and World History, Government Sanskrit College, Calcutta, from 1960 to 1963, the Department of Ancient Indian History and Culture, University of Calcutta, from 1963 to 1972 where he became a Reader in 1972 and a Professor in 1984. Vice-Chancellor, Kalyani University, Kalyani, West Bengal, from March 1988 to August 17, 1992. Visiting Professor, Indian Institute of Advanced Study, Shimla, in 1995 and the Bageshwari Professor of Indian Art in the Department of Ancient Indian History and Culture, University of Calcutta, since September, 1993. •

Presided over the 71st Session of the Numismatic Society of India held at Madras, South Indian History Congress (Section III) at Mysore, Punjab History Conferene (Ancient India) at Patiala. Was for some time Chairman of the Numismatic Society of India and Vice-President, Sarat Samiti. Honorary Fellow of the Institute of Historical Studies (Calcutta) and recipient of Nelson

* [From details supplied by Prof. Dr. Dasgupta. As noted above (p.8), Prof. Dasgupta died on 26-10-1996 when the press-copy of this volume was being made ready. — S.B.]

Wright Bronze Medal and Akbar Silver Medal of the Numismatic Society of India. Delivered endowment lectures in different universities and institutions and visited Japan as a State Guest in 1986.

Author of more than 250 research papers and *A Tribal History of Ancient India — A Numismatic Approach* (1974), *Itihās O Saṁskṛti* (in Bengali, 1977), *Catalogue of the Wood Carvings in Indian Museum* (1981), *Indian Historiography and Rajendralal Mitra* (1976), and *Wood Carvings of Eastern India* (1990). Also publised 4 volumes of poems in Bengali, some of the poems being translated into English and published in journals like the *Indian Literature* of Sahitya Akademi and publications of International Writers Workshop (Iowa University, U.S.A.) and others included in *Ekāler Kavitā* (ed. Bishnu Dey) and *Bāṅglā kāvya-Samuccaya*, Vol. II (ed. Asitkumar Bandyopadhyay).

Contributor to the *Dictionary of National Biography* (ed. S.P. Sen) *Supplement* of the same *Dictionary* (ed. N. R. Ray) and *Bhāratkoṣ* (Vols. I-V) in Bengali, published by the Bangiya Sahitya Parishad, Edited *Ananda Coomaraswamy : A Centenary Volume* (1981), *Journal of Ancient Indian History*, Vols. XIII (1983)-XIV (1984), with R. C. Majumdar *A Comprehensive History of India*, Vol. III (1981-1982) and with others *Śraddhāñjali : Studies in Ancient Indian History* (D.C. Sircar Commemoration Volume), 1988.



SURESCHANDRA BHATTACHARYYA

(Born 1939)

BIOGRAPHICAL DATA*

BORN ON FEBRUARY 3, 1939, in village Hashail, Vikrampur in the Dacca District (now Bangladesh) of late Krishnachandra Bhattacharyya, passed the School Final Examination in First Division in 1953, Intermediate Arts Examination in First Division in 1955, B.A. Examination securing First position in First Class in 1957 with Honours in Ancient Indian and World History and M. A. Examination in First Class in 1959 in Ancient Indian History and Culture with Group IA (Epigraphy and Numismatics). Recipient of several medals and scholarships, was a Commonwealth Scholar during 1965-1968 and obtained the Ph.D. degree of the London University in 1968. Served the Agartala College as a Lecturer in History for some time in 1960 and the Government Sanskrit College, Calcutta, as Assistant Professor of Ancient Indian and World History from 1960 to 1976. Hony. Part-time Lecturer in the Department of Sanskrit, University of Calcutta, from 1970, became a Reader at the Centre of Advanced Study of the Department of Ancient Indian History and Culture, University of Calcutta, in 1976, a Professor there in 1986 and the Head of the Department for two years in 1987.

Published some papers and edited *Vaiṣṇavism in Eastern India* (1993).

* [Supplied by Prof. Bhattacharyya. — S.B.]

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DIPAKRANJAN DAS

(Born 1939)

BIOGRAPHICAL DATA*

Born on 14-02-1939 was a student of the Hooghly Mohassin (Government) College and passed the B.A. (Hons.) Examination with Honours in History in 1958; a student of the Department of Ancient Indian History and Culture, University of Calcutta, during 1958-1960, passed the M.A. Examination in 1960 in Ancient Indian History and Culture with Group IB (Fine Arts) securing First Class. Obtained Ph.D. degree in 1967 working on 'Economic History of the Deccan' under the supervision of Prof. D. C. Sircar. Taught at the Mahishadal Raj College, Midnapore District, West Bengal, from 1961 to 1965, Government Sanskrit College, Calcutta, from 1965 to 1968. Was appointed in 1969 Senior Research Fellow at the Centre of Advanced Study of the Department of Ancient Indian History and Culture, University of Calcutta, and teaching from 1967 in the same Department became a Lecturer in 1970 and a Reader in 1982. Served the Department as its Head from 1989 to 1991. Author of many papers and *Economic History of the Deccan* (1968), *Temples of South India : Study of a Substyle* (1980), *Temples of Ranipur Jharial* (1995) and edited *Journal of Ancient Indian History*, Vols. XVII-XVIII, *Art and Culture*, Vol. I, and with others *D.C. Sircar Felicitation Volume* (1983).

* [Supplied by Dr. Das. — S.B.]

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AMITABHA BHATTACHARYYA

(Born 1939)

REMINISCENCES

IT WAS A GLOOMY DAY in the month of September, 1958, with drizzles and intermittent showers. Students in those days seldom carried brollies with them. Soaking in rain-water, I heroically crossed over the gate of the University of Calcutta on the College Street. The Senate Hall then stood with all its majesty and grandeur. It housed the Asutosh Museum and gave shelter to thousands of pigeons. A wild-cat strike was called by students. I cannot recollect the issue. Classes were dissolved. I met my old friends. We assembled in the *verandah* of the glorious Senate Hall and gossipped over frivolous topics. Fifth Year (now First Year) classes of this Department were then held in the rooms of the Second Floor of the Darbhanga Building. The next day at noon we were waiting for our teacher. It was a Group Class. I opted for Epigraphy and Numismatics Group. We were only four. Suddenly a simple-looking man clad in *dhoti* and *pānjābi* with an old leather bag hanging from his left hand entered the room. He was T.N.C. Later we came to know his full name from our elder contemporaries. He was Sri Taponath Chakravarti. He took the chair and flashed out a big yellow fountain-pen from a pocket of his inner jacket (*phatuyā*) and started calling our names and roll-numbers with a very loud and shrill voice which could be heard from all the rooms of the floor. Then he delivered a tremendous lecture on the art of hiding ignorance in the answer-script. His advice was, "whenever you find the question too difficult, write down the answer in a flowery language (ḍhenriye iṅgreji likhbe)". Unfortunately, I could not follow his advice.

Two days later in his next class Sri Chakravarti started dictating notes on

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the history of the Sātavāhanas without any reference to the context. Fortunately, all of us had Honours in Ancient Indian and World History and were thus acquainted with the problem. His rhythmic pronunciation of the name Gautamīputra Sātakarṇī still rumbles in my ears. He taught us also post-Mauryan inscriptions, and a few post-Gupta inscriptions. He was out-spoken and a colourful personality with all his fads and warmth.

The teachers who had impressed us most were Dr. B. C. Sen and Sri S. K. Saraswati. Dr. Sen taught us history of northern India from A.D. 600 to 1200 (Paper III, Ist Half), Aśokan inscriptions, Gupta inscriptions, Gupta coins and early Brāhmī palaeography. He was a powerful speaker. To hear Dr. Sen lecturing on Harṣa or Mahīpāla I was a memorable experience. The entire panorama of early medieval Indian history then unfolded before our eyes. The hours on Aśokan inscriptions were still more interesting. We had the privilege of offering our suggestions on interpretation of Aśokan edicts. Dr. Sen lent a patient hearing and then used to comment on the merits and demerits of our arguments. We all felt encouraged. Sri Saraswati used to teach us history of the foreign rulers (Second Paper, Ist Half), historical geography (Fourth Paper, Ist Half) and coins of foreign rulers. Prof. Saraswati was never a powerful orator. He used to deliver his lectures in a slow and monotonous tone. We had, therefore, no difficulty in taking them down. They were so methodically elaborate and well documented that I did not have to consult any reference or text book for the topics he taught.

Classes on Indian rulers (Second Paper, Ist Half), history of the Gupta period (Second Paper, 2nd Half) and on inscriptions of Bengal (Sixth Paper, 2nd Half) were taken by Sri Nalininath Dasgupta. He was meticulous in presenting results of latest researches on the topic he taught and in giving reference to authors, books, articles and journals. Sometimes he used to ask students to write articles on a topic selected by him. I still remember that I was to prepare a paper on the Licchavis. I worked hard for quite a good number of days in the library and succeeded in writing down a long article with my limited knowledge and without any experience. After fifteen days I was summoned by Sri Dasgupta. He pointed out that I did not give page numbers of the books and journals which I had referred to in my article.

Dr. Sudhirranjan Das took classes on pre-history and proto-history of the Indian sub-continent. He was found entering the class-room before resonance of the sound of bell died out. Dr. Das was a short man with a very loud voice. As a teacher he was laborious lecturing for full one hour and repeating his

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arguments as many times as required for students to assimilate them. I did never find him speaking in Bengali in or even outside the class-room. Sri Durgadas Mukhopadhyay used to teach us history of the Vedic period. He was known as a linguist. He was a nice man always with a smile in his face.

Prof. J. N. Banerjea, then Carmichael Professor, took few classes on coins and historical geography. He was then on the verge of retirement. Prof. Banerjea was very affectionate to us and informal in the class. It was he who taught us how to study coins. I still recollect his words consoling us in the Group-class, "My boys, I have written down everything for you in my chapters in the *Comprehensive History of India*, Vol. II. Don't get nervous."

Sixth year classes were held in the rooms on the third floor of the Asutosh Building lying to the south of the Teachers' Room. So we were known faces to teachers of some other departments also. One day Prof. Tripurari Chakravarti of the Department of Modern History grabbed my hand in the ground floor and said, "Hello young man, I haven't seen you for a long time in the class" (*Ohe chokḍā, tomāke bohudin klāse dekhini*). I got perplexed and started stammering to persuade him that I was a student of the Department of Ancient Indian History and Culture, but all in vain. Prof. Chakravarti threw me into the lift-box and followed me gripping my wrist. He released me only at the doors leading to the Teachers' Room with the mandate, "Go to the Class, I am coming". I got rid of him, hurried into the room meant for us, and took seat in a corner so that I could not be seen from the corridor. Prof. Chakravarti was then on the verge of retirement. He mistook me for some one of his students. I did not venture to face him again.

Most of the students in our days were supporters of S.F.I. Student-leaders used to sneak into the class room only when the chair remained vacant and started lecturing in support of their candidates. But they humbly left the room as soon as the teacher entered the class. Troubles were then brewing over escalating prices of food grains and other issues. During the food movement the entire College Street turned into a battle field. On such occasions we preferred to stay within the campus and when there was all quiet on the College Street front, we used to curl through lanes and bye-lanes to our residence. Movements were parts of our student life. We were never isolated from them.

All of our teachers were well known figures in the field of Indological research. They were teachers in the true sense of the term. I had never heard them speaking anything against their colleagues in the presence of students.

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None of our teachers, who had taught us in the post-graduate classes, are alive now. On the occasion of the 75th anniversary of this Department I pay my respectful homage to all of them. I also take this opportunity of congratulating some of my contemporaries who have succeeded in keeping the torch alight relayed by past teachers of this department. *Śubhamastu.*

BIOGRAPHICAL DATA*

Born on 01-09-1939, graduated from the Government Sanskrit College, Calcutta, with Honours in Ancient Indian and World History in 1958. M.A. in Ancient Indian History and Culture of the University of Calcutta with Group IA (Epigraphy and Numismatics) in 1961 and Ph.D. of the same University in 1976 working on 'Historical Geography of Ancient and Early Medieval Bengal' under Prof. B.N. Mukherjee.

Lecturer in Ancient Indian and World History in the Government Sanskrit College, Calcutta, from 1966 to 1969 and from 1973 to 1976. Lecturer in the Department of Ancient Indian History and Culture from 1976 to 1986, Reader there since 1986 and Head of the Department for two years since December 1, 1996. Presided over section on 'Ancient India' of the Paścim Vaṅga Itihās Saṁsad's session (1996) at Barrackpore, West Bengal. Author of some articles and *Historical Geography of Ancient and Early Medieval Bengal* (1977) and *Palaeography of Brāhmī and Its Derivatives in Bengal* (1987). Edited Quarterly *Bulletin of the Historical and Cultural Studies*, Vols. I and II and with Prof. Dilipkumar Biswas Rakhaldas Bandyopadhyaya's *Bāṅgālar Itihās* (1993).

* [Supplied by Dr. Bhattacharyya. — S.B.]

ASIMKUMAR CHATTOPADHYAY

(Born 1940)

REMINISCENCES

I STILL RECALL with pride my association (1957-1959) as a student of Group III (Religious History) with the Department of Ancient Indian History and Culture, when Indologists like Dr. J. N. Banerjea, Dr. N. R. Ray, Sri Durgadas Mukherjee, Dr. B. C. Sen, Sri S. K. Saraswati, Dr. K. K. Ganguli, Dr. S. R. Das and Sri N. N. Dasgupta were teachers of the Department and my *gurus*. Dr. J. N. Banerjea was an authority on Iconography and Religious History. Ray was a great teacher of Indian Art and an admirable writer in Bengali. Mukherjee was a versatile scholar and taught both Vedic history and the Vedic religion. He was a model teacher and had a great sense of humour. Once in the classroom he was speaking on the Aryan problem and, naturally, he referred to Anatolia in connection with the vexed question of the early homeland of the Aryans. A classmate of mine enquired whether Anatolia was in Afghanistan. Mukherjee quipped "not so near". Dr. Sen's voluminous text on early history of Bengal still remains one of the greatest works on this particular period of Bengal History. Dr. Ganguli had a keen sense of humour, and was equally at home with both art and literature. Dr. Das was a brilliant archaeologist, and at the same time, a very good teacher. Sri Dasgupta had a special love for history of the Later Imperial Guptas.

Some of my classmates like S.C. Bhattacharyya, and B.D. Chattopadhyay have now become Professors, respectively of Calcutta University and Jawaharlal Nehru University, New Delhi. Some other classmates are now teaching in various schools and colleges.

BIOGRAPHICAL DATA*

Born on 01-01-1940 at Lahore (now Punjab Province of Pakistan). Graduated from the University of Calcutta in 1957 and obtained M.A. degrees from the same university in 1959, 1960, 1961 and 1962 respectively in Ancient Indian History and Culture with Group III, English (Group A), Bengali and English (Group B). Awarded the Degree of Doctor of Philosophy (D.Phil.) in 1968 by the University of Calcutta. Joined in 1963 Jangipur College, Murshidabad District, West Bengal, as a Lecturer in English. In 1967 the Department of Ancient Indian History and Culture, University of Calcutta, as a Junior Research Fellow and in 1970 the same Department as a Senior

* [Supplied by Dr. Chatterjee. — S.B.]

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Research Fellow. Appointed a Lecturer in 1972 in the Department of Ancient Indian History and Culture, University of Calcutta, became a Reader in 1982 and the Head for two years in 1991 in the same Department. Attended in July, 1973, the International Congress of Orientalists held in Paris and in July 1976 held in Mexico.

Author of many papers and six books including *A Comprehensive History of Jainism*, Vols. I (1978) and II (1984) and *Political History of Pre-Buddhist India* (1980).



BIJANBIHARI DE

(Born 1940)

BIOGRAPHICAL DATA*

BORN ON 26-02-1940 at Asadtala in Midnapore District, West Bengal, B.A. (Honours) of the University of Calcutta in 1960 with Ancient Indian and World History from the Government Sanskrit College, Calcutta, and joined in 1960 the Department of Ancient Indian History and Culture but when the Department of Archaeology was started in the same year got himself transferred there. M.A. in 1962 in Archaeology and M.A. in Ancient Indian History and Culture with Group IB (Fine Arts) in 1965 securing First position in First Class and the D. N. Mukherjee Gold Medal and Calcutta University Prizes. Was awarded the Mrinalini Gold Medal in 1966, the P.R.S. in 1968, 1971 and 1975, the Griffith Memorial Prize in 1976, Tārinicaran Vidyābhūsan Gold Medal in 1981 and the Mouat Gold Medal in 1982. Research Scholar and Tutor from 1963 to 1965 Department of Archaeology, University of Calcutta, and tought the students of the Department of History, Burdwan University, in 1966. Lecturer in History, Gauhati University, from January 1967, and became a Reader there in 1977. Reader since 1990 in the Department of Ancient Indian History and Culture, University of Calcutta.

Delivered the 'Keynote Address' in January, 1987, at the seminar on 'Historical Geography of Ancient Assam' at the Dibrugarh University and the Pratibhādevī Memorial Lecture at the Gauhati University in 1993 on (i) 'History of the Kirātas — Some Unnoticed Aspects' and (ii) 'Importance of the *Kālikāpurāṇa* as a Source of History'.

Published ten research papers in English and Sanskrit including one in the proceedings of the seminar organised by the Varendra Research Society, Rajshahi, Bangladesh.

* [Supplied by Sri De. — S.B.]

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SAMARESH BANDYOPADHYAY

(Born 1942)

REMINISCENCES

'PAST IS GOLDEN' and it is really very pleasant to recall the past and write reminiscences of the same. It is particularly fascinating to ruminate the past memories of the college life, more so of my two years (1961-1963) in the Department of Ancient Indian History and Culture, University of Calcutta, with which I am now associated for a continuous period of nearly thirty-five years — a period of association no one else in the Department at present can claim of. However, since the time I joined the Department, through the Presidency College, Calcutta, my involvement in everything of it has been so much that it is not at all easy to choose for inclusion even a few striking points from the numerous interesting incidents and space available here being very limited the enterprise does not seem easy at all.

My joining the Department was determined at the time when in 1959, I joined the B.A. (Hons.) course in Ancient Indian and World History. My conscience will, however, feel guilty if I do not mention here how I drifted to the same subject. Literature being my first love, after passing the Intermediate Arts Examination in 1959, when I was going to join the English Honours class, all of a sudden I met with a teacher of my father in his M.A. classes in the Department of Sanskrit, University of Calcutta, Dr. Gaurinath Sastri, who was then the Principal of the Government Sanskrit College, Calcutta. Dr. Sastri told me — "with your family background of sound Knowledge in Sanskrit if you take up Honours in Ancient Indian and World History, I am sure you will not only get a First Class but will also make a mark in the field of Indology". I wrote to my father who was then in Puri (Orissa) informing him of Dr. Sastri's advice and after having consultation

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with the then Vice-President of the Bhārat Sevāśram Saṅgha, Svāmī Vijñānānanda, my father directed me to act upon Dr. Sastri's advice. Two years later when I stood First Class First in B.A. (Hons.) Examination, 1961, I felt startled at the farsightedness of Dr. Sastri and even now so I always feel and I take this opportunity to offer my humble tribute to him.

Our M.A. classes started on 26-09-1961 and the M.A. Examination for our batch started on 26-09-1963. Our joining the Department was of a mixed feeling, happy we were for being the students of a Department with which most of the great names in the field of historical scholarship were associated and sorry for being the eye-witnesses to the demonic demolition-work of the historic Senate Hall. The Department had at our time on its teaching staff a galaxy of renowned scholars whom I always remember with pride and reverence. The teaching arrangement in our days was as follows :

I/1 — Dr. Sudhirranjan Das (Pre-History)
Sri Durgadas Mukhopadhyay (History of the Vedic Period)

I/2 — Dr. Kalyankumar Ganguli (History from the Epics)

II/1 — Sri Nalininath Dasgupta (Political History of Indigenous Dynasties)
Prof. Dr. Dineschandra Sircar (Political History of Foreign Rulers of India)

II/2 — Sri Nalininath Dasgupta (History of the Guptas and Their Contemporaries)

III/1 — Dr. Benoychandra Sen (Post-Gupta History upto 1200 A.D. of North India)
Prof. Dr. Dineschandra Sircar (History of Kashmir)

III/2 — Prof. Dr. Dineschandra Sircar (History of South India)

IV/1 — Prof. Dr. Niharranjan Ray (Historical Geography from Indigenous Sources)

IV/2 — Sri Sarasikumar Saraswati (Historical Geography from Foreign Sources)

V/1 — Dr. Benoychandra Sen (Inscriptions of Aśoka)

V/2 — Prof. Dr. Dineschandra Sircar (Post-Aśokan and Pre-Gupta Inscriptions)

VI/1 — Dr. Benoychandra Sen (Inscriptions of the Guptas)

VI/2 — Sri Nalininath Dasgupta (Post-Gupta Inscriptions of Bengal)
Sri Taponath Chakravarti (other Post-Gupta Inscriptions)

VII/1 — Sri Taponath Chakravarti (Early Indian Indigenous Coins of India)
Sri Sarasikumar Saraswati (Coins of the Foreign Rulers of India)

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VII/2 — Dr. Benoychandra Sen (Coins of the Guptas)

VIII/1 — X

VIII/2 — X

Sri Kunjagovinda Goswami of the Department of Sanskrit used to take our classes on palaeography. Sri Sarasikumar Saraswati, however, left the Department after taking a few classes on 'Coins of Foreign Rulers of India' to join the Victoria Memorial, Calcutta, and when we were in the Sixth Year Class, Dr. Benoychandra Sen became a Professor in the Research Department of the Government Sanskrit College, Calcutta. Dr. Sen, however, kindly continued to teach us the 'Gupta Inscriptions' and we used to go to the said college to attend his classes.

For his fluency in English, perfect intonation and analysis of the source-material, Dr. Benoychandra Sen was certainly the most impressive teacher in the classes on General Papers. His lectures on Harṣavardhana, I remember well, made us all feel as if the king had appeared before our eyes. Prof. Dineschandra Sircar, who always used to make his presence known in the University by the smell of his cigar, appeared to us as a living and moving encyclopaedia of ancient Indian history. His wide range of knowledge, almost a photographic memory, marshalling of the facts and above all critical analysis of the existing views on any topic gave a special touch to his classes though they were not sometimes followed by the average students. Sri Durgadas Mukhopadhyay's saintly appearance, mastery over many languages and lucidity in expressions, Dr. Kalyankumar Ganguli's legendary affection and sympathy for the students, Sri Taponath Chakravarti's great concern for the health of each of his students, Sri Nalininath Dasgupta's visits to the houses of his students to ascertain how their study was progressing, Sri Sarasikumar Saraswati's grave appearance and measured words in answering our questions and the loudest possible voice and all out efforts to make things intelligible to even the most ordinary student in the class of Dr. Sudhirranjan Das are things still retaining their firm hold in our mind.

Most of the teachers coming for the first time in the class spoke on the options available for the selection of Group Papers and I remember very well how impressive appeared Dr. Niharranjan Ray, the then Bageshwari Professor of Indian Art and Head of the Department and Vice-President and Dean of the Faculty of Arts, when he said that he would be available only for teaching IVth Paper 1st Half (Historical Geography from Indigenous Sources) and Group IB (Fine Arts). With his handsome figure, immaculate dress, rare

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oratorial power and artistic way of movements and expressions, he was a distinctive personality. However, being also a Member of the Parliament he was hardly available in the classes. Prof. Ray also advised some of us to join Group IB (Fine Arts), but as we were interested in getting ourselves acquainted with the primary sources of information for the reconstruction of all aspects of ancient Indian history and as we felt very much attracted by the great names of Prof. Dr. Dineschandra Sircar and Dr. Benoychandra Sen, unhesitatingly we opted for Group IA (Epigraphy and Numismatics) and till now we feel that our selection was not unwise. When I was a student of the Fifth Year Class, one day I was going to the Bhārat Sevāśram Saṅgha near the Ballygunge Railway Station and I boarded a bus of Route No. 2 from the College Street and Harrison Road (now known as Mahatma Gandhi Road) Crossing Stop. Prof. Niharranjan Ray also boarded the same bus at the next stop. When the conductor asked him to pay his fare, Prof. Ray directed me to pay the same for him as he had left his wallet unmindfully at the University. I was overwhelmed at his frankness and, whenever I recall how friendly he was talking all the way upto the Triangular Park on Rashbehari Avenue where he got down, tears come to my eyes.

When we were students of the Sixth Year Class, the Chinese invaded India and in order to develop the national spirit the great historian Prof. Dr. Rameshchandra Majumdar published in *The Statesman* (25-11-1962) an article 'Indian Heroes and Heroines of the Battlefield' referring to the historic fight of Porus against Alexander the Great, the heroic activities of king Dahar and his queen of Sindh against the Arab invaders and the gallant fights of Rāṇā Pratāp of Mewar, Rāṇī Durgāvatī of Gondwana and Cānd Sultānā of Ahmadnagar. Since in the pages of ancient Indian history there are also names of heroes and heroines who not only displayed great valour and courage but also were successful even against foreign invaders, as an instance of such personalities, I drew attention through a publication in *The Statesman* dated 03-12-1962 to a great hero of Indian history, Skandagupta, the son and successor of Kumāragupta I of the Gupta dynasty, whose success against the Huṇas has led him justly to be described as saviour of India. My article, first of my life indeed, came to the notice of Sri Kalyankumar Dasgupta (later on Dr. Kalyankumar Dasgupta and Bageshwari Professor of Indian Art in our Department), then a Lecturer in the Government Sanskrit College, Calcutta, who took a few of our Honours Classes on the History of Bengal just before our Test Examination of the College. Sitting in the

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Teachers' Room of the college, Sri Dasgupta read out the article quite loudly to other teachers present there as I could overhear while passing through the corridors and as he told me about it later on. It was an encouragement which I always cherish in my mind.

The article of mine was also seen by Dr. Rameshchandra Majumdar who being impressed kindly asked one of his former students and one of my teachers in the M.A. classes, Sri Nalininath Dasgupta, to take me once to him and Sri Dasgupta told me that he would take me to Dr. Majumdar, though that did not materialise for long. However, one fine afternoon, when I was waiting at the gate of the old building of the Asiatic Society, Calcutta, I saw both Dr. Majumdar and Sri Dasgupta coming out and Sri Dasgupta drawing Prof. Majumdar's attention towards me whispered something in his ears. Prof. Majumdar then rather hurriedly came to me and after touching my left shoulder with his right hand said - '*Paḍve veśī kare ār likhve sāhas bhare, ṭhik yeman likhecha teman kare*' ('Read more and more and write courageously, exactly as you have done'). The moment remains unforgettable to me and the words of Prof. Majumdar ringing in my ears always serve as constant inspiration to my writings. Since then I always used to meet Prof. Majumdar with at least one off-print copy of my articles and he never missed to acknowledge the receipt of the same with his observations on it within a week. Later on I had also received from him a copy of his book entitled *Readings in Political History of India* (1976) which I still preserve as a precious prize.

Prof. Majumdar being a colleague of the late Prof. D. R. Bhandarkar was justly elected the President of the Prof. D. R. Bhandarkar Birth Centenary Celebration Committee. With his own exclusively personal logic 'divided responsibility is no responsibility especially in our country', Prof. Majumdar insisted on the members of the said Committee to give me exclusively the responsibility of editing the D.R. Bhandarkar Birth Centenary Volume, although at that time I was only a Lecturer in our Department and in the Committee there were several senior scholars some of whom were even the students of the late Prof. Bhandarkar. I undertook the responsibility indeed with a great trepidation in my heart. Later on, after making ready the press-copy of the volume, when I submitted the same to Prof. Majumdar he kept the same with him and asked me to meet him after a week. On the given date, when I went to his house, he gave me a letter written by him to the then Vice-Chancellor of the University of Calcutta Prof. Sushilkumar Mukhopadhyay requesting for making arrangement for the publication of the volume

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by the University of Calcutta with the remark — "The volume, incorporating much informative and learned contributions to different aspects of Indology..... and edited well by Dr. Samaresh Bandyopadhyay, an eminent scholar ... will be in great demand in the scholarly world". The University undertook the publication-work of the volume and it was released by the then Prime Minister of India Sm. Indira Gandhi at a special gathering at Rajbhavan. In this connection it is worthwhile to mention that one of my classmates in the Intermediate and B. A. classes in the Presidency College, Calcutta, Sri Debiprosad Banerjee, then as Deputy Secretary to the Governor of West Bengal, rendered much help in organising suitably at Rajbhavan the Ceremonial Release of the Volume.

I cannot fail to remember here an interesting incident. Towards the last days of our post-graduate classes on inscriptions with Prof. Dr. Dineschandra Sircar, he presented reprint-copies of one of his articles to each student present in the class and said — "this will remind me to you all when I shall be no more in this world of living and I shall be the happiest person if any one of you can add to or modify the contents of the article or find out mistakes in any of my publicatons". Sometime later when really something was added to the contents of his article 'Viṁśopaka and Its Quarter' published in the *Journal of the Numismatic Society of India*, Vol. XXVI, Part I, pp. 127-130, he not only recommended for the publication of my article, 'Metal and Sub-division of the Viṁśopaka Coin' in the same journal (cf. Vol. XXVIII, Part II, pp. 149-152) but also presented me the reprint-copies of some of his articles. I must mention here that since then he used to give me a complimentary copy of each of his books as soon as they came out. At present, when scholars are seldom found tolerating comments on their writings, the encouraging words of Prof. Majumdar, quoted above, and the approach of Prof. Sircar to encourage observations or comments on his own writings by recommending their publication assume greater significance. I must mention here that my thesis for the Ph.D. degree of the University of Calcutta was prepared under the supervision of Prof. Sircar with whom until he breathed his last I had the good fortune to spend several hours almost on all days working in his library with a very rich collection for our Department's different publications including the journal, discussing many academic problems and listening from him about his close association with his teachers like Prof. D.R. Bhandarkar, Prof. H.C. Raychaudhuri and others and his experiences in the field of scholarship.

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The two memorable functions organished by us for the first time in our Department were a 'Reception' of the students who were senior to us by one year on the last day of their M.A. classes and a 'Freshers' Welcome' to the students who were junior to us by one year. Both the functions were attended by all the teachers of the Department, some of whom also spoke on those two occasions. It was interesting to find among the freshers Sri Tarunkumar Goswami, who had then just returned after taking part in the International Waterpolo Tournament in the then U.S.S.R. in 1962 as a member of the Indian Water Polo team, and Sri Suhaschandra Mukhopadhyay, a worthy student of the famous singer of folk songs the late Nirmalendu Chaudhuri.

Among the students who were senior to us by one year was Namita Mukhopadhyay (popular to us as 'Namitadi', who later on became Sm. Mustafi and the Principal of a school in Durgapur, West Bengal) and Samirkumar Mukhopadhyay, who after some time, however, joined the then recently opened Department of Archaeology and is now a Professor of Museology of our University. The brotherly feeling for me of both of them and of Sri Bijanbihari De of the same batch, who studied in the Department of Archaeology for his M.A. degree and is now in our Department as a Reader since 1990, deserves a mention here.

Among the students who were junior to us by one year, Sri Gorachand De, who studied law with me in the same batch and is now in the Senior Judicial Service of the Government of West Bengal, Sri Arunkumar Biswas, who is now the Director, Doordarshan Kendra, Calcutta, and Sri Baidyanath Sinharay, now I.A.S., have always been in close touch with me. Dr. Jnanranjan Haldar, a Keeper in the Indian Museum, and Sri Tapas Chattopadhyay, Assistant General Manager (Administration) of the State Bank of India, both belonging to 1964-1966 sessions, have maintained contact with me paying me always the respect due to an elder brother.

Among my classmates, Sri Sushantakumar Kundu (now a Central Government Advocate) and Sri Sarojit Datta (now Dr. Datta and Additional Director, Damodar Valley Corporation) have always been very close to me. Sri Kundu, I must mention, being by my side at many troublesome moments of my life, has, in fact, proved himself to be a friend in the strict sense of the term.

Being one of the active members in organising the Re-union functions and the Golden Jubilee of our Department, I have always enjoyed affection and encouraging appreciation from many distinguished past students of the Department like Dr. Atulkrishna Sur, Dr. Pratapchandra Chunder, Dr.

Balaichand Paul, Sri Prasantakumar Sur, Dr. Sm. Debala Mitra, Sri Charumihir Sarkar, Dr. Arabinda Bhattacharyya, Dr. Kamaleswar Bhattacharyya (who is now considered as the greatest living India-born Indologist outside India), Dr. Bratindranath Mukhopadhyay (now my esteemed colleague as Carmichael Professor of Ancient Indian History and Culture to whom some of our Honours classes to teach History of the Guptas were alloted by Dr. Gaurinath Sastri before Sri Mukhopadhyay, who had then already earned accolades as a voracious reader, left for London in 1960 to do his Ph.D. degree and whose brotherly feeling has always been full of warmth and simple way of living is well talked of and worthy of emulation) and Dr. Pratapaditya Pal (who is in U.S.A., but has always been very close to our heart for his amiability).

When I started teaching in the Department most of my teachers were my colleagues and no words are adequate to express how fortunate I felt working with them fully enjoying their fostering care. Since I am teaching in the Department for over three decades I find many of my students already making their marks in their respective fields of activity. Indeed, I feel proud to find Dr. Richard Salomon as a Professor in the Seatelle University, U.S.A., Dr. Subid Chattopadhyay and Dr. Ranabir Chakravarti as my colleagues since 1990, Dr. Korakkumar Chaudhuri teaching in the Department of History, Vidyasagar University, Dr. Gautam Sengupta as the Director of the State Archaeology Department, West Bengal, Dr. Sm. Jaya Goswami and Sri Saktikali Basu respectively as Deputy Keeper and Keeper in the Indian Museum, Sri Sisirkumar Bhowmik, Sri Hariprasanna Ghosh, both advocates of the Calcutta High Court, Dr. Swapankumar Sarkar as the Principal of the Gobardanga Hindu College (West Bengal), Sri Saikat Bandyopadhyay in the Indian Museum, Sri Kamalkumar Kundu as an officer in the State Bank of India, Sri Tapaskumar Chakravarti as a senior W.B.C.S., Sri Amalkumar Mandal I.B.(P)S., as an Assistant Station Director, All India Radio, Sri Swapankumar Raychaudhuri as an Assistant Station Director, Doordarshan Kendra, Calcutta, Sri Asisbaran Maiti as a Lecturer in the Chittaranjan College, Calcutta, Dr. Sm. Alakananda Bhattacharyya and Sm. Anindita Ghosh as teachers in the Department of Ancient Indian and World History of the Government Sanskrit College, Calcutta, and Sm. Sujata Bhowmik teaching in U.K.

I shall be doing injustice if I do not mention, before I conclude, that my students maintaining very good contact with me even from foreign countries are too many to be mentioned here by names and in fondly remembering their

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love, affection and regards, particularly of those attached to our Department, the Asiatic Society, the Indian Museum, the State Archaeology Department, the Asutosh Museum of our Unviersity, etc. etc., I wish them all success.

BIOGRAPHICAL DATA

Born in 1942 in Calcutta, of Dwipendrakumar Bandyopadhyay, M.A. (Double) and a Former Assistant Secretary of the Government of West Bengal, and Anuka Devi, grandson of the noted patriot and martyr late Kamalaksha Bandyopadhyay and late Nilabjabarani Devi and great-grandson of the late illustrious *paṇḍita* Pratapchandra Bandyopadhyay, had his school education first at a village in the Burdwan District of West Bengal and then in the Srividyaniketan, Calcutta. Passed the School Final Examination of the West Bengal Board of Secondary Education in 1957, the Intermediate Arts Examination in 1959 of the University of Calcutta, the B.A. (Hons.) Examination of the University of Calcutta in 1961 being placed first in the First Class from the Government Sanskrit College (Calcutta), the M.A. Examination of the University of Calcutta in 1963 from the Presidency College (Calcutta) and the LL.B. Examination of the University of Calcutta in 1965 from the University College of Law.

Recipient of the D.P.I., Government of West Bengal, Merit Scholarship for 1958-1960, Government of India Merit Scholarship for 1961-1963 and several medals and prizes including a Gold Medal awarded by the University of Calcutta for standing First Class First in B.A. (Hons.) Examination, enjoyed Junior Research Fellowship (1964-1967) and Senior Research Fellowship (1967-1970). Obtained Ph.D. degree in 1968 from the University of Calcutta.

From 1964 started teaching in the Post-graduate Department of Ancient Indian History and Culture of the University of Calcutta already serving the same department now for more than 30 years, as a whole-time Lecturer (1970-1976), Reader (1976-1984), Head (1985-1987) and Professor for over twelve years now with 'tremendous popularity among students' and 'commanding love and great respect from them'. Also taught in some other Department of the University of Calcutta.

Attended with papers nearly one hundred national and international seminars and conferences and visited some foreign countries including Singapore, Thailand and Australia. Delivered special lectures in several learned organizations and universities like the Indian Museum, Calcutta (1975), the Asiatic Society, Calcutta (1975, 1992), the University of Madras (1977), the Archaeological Society of South India, Madras (1979), the University of Calcutta

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(1984), the Sponsored Lectures (1988) of the National Council of Educational Research and Training (New Delhi), the U.G.C. Sponsored Lectures (1995) at the North-Eastern Hill University, Shillong, and the Department of Ancient Indian History and Archaeology, Banaras Hindu University (1997).

Well-known in the scholarly world for (1) nearly one hundred 'original' and 'highly learned' articles and (2) 'valuable works' like the (i) *Foreign Accounts of Marriage in Ancient India* (1973), (ii) *Early Foreigners on Indian Caste System* (1974), (iii) *Geographical Names from Early Indian Coins* (1990), etc etc. Has the unique credit of being the editor of a volume entitled *Deśakar-mī-Vandanā : Charuchandra Chattopadhyaya Birth Centenary Volume* released (1983) by the then President of India Giani Zail Singh, another volume entitled *Ācārya-Vandanā : D.R. Bhandarkar Birth Centenary Volume* released (1984) by the then Prime Minister of India Sm. Indira Gandhi and a third volume entitled *Dīneśa-Vandanā : D.C. Sircar Commemoration* Volume released (1988) by the then Governor of West Bengal Prof. S. Nurul Hasan.

Associated in different capacities with learned organisations like the Asiatic Society (Calcutta), Epigraphical Society of India (Mysore), Numismatic Society of India (Varanasi), etc., etc., is a Fellow of the Royal Asiatic Society of Great Britain and Ireland (London) and the Honorary Director General of the International Institute of Indology and the Editor of the Institute's journal.

Acted as examiner of Ph.D. dissertations and member of the Selection Committees of different universities and in 1972 as a Member of the Board of Judges for the All India Swami Vivekananda Elocution Contest (Calcutta) Accorded 'Reception (1975) for Numismatic Contribution' on the occasion of the birth centenary of the late Prof. D. R. Bhandarkar. Presided over many seminars and conferences or their sessions including a session of the '6th All India Conference on Jainology' (Jaipur, 1975), a 3-day 'All India Seminar on Study of Ancient Indian History and Culture — Progress and Prospects' (Calcutta University, 1986), a 2-day 'All India Seminar on Eras in Eastern India' (Calcutta University, 1987), a session of the 3-day 'National Seminar on Untouchability in Ancient India' (Banaras Hindu University, 1989), a session of the 'National Seminar on Bhakti Cult' (Banaras Hindu University, 1994), etc., etc. Was the Session Chairman of the IXth World Sanskrit Conference held in Melbourne in 1994. Nominated in 1995 Member of the Advisory Board for the 'Second World Congress for the Synthesis of Science and Religion' held in 1997 in which was also the only speaker from Calcutta

Debiprosad Banerjee*

* [Sri Banerjee, I.A.S., is now a Joint Secretary to the Government of West Bengal. — S.B.]



SUBID CHATTOPADHYAY

(Born 1948)

REMINISCENCES

STORIES AND ANECDOTES relating to ancestors always had a special charm for me. Final leaning towards history was, however, largely due to my school-teacher, Sri Debabrata Sengupta, who, his financial liabilities notwithstanding, gave me special lessons without caring for any remuneration. At his suggestion I got admitted to the Presidency College, Calcutta, with History for Honours subject. Choice of Ancient Indian History and Culture at the post-graduate level was to some extent influenced by Sri Gautam Bhadra, my college-mate, now a Reader in the Department of History, University of Calcutta. Dr. B.C. Law, a friend of my grandfather, on the other hand, tried to dissuade me on the ground of better employment prospect for students of General History.

The very first impression that still lingers in my memory about the Department is that, when I just came out of the office after submitting the forms for admission, Prof. Dr. D.C. Sircar, then Carmichael Professor and Head of the Department of Ancient Indian History and Culture, came down from the second floor, with a light green shirt on, jovially laughing to himself and patting on the shoulders of Bachchu Singh, then an attendant of the Department.

I selected Epigraphy and Numismatics Group for specialisation. My keenness to attend all the lectures ultimately fetched me a prize for best attendance. Prof. D.C. Sircar alone covered the entire political history. The more problematic a theme, the more revealing were his arguments based on firm grip on details. He also taught the Aśokan inscriptions. Dr. K. K. Dasgupta took classes of palaeography and coins of the Deccan and Western India for

special papers and the general class of historical geography as known from indigenous sources. Without the aid of any notes his lectures gave us clear perception of the topics of study along with necessary references and the method of preparing answers for examination. Dr. S. Bandyopadhyay very sincerely taught us Kharoṣṭhī and Gupta inscriptions and Gupta Coins. He used to teach the students of the Department earlier as a Junior Research Fellow and then as a Senior Research Fellow and became a Lecturer in the midst of our sessions (1968-1970). Sri D.K. Biswas, Professor, Government Sanskrit College, Calcutta, delivered lectures interspersed with notes on post-Aśokan Brāhmī inscriptions. Sri T. N. Chakravarti also took classes of Kharoṣṭhī inscriptions. His vivacious and encouraging frank words and deep voice come to my mind time and again. Sri Durgadas Mukherjee, Dr. K. K. Ganguli and Dr. S.R. Das covered first paper. Sri Durgadas Mukherjee further taught us the Allahabad Pillar inscription. He was very amiable, Dr. K. K. Ganguli very good speaker and Dr. S.R. Das very loud and confident in his delivery. Dr. S. K. Mitra took a few classes on history of Kashmir. Dr. A. N. Lahiri taught historical geography from foreign sources, foreign coins and indigenous coins except those covered by Dr. K. K. Dasgupta.

The Golden Jubilee of the Department was celebrated during our time (1969). Gathering of some materials for the volume published on the occasion, preparation of a note for the same, collection of subscription and advertisement, arrangement for celebration, participation in cultural programme — I got involved in everything due to persuasion of Dr. S. Bandyopadhyay, who himself was assisting Prof. Sircar in this regard. I was even awarded the Best Incentive Prize for the highest collection of subscription. Initially I disliked the job, but contact with old students, many of whom were already celebrities, obviously enriched my knowledge about the Department and life. Among the former teachers I could go closer to in this connection were Dr. R. C. Majumdar, Dr. N. R. Ray, Sri S. K. Saraswati and Dr. B. C. Sen. I had many more occasions, however, to meet Prof. Sen, whose valuable advice coupled with his narrative about his experiences in the Department guided me all through my life.

We went on study tour to Orissa under the supervision of Dr. A. N. Lahiri and Dr. D. R. Das. There Dr. Das initiated me to the appreciation of art and architecture.

Most intimate of my classamates were Sri S.M.N.M. Nehru, now perhaps in Arunachal Pradesh and Swapankumar Raychaudhuri, now in Doordar-

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shan, Calcutta. Nehru's warmth of friendship and pragmatism I came to admire more and more as I derived their benefits in reality. Among my juniors Sri Tapas Chakravarti, now a W.B.C.S., was also a good friend. Sri Lalitkumar Pramanik, then already a Lecturer of Syamaprasad College, Calcutta, and Sri R. K. Billorey, both were senior students in whose company I passed many hours, especially in the Departmental Library, where we were regular readers till 7-30 P.M. I regarded Sm. K. Bajpeyi (now Sm. Das), a senior student, as my own elder sister.

After passing the M.A. Examination I was a Junior Research Fellow at the Centre of Advanced Study of the Department for some time. Sri Ramprasad Majumdar often used to read papers in our seminars. I was shocked to see him begging one evening as I came out of the Central Library at College Street. Even after that he visited the library of the Asiatic Society in late hours and read papers in the face of rude criticism by scholars. Report of his sudden demise with some of his utterances learnt from my friends were unforgettable lessons of cruel reality.

Monthly seminars and inter-university seminars were regularly held in the Department. Foreign and Indian scholars, e.g. Prof. A.L. Basham, Prof. G.M. Bongard-Levin and Prof. B. P. Sinha occasionally, delivered lectures. With Prof. Sircar in the chair we always had the advantage of his explanation and comments at the end.

Sarasvatī Pūjā was introduced in our Department during our days and Dr. S. Bandyopadhyay inspired the students much. Sri R. K. Billorey and myself opposed the effort but were outnumbered.

Everything said and done, Prof. Sircar was the guiding force throughout my existence as a student in the Department. Prof. Bandyopadhyay was and has always been very close to the students. Prof. Dasgupta, however, pervaded my mind gradually but inexorably over the years with his erudition, intelligence and understanding.

BIOGRAPHICAL DATA*

Passed B.A. (Hons.) Examination in History of the University of Calcutta in 1968 from the Presidency College, Calcutta; M.A. Examination of the University of Calcutta in Ancient Indian History and Culture in 1970 with Group IA (Epigraphy and Numismatics) securing First class and Madhya in Kalāp Vyākaraṇa of Assam Sanskrit Board in 1975. Obtained Ph.D. degree

* [Supplied by Dr. Chatterjee. — S.B.]

of the University of Calcutta in 1986. Junior Research Fellow at the Centre of Advanced Study of the Department of Ancient Indian History and Culture, University of Calcutta, during 1972-1974. Registering Officer of the Archaeological Survey of India for Arunachal (1974-1980). Lecturer in History in the Khatra (Dist. Bankura, West Bengal) Adivasi College during 1980-1986. Lecturer in Ancient Indian History, Culture and Archaeology, Visva-Bharati, Santiniketan, during 1986-1990. Reader since 1990 in the Department of Ancient Indian History and Culture, University of Calcutta. Besides publishing some articles, author of *A Comprehensive History of Arunachal Pradesh* (1991), co-author of *Archaeology in Arunachal Pradesh* (1981) and co-editor for 1979-80 of the journal *Resarun*.



RANABIR CHAKRAVARTI

(Born 1953)

BIOGRAPHICAL DATA*

BORN IN CALCUTTA in March, 1953, studied at the Government Sanskrit College, Calcutta. Obtained from the University of Calcutta B.A. (Hons.) Degree in 1973 in Ancient Indian and World History standing First Class First and M.A. Degree in 1975 in Ancient Indian History and Culture with Group II (Social, Economic and Administrative History) standing First Class First and being awarded five gold medals from the University of Calcutta for performance in the B.A. (Hons.) and the M.A. Examinations. Awarded Ph.D. (Arts) Degree in 1983 by the University of Calcutta for the thesis entitled 'The Economic Factors in the Political History of Ancient India' prepared under the supervision of Professor B. N. Mukherjee, Carmichael Professor of Ancient Indian History and Culture, University of Calcutta.

U.G.C. Junior Research Fellow from December 1977 to August 1981 at the Department of Ancient Indian History and Culture, University of Calcutta. Lecturer, Department of Ancient Indian History, Culture and Archaeology, Visva-Bharati, Santiniketan, from August 1981 to January 1984 and Department of History, University of Burdwan, Burdwan, from February 1984 to August 1989. Reader, Department of History, University of Burdwan, Burdwan, from August 1989 to February 1990 and since February 15, 1990, Reader, Department of Ancient Indian History and Culture, University of Calcutta.

Commonwealth Academic Staff Fellow at the School of Oriental and African Studies, London, from October 1988 to July 1989, UNESCO-Hirayama Fellow

* [Supplied by Dr. Chakravarti. — S.B.]

for Silk Road Studies (as Visiting Scholar at the Faculty of Oriental Studies, University of Cambridge, U.K), from July to December, 1993; Smuts Visiting Fellow for Commonwealth Studies, Wolfson College and Centre of South Asian Studies, University of Cambridge, for ten months from October 1995.

Author of more than 50 articles in Bengali and English and *Warfare for Wealth : Early Indian Perspective* (1986) and *Prācīn Bhārater Ārthanaitik Itihāser Sandhāne* (in Bengali, 1991). Narrator, Presenter and Resource Person in the U.G.C. television programme (produced by Educational Media Research Centre, St. Xavier's College, Calcutta) on Aśoka and His Times (telecast September 1993). Secretary, School of Historical and Cultural Studies, Calcutta, from 1981 to 1988 and Joint Secretary, Paścim Vaṅga Itihās Saṁsad since 1990.

STUDENTS



PRABODHCHANDRA SEN

(1897-1986)

BIOGRAPHICAL SKETCH*

PRABODHCHANDRA SEN, eminent scholar on Tagore, renowned historian and a pioneer in the field of the study of Bengali metrics, was born at the residence of his maternal uncle on April 27, 1897, in the village Maniyanda under the then Tripura District (presently Coomilla District of Bangladesh). His ancestral house was in Chunta village of Coomilla District. His father was Haradas Sen and Swarnamayi Sen was his mother. In the very beginning of his student life Prabodhchandra took lessons from his aunt while he was in Coomilla and the first book he studied was *Śiśuśikṣā*, Part I, by Madanmohan Tarkālaṅkāra. In his childhood and early youth Prabodhchandra studied in Giridhārī Pāṭhaśālā, Yusuf School, Coomilla District School and Victoria College, all located in Coomilla. Later, he got the Degree of Bachelor of Arts with Honours in History from the Murarichand College in Sylhet (Śrīhaṭṭa). He stood First Class First in Master of Arts Examination in Ancient Indian History and Culture of the University of Calcutta in 1927 and was awarded a Gold Medal and a scholarship (1928-1932) for research work by the University of Calcutta.

Prabodhchandra's first article on metrics, published in *Pravāsī* (in Bengali) in the year 1923, brought him nearer to Rabindranath Tagore. Rabindranath was very much pleased to read this article and expressed his feeling to Prabodhchandra through a communication from Ahmedabad. For the first

* Based on *Vāṁlā Chandaśāstrer Rūpakār Prabodhcandra Sen*, ed. Bhavatosh Datta, Calcutta, 1985.

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time Prabodhchandra met Rabindranath in Maharṣi Bhavan at Jorasanko, Calcutta, in 1924, and the topic of their discussion was obviously Bengali metrics. During the time between 1931 and 1932 Rabindranath and Prabodhchandra were involved in a prolonged controversy over the issue of metrics in Bengali literature as is evident from their series of writings appearing in different Bengali journals like *Vicitrā*, *Paricay*, etc. Rabindranath invited Prabodhchandra to Santiniketan to have detail discussion on the principles of Bengali metrics. There had been a series of discussion on the issue, but still there was difference of opinion. Ultimately at the desire of the poet further discussions were held in the Maharṣi Bhavan at Jorasanko. Finally the controversy came to an end after the publication of two articles, 'Chanda-vicār' (in *Vicitrā*, *Jyaiṣṭha*, 1339 B.S.) by Rabindranath and 'Vāṁlā Svaravṛtta Chander Svarūp' (in *Vicitrā*, Bhādra, 1339 B.S.) by Prabodhchandra. The relationship between them became cordial and Prabodhchandra received much affection from the poet. Prabodhchandra's last meeting with the poet was in Santiniketan (1940) during the '*Pauṣ Utsav*'. This time the issue of discussion was metrics in prose-poem. The introductory part of this discussion was published in the Bengali journal *Deś* (Māgh 12, 1347 B.S.). Later, it was included in the 3rd edition of the poet's work *Chanda* (1976). The last part of the same was published in the journal '*Rabīndrasmṛti Pūrvāśā*', in Āśvin, 1348 B.S. (October 1941), which was included later in the book *Chandaguru Rabīndranāth* (in Bengali) of Prabodhchandra.

During the period from 1932 to 1942 Prabodhchandra was Professor in History and Bengali Literature in Daulatpur College, Khulna. At the request of Rathindranath Tagore, son of Rabindranath, Prabodhchandra accepted the post of Tagore Lecturer in Vidyābhavan of Visva-Bharati. He also took the charge of Rabindrabhavan as its Principal. He continued here from 1942 to 1951. From 1952 to 1962 he was the Head and Professor of Bengali Department in Visva-Bharati. During the period of Tagore Centenary Celebrations Prabodhchandra became the first Tagore Professor and Principal of the reconstituted Rabindrabhavan. He continued here from 1962 to 1965. In the month of July, 1965, he retired from the Professorship of Visva-Bharati. Later, he became the Emeritus Professor of Visva-Bharati.

The entire academic life of Prabodhchandra is full of extensive research in and contributions to Bengali metrics. He wrote a good number of books on this subject. Special reference may be made of the following : *Vāṁlā Chande Rabīndranāther Dān* (1931), which was later on published as *Vāṁlā Chander*

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Rūpakār Rabīndranāth (1981), *Chandaguru Rabīndranāth* (1945), *Chandaparikramā* (1965), *Chanda-sopān* (1980), *Ādhunik Vāṁla Chanda-Sāhitya : 1918-1980* (1980). Some of his other notable books are *Dharmavijayī Aśoka* (1947), *India's National Anthem* (1949, 1972), *Dhammapad Paricaya* (1953), *Bhāratātmā Kavi Kālidāsa* (1973), etc.

Prabodhchandra was honoured by various organisations and institutions. He received 'Sarojini Basu Gold Medal' from the University of Calcutta in 1965 for his extensive research in Bengali literature and 'Prafulla Smṛti Award' in 1969 from *Ananda Bazar Patrika*. In the year 1972 he won the title 'Rabīndratattvācāryya' from Tagore Research Institute, Calcutta. The Government of West Bengal rewarded him with the first 'Bankim Chandra Memorial Award' in 1975 for his book *Bhāratātmā Kavi Kālidāsa*'. He was honoured with the title 'Deśikottama' by Visva-Bharati in the year 1980. He also received Honorary D. Litt. degree from the Kalyani University and North Bengal University in 1983. Besides these, Prabodhchandra was felicitated by different organisations on different occasions like Bhāratīya Saṁskṛti Bhavan, Bāṁglā Sāhitya Ākāḍemi, Baṅgīya Sāhitya Pariṣad, West Bengal Government, etc. He was the President of Nikhil Bhārat Vaṅga Sāhitya Sammelan's 54th Session held in December, 1981.

At the invitation of different universities Prabodhchandra delivered a series of lectures on different aspects of Bengali literature. In the year 1964 he delivered 'Saratchandra Chattopadhyay Memorial Lecture' on *Rabīndrabhāvnāy Vāṁlādeś*, arranged by the Calcutta University. In Jadavpur University, he delivered 'Nabinchandra Sen Memorial Lecture' in 1968 on *Ādhunik Vāṁla Gītikavitā*. Again in Calcutta University he delivered 'Saratchandra Chattopadhyay Memorial Lecture' in 1974 on *Vāṁlā Chanda-cintār Kramavikāś*. *Icchāmantrer Dīkṣāguru Rabīndranath* was the subject of 'Nripendrachandra Bandyopadhyay Memorial Lecture', which Prabodhchandra delivered in Visva-Bharati in 1977. Besides these, he delivered 'Yogindramohini Memorial Lecture' in 1983 on *Vāṁlā Chanda-śilpa O Chanda-Cintār Agragati* under the joint sponsorship of the University of Calcutta and Visva-Bharati.

Prabodhchandra's untiring efforts for the study of Bengali metrics have given him a dignified position in the history of Bengali Literature. His passing away on September 20, 1986, has created a gap in Bengali literature which will never be fulfilled.

Ballari Bandyopadhyay*

* [Sm. Bandyopadhyay was a student (1965-1967) of the Department of Ancient Indian History and Culture and is now attached to the National Library, Calcutta. — S.B.]



UMAPRASAD MUKHOPADHYAY*

(Born 1902)

BIOGRAPHICAL SKETCH**

SRI UMAPRASAD MUKHOPADHYAY, the third son of Sir Asutosh Mukhopadhyay, was born in Calcutta on October 12, 1902. His mother was Yogamaya Devi. Umaprasad had a brilliant academic career. He passed the Matriculation Examination from the Mitra Institution, Bhowanipur, in 1919 and stood third in order of merit and was awarded scholarship. He stood first in Intermediate Arts Examination from the Presidency College, Calcutta, in 1921. He passed the Bachelor of Arts Examination with Honours in English from the Presidency College, Calcutta, in 1923 and was placed first in First Class. He was awarded many prestigious prizes, medals and scholarships for his brilliant performances in Intermediate Arts and B.A. Examinations. He obtained the Degree of Master of Arts in Ancient Indian History and Culture in 1925 and stood second in first class. He passed Law Examination from the University Law College, Calcutta, in 1928 securing the seventh position in First Class.

Umaprasad had a keen interest in Fine Arts and after passing the B.A. Examination he decided to study the M.A. in Ancient Indian History and Culture with Group IB (Fine Arts). Young Umaprasad went to his father for getting his approval. Sir Asutosh was very glad to know his intention and after a look to the syllabus for the said subject, he asked his son to take note

* [As noted above (p.87 footnote 6) Sri Mukhopadhyay breathed his last on October 12, 1997, when the volume was in the last stage of printing. — S.B.]

** Based on *Mukhar Sāhitya Patrikā* (Umaprasad Mukhopadhyay Issue), Calcutta, 1992; Umaprasad Mukhopadhyay's *Album*, Calcutta, 1987; *Ālokcitre Himālaya*, Calcutta, 1993; *Bhraman Omnibus*, Vol. 5, Calcutta, 1993 and *The Calender of the University of Calcutta*, 1923, 1924, 1925, 1926 and 1928.

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of a few other references on the subject, from his own vast collection of books which would help him for further studies.

Umaprasad started his professional career as an advocate. He was also a Lecturer of Law in the University College of Law, Calcutta, and continued there for a long time (1937-1952).

But he is well-known for his life-long association with and love for the great Himalayas. A bachelor, Umaprasad spent most of his life in the proximity of the Himalayas. In his boyhood he found a book named *Trans-Himalayas*, by Sven Anders Hedin, in his father's vast collection. This book inspired him very much and made him inquisitive to know the unknown Himalayas. Within a very short time, as a result of his inquisitiveness, he went through some other books and he discovered the romance of this mighty mountain. In the year 1919 Umaprasad had been to Darjeeling with his father and witnessed the Himalayas for the first time. On another occasion, in the year 1922, he observed the Himalayas from distance. But for the first time he got the opportunity to haunt around the vastness of this mountain in the year 1928 while he accompanied his mother to a pilgrimage to Kedarnath and Badrinath. This was the beginning of his love and respect for the Himalayas and this love continued upto his advanced age. He made extensive tour of almost whole of India, Burma, Sri Lanka, Indo-China, Cambodia, etc. But his passion for the Himalayas was limitless. From Kashmir, Himachal Pradesh, Garhwal, Kumayun region to far Kailas and the Manas Sarobar of Tibet were his places of itinerary. Nothing in this material world could attract him as the Himalayas.

Umaprasad not only sees or feels the Himalayas, but also spreads the message of the Himalayas to everybody by his marvellous writings. His travelogues brought a new trend in Bengali travel writing. By his long association with travelling and trekking and also by his vast knowledge he enriched the Bengali Literature. His writings are valuable sources of information about the Himalayas, different places of India and also about travelling and trekking. His first book, *Gaṅgāvataraṇa*, was published in 1955. His excellent book *Maṇimaheś* is the first book of travelogue which won Sahitya Akademi Award. Besides the books on travelling, his other writings give us authentic and valuable information on his grandfather Gangaprasad Mukhopadhyay, Sir Asutosh Mukhopadhyay, Syamaprasad Mukhopadhyay, Saratchandra Chattopadhyay and other eminent persons of his time. He also edited some important books, of which *Syamaprasāder Ḍāyeri O Mṛtyuprasaṅga* (1988)

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deserves mention. His manuscripts with pearl-like handwritings are assets to us. Some of his remarkable books are *Gaṅgāvataraṇ* (1955, 1967), *Himālayer Pathe Pathe* (1962), *Kunyāri Giripathe* (1967), *Pañcakedār* (1968), *Maṇimahes* (1969), *Kailās O Mānas Sarovar* (1977), *Pālāmauer Jaṅgale* (1982), *Muktināth* (1983), *Saratcandra Prasaṅga* (1983, 1990), *Ālochhāyar Pathe* (1985), *Eyālbā m* (1987) *Eyālbām Punaśca* (1989), *Dheyāne Ālokrekhā* (1993), etc. He also re-edited *Āśutoṣer Chāttrajīvan* (1986).

The rich book collection of Umaprasad on the Himalayas and travelling was donated to the National Library, Calcutta, which has kept it with his father's huge and very rich collection named 'Asutosh Mukhopadhyay Collection'. He also donated to the National Library the manuscripts of Saratchandra's *Pather Dāvī* and his several other books, and his own manuscripts.

The Himalayan Association was founded under the lead given by Umaprasad Mukhopadhyay and Prabodhkumar Sanyal. Althrough his life Umaprasad has encouraged travels and trekking through the far reaching Himalayas. In fact, he has become an institution by himself always inspiring and guiding the travellers and the trekkers.

Umaprasad came in close contact with famous Bengali literateur Saratchandra Chattopadhyay. He was so close and beloved to Saratchandra that he used to regard Umaprasad as his own younger brother. During Saratchandra's last days Umaprasad was his constant companion. He had the courage to publish in 1926 Saratchandra's *Pather Dāvī* which was banned by the British rulers.

He was closely associated (1328-1334 B.S. with *Vaṅgavāṇī*,) a monthly literary journal, published from the Bhowanipur residence of his father Sir Asutosh Mukhopadhyay. Saratchandra's *Pather Dāvī* and many other important writings were published in this journal serially. Among them mention may be made of twenty-six(26) letters written by Rabindranath Tagore and Ramendrasundar Trivedi to each other.

Umaprasad also came in close contact with eminent personalities like Subhaschandra Basu, Prafullachandra Ray, Bidhanchandra Ray, Dilipkumar Ray, Atulchandra Gupta and many others. He was a student of Stella Kramrisch, from whom he learnt the art of painting for some time. Among his friends mention may be made of Nirmalprasad Chattopadhyay and Gajendrakumar Mitra. Dr. Pratapchandra Chunder was his pupil and later

became his colleague in the University College of Law, University of Calcutta.

In his early age Umaprasad wanted to be an artist. For that reason he regularly used to practise. His paintings were included in a number of displays and exibitions in Calcutta. He is also a very good photographer. *Ālokcitre Himālaya* is an excellent compilation of his photographs on the Himalayas. His photographs are now being preserved in the photographic Archives of India. An exhibition of his photographs was held in Calcutta in 1993. He is a lover of music also. In his early age he never missed any good classical musical night in Calcutta. He was a good footballer of his time. He happens to be one of the oldest football refrees of Calcutta. For many years he has been the spectator of different sports in Calcutta like football, cricket, tennis, etc. His good cooking sense has been appreciated by many. But a very few people know about his diverse qualities as he is reluctant to be publicised. He is apathetic to self-advertisement. Like a saint he has devoted his whole life to become a wandering ascetic of the Himalayas.

Umaprasad received many awards including Bankimchandra Medal, Manackjee Rustomjee Memorial Scholarship and Medal, Tawney Memorial Prize, Duff Scholarship, Stephen Finney Medal, Dwijendralal Ray Scholarship, Saradaprasad Prize, Jaynarayan Prize, Nabinchandra Kundu Prize, Nobokristo Kar Medal, etc. for his brilliant academic performances. And for his commendable literary achievement he was honoured with the Sahitya Akademy Award in 1971. Posessed with a charming personality Umaprasad is a very attractive tale-teller. His amazing memory is still appreciable. His polite, modest and gentle behaviour attracts everybody who comes in contact with him. At the Inaugural Ceremony of the Seventy-fifth Anniversary Celebration of the Department of Ancient Indian History and Culture, University of Calcutta, Sri Mukhopadhyay was accorded reception for his achievement in his field of activity.

Ballari Bandyopadhyay



ATULKRISHNA SUR*

(Born 1904)

BIOGRAPHICAL DATA**

GRADUATED FROM the Scottish Church College, Calcutta, in 1926 and passed the M. A. Examination in Ancient Indian History and Culture (Anthropology Group) in 1928 securing First Class and standing First in order of merit. Research Scholar of Calcutta University during 1929-1931. Economic Adviser, Calcutta Stock Exchange since 1936. Had been for 23 years Financial Editor of the *Hindusthan Standard*. Teacher, Faculty of Indian Institute of Social Welfare and Business Management since 1954. Fellow of the Royal Economic Society and of the Royal Statistical Society; Member, Governing Body of the Bureau of Industrial Statistics. Obtained D.Sc. (Econ.) in 1963. Author of many articles and some works in English including *History and Culture of Bengal* (1963), *Prehistory and Beginnings of Civilisation in Bengal* (1965), *Sex and Marriage in India* (1973), *Folk Elements in Bengali Culture* (1974), etc. and also in Bengali *Hindu Sabhayatār Nṛtāttvik Bhāṣya*' (1981), *Bāṅglā O Bāṅgālīr Bibartan*' (1986, 1994).

Awarded the CCI Award, Sushiladevi Birla Puraskar, Rammohan Puraskar and Rabīndra Smṛti Puraskār of the Government of West Bengal. Was accorded reception in recognition of his achievement in his field of activity at the Inaugural Ceremony of the 75th Anniversary Celebration of the Department of Ancient Indian History and Culture, University of Calcutta.

* [For his reminiscences, see the *Prācyavidyātaraṅgiṇī*, (Golden Jubilee Volume of the Department of Ancient Indian History and Culture), ed. D.C. Sircar, University of Calcutta, 1969, pp. 409-417. — S.B.]

** [From details supplied by Dr. Sur. Cf. also, *ibid.*, p. 417. — S.B.]

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PRATAPCHANDRA CHUNDER*

(Born 1919)

BIOGRAPHICAL DATA**

BORN ON 1ST SEPTEMBER 1919. Stood second and fifth in order of merit at the Matriculation Examination and Intermediate Arts Examination respectively and first in First Class both in B.A. (Hons.) Examination in History in 1940 from the Presidency College, Calcutta, and M.A. Examination in Ancient Indian History and Culture in 1942. Also stood first in the LL.B. Examination in 1943. Awarded the D.Phil degree of the Calcutta University in 1957 for his thesis on 'Marriage and Morals in Kauṭilya's Arthaśāstra', D.Litt. (*Honoris Causa*) of Agra and Jabalpur Universities and D.Sc. (*Honoris Causa*) of Roorkee University. Recipient of many University gold and silver medals, and scholarships and prizes. Was General Secretary of the Presidency College Students' Union and while in the Department of Ancient Indian History and Culture, University of Calcutta, was elected as the first President of the University Students' Union. Enrolled as a Solicitor in 1944 now is an Attorney - at-Law and an Advocate of the Supreme Court. Joined in 1946, as a Lecturer, University College of Law, University of Calcutta. Was also a Lecturer of Jadavpur and Burdwan Universities. Was a member of the Senate of Calcutta University and of the Executive Council of Rabindra Bharati University. President of the International Education Conference of UNESCO (1977-1979), and Vice-President of the Council of Scientific and Industrial Research (1977-1979). The President of the Indian Institute of Social Welfare and

* [For his reminiscences, see the *Prācyavidyātaraṅgiṇī*, (Golden Jubilee Volume of the Department of Ancient Indian History and Culture), ed. D.C. Sircar, University of Calcutta, 1969, pp. 447-448. — S.B.]

** [From details supplied by Dr. Chunder. Cf. also *ibid.*, pp. 448-449. — S.B.]

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Business Management, Rabindra Bharati Society, Incorporated Law Society, Bharatiya Vidya Bhavan, Calcutta, and Trustee of Victoria Memorial. Connected with a large number of social, cultural and educational associations.

A Member of the Legislative Assembly (West Bengal) during 1962-1968. Member of Parliament during 1977-1979. Minister, Finance, Judicial and Legislative Departments of the Government of West Bengal in 1968 and Union Minister of Education, Social Welfare and Culture during 1977-1979. The President of West Bengal Congress during 1967-1969 and West Bengal Congress (O) during 1969-1977.

Author of several Bengali novels and dramas, two of which have been filmed, one produced by the public theatre and several broadcast by All India Radio. Awarded the best playwright prize by Calcutta University in 1965 and the Dr. Kalidas Nag Medallion. Former President of All India Bengali Literary Conference and Sanskrit Conference. Works in English include *Kauṭilya on Love and Morals* (1970, Reprint 1987), *The Sons of Mystery* (1973), *Socialist Legality and Indian Law* (1984) *Brother Vivekananda* (1984), *Nilakantha Das, A National Legislator* and *Annotated English Translation of Kauṭilya's Arthaśāstra* (1995). Awarded the best novelist prize by Vichar Manch in 1991. His novels have been translated in Hindi, Kannada, Marathi, Malayalam and English. As an amateur painter he had retrospective-exhibitions in Calcutta in 1982 and in New Delhi in 1984. His paintings of the Chinese and American scenes were exhibited in 1985 and 1987 in Calcutta. A very widely travelled person, is an Honorary Ambassador of Good Will of the Cherokee Indian Tribe, Honorary Citizen of New Orleans, Medalist of Sofia University of Bulgaria and Fellow of the Asiatic Society, Calcutta. Was awarded the Indira Gandhi Memorial Prize for Education in 1991. Was the Regional Grand Master of Eastern India, Deputy Grand Master of India and recipient of the Grand Master's Order of Service to Freemason's (05 M) in 1995. Was accorded reception by the Department of Ancient Indian History and Culture, University of Calcutta, on the occasion of its 75th Anniversary Celebration in appreciation of his achievement in his field of activity.

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BALAICHAND PAUL

(Born 1920)

REMINISCENCES

IT IS, INDEED, HEARTENING to realise that I am of the same age as the Department. I became a student of this Department in 1941 at the instance of Dr. Benimadhab Barua, Head of the Pali Department. Some years thereafter, when I needed a certificate to get myself admitted to the Hon'ble Society of Gray's Inn, London, to get qualified as a Barrister, Dr. Barua was kind enough to give the necessary certificate.

The Department of Ancient Indian History and Culture was, then indeed, a very small Department of about 20 or 25 students including a girl. But this small Department was dominated by such teachers as were well-esteemed and whose scholarship was recognised not only in India but also abroad. In spite of the small size of the Department, or because of it, the teachers and the students comprised a well-knit family unit, based on respect of the students for the teachers and on the affection of the teachers for the students. Now after more than fifty years I remember my teachers because of their affection for me.

At the outset I must admit that it was beyond me to assess the erudition of my teachers or assimilate what they taught. I, therefore, confine myself only to some anecdotes. I look to my classmates to point out where I have gone wrong, so that I can include a corrigenda in the Centenary Volume of this Department. My reminiscence of the Department has become rather hazy after such a long time and after my drift to law, ceasing to have any connection with the Department of Ancient Indian History and Culture.

Dr. Hemchandra Raychaudhuri, who was then the Head of the Depart-

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ment, used to take his classes at the Darbhanga Building. I remember that he wore high power glasses and frequently quoted parallels from Sanskrit and English and that his lectures were interspersed with *Devānāṁ Piya Piyadasi* time and again, which are still ringing in my ears. Obviously, his lectures were more suitable for advanced students. After the classes he waited in his Chamber sometimes upto evening until his brother took him back home and a word went by that he did not know his way to go back by himself.

Dr. Hemchandra Ray took his classes on history of different dynasties, always immaculately dressed in black suit, sometimes sporting a bow-tie and his witty sallies at the then political leaders of the country and abroad were hilarious and enjoyable. I visited his residence on Vivekananda Road frequently, and was always entertained with tea and sumptuous snacks.

Dr. Prabodhchandra Bagchi took only a few classes as he had been suffering from nervous break-down. He came to the class in quick steps and at once started his lecture, avoiding the eyes of the students and keeping his own eyes shaded with his palm. I have forgotten now which subject he taught us.

Dr. Kalidas Nag was an erudite scholar and was a powerful speaker both in English and Bengali. He had a pleasant appearance and a soft voice. He was in great demand in those days for reviewing books. He taught us political history. He was also well-read in Rabīndrakāvya. Very frequently he quoted poems from Rabindranath during his lectures and when by chance got stuck he looked at me for prompting the next line as he erroneously carried the impression that I had committed to memory most of the poems from the *Sañcayitā*. In most of his lectures, however, he could not omit reference to migration of the Aryans to India.

Dr. Dineschandra Sircar was a very lovable person. His way of speaking and pleasant manners endeared him to one and all — the fellow teachers, students and the members of the administrative staff. He taught us Numismatics and Inscriptions. Years after, in the early 70s, I accidentally met him in Darjeeling and I was pleasantly amazed to find that he at once placed me. After all these intervening years I found him equally effusive and affectionate.

Sarasikumar Saraswati was a person of retiring nature, always keeping a low profile, in spite of his vast erudition and all-pervading knowledge of the subjects included in the Department's curriculum. I had often visited him at his residence on Mahendra Road, Bhowanipore, and he more often than not, treated me with fried *hilsā* of the *Gaṅgā*.

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Dr. Stella Kramrisch taught us Sculpture and Temple Architecture. She used to take her classes in a small partitioned cubicle, sitting at a 2 by 3 feet table in the Asutosh Building with hardly any accommodation for 5 or 6 students. Her highly German-accented torrential English was difficult to follow initially, but I gradually got accustomed to it. In particular, I appreciated her lectures at the Indian Museum, where we all sat on sand-bags stored as a precaution against Air-raid in those days of Second World War. All that I remember is her description of a sculpture at hand here with its undulations and volume, raising the conception to an ethereal height.

Dr. Niharranjan Ray was a colourful personality. In my time, he was the Librarian of the Post-Graduate Library at the Asutosh Building. He was a good scholar and knew his subject. Combined with his scholarship he was also a very handsome person — which was rather a rare combination — and he was conscious of it. He always dressed meticulously, and knew how to dress. Long after my student days, I often met him in the 60s at public meetings in my another walk of life. I met him last at the Delhi Airport in 1974 and were together during the flight when I was returning from America. I remember to have shared his cigarettes as I was not allowed to smoke pipe during the flight.

Prof. Shahid Suhrawardy was the Bageshwari Professor of Indian Art. He took his classes in a room in the First floor of the illustrious Senate Hall — now demolished and replaced by a monstrous structure — reached by a steel spiral stair-case. He taught us Practical Aesthetics. It was a very interesting subject appertaining to our psychological likes and dislikes buried in the sub-conscious mind. Prof. Suhrawardy smoked incessantly even while taking his classes, and offered us cigarettes outside the class. He came to my house and I visited his on a number of occasions. He invited me to luncheons at his house. Prof. Suhrawardy resigned while I was in the Sixth Year class, and I gathered from him that he resigned due to personal reasons.

Towards the end of my Sixth year, Dr. Kalyankumar Ganguli joined the Department as a Tutor. He was a youngman with thick hair, very tall and looked almost of our age. We considered him as one of our own.

At last, I must mention that the credit of bringing me so close to my *alma mater* after such a long time goes entirely to Dr. Samaresh Bandyopadhyay, now a renowned scholar and Professor in our Department. Sometime in late 1972, when I was the Vice-Principal of the Hazra Road Unit of the University

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College of Law, one day Dr. Bandyopadhyay came to use the telephone in my room as the one in their Department-premises was out of order and when he introduced himself I found that he happens to be the son-in-law of an old friend of mine, the renowned social worker, Sri Devaprasad Chattopadhyay, M.A., Ex-M.L.C. and Founder Secretary, Charuchandra College, Calcutta. Since then my contact with the Department has been renewed and no words are adequate to express my gratitude for the opportunity offered to be present here as the Chief Guest of the second day's programme of the Inaugural Ceremony of the 75th Anniversary Celebration of our Department.*

BIOGRAPHICAL DATA**

Great grandson of late Muttylaul Paul, a well known businessman and *zamindar* and son of late Shrishchandra Paul, the family hailing from Dingalhati, Jangipara, Hooghly District, West Bengal. Born on January 2, 1920, in Calcutta. Passed Matriculation Examination from the Scottish Church Collegiate School, Calcutta, in 1937; Intermediate Arts Examination and Bachelor of Arts Examination from Scottish Church College respectively in 1939 and 1941. Secured the Bachelor of Law degree from the University College of Law in 1944. Passed M.A. Examination in Ancient Indian History and Culture with Group IB in 1943 and with Group II in 1945. Obtained Doctor of Philosophy from the University of London in 1949. Called to the Bar from Gray's Inn, London, in 1949. Vice-Principal and Reader in Law in the University College of Law, Calcutta, and also the Head of the Department of Law in the same college from 1979 to 1985.

* [Dr. Paul attended on 22-04-1973 as a Guest of Honour the 15th Re-union of the Department of Ancient Indian History and Culture, University of Calcutta, and his reminiscences first appeared in the souvenir of the said Re-union, ed. Samaresh Bandyopadhyay, University of Calcutta, 1973. For the present volume, Dr. Paul has kindly revised his reminiscences. — S.B.]

** [From details supplied by Dr. Paul. As noted above (p.15 footnote), Dr. Paul breathed his last on December 29, 1996, when the press-copy of this volume was being made ready. — S.B.]

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SACHINDRAKUMAR MAITY*

(Born 1921)

BIOGRAPHICAL DATA**

BORN ON 1ST MARCH, 1921, of Dharanidhar Maity and Hiranmayee Maity in Iswarpur Village, Bhagabanpur P.S., Midnapore District. Early education at the village *pāṭhaśālā* and then in four different schools, viz., Mughbaria Gangadhar H.E. School, Hanria Sivapada Institution, Paddy Memorial School and lastly Fatepur Srinath Institution. When a second year student of the Contai P.K. College for doing Intermediate Arts, joined the 1942 August Revolution; took Parallel Administrator's Training from Balbani Training Camp under Sri Balaidas Mahapatra of Ramnagar P.S., Contai. Was posted as the Parallel Administrator at Khalisabhanga, southern part of the Contai Town with Sri Rakhalraj Nandi as his assistant. The then British Government ordered 'shoot at sight' against the Parallel Administrators. But after the devastating cyclone of Midnapore, when Syamaprasad Mookerjee graciously established Shyamaprasad Vidyarthibhavan in the northern part of the Contai Town lives of about 40 students, all Congress Volunteers, were saved and all were able to pass I.A. and B.A. Examinations of the Calcutta University. Graduating from the Contai P.K. College, joined the Department of Ancient Indian History and Culture in 1947 and passed the M.A. examination in 1949. Also passed in 1952 M. A. in History as a non-collegiate student. In 1953 married Sm. Binapani Maity.

An Assistant Teacher from January 1949 to November 1953 in Sri

* [For his reminiscences, see *Prācyavidyātaraṅgiṇī* (Golden Jubilee Volume of the Department of Ancient Indian History and Culture), ed. D.C. Sircar, University of Calcutta, 1969, pp. 450-453. — S.B.]

** [From details supplied by Dr. Maity. — S.B.]

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Nripendra Nath Institution, Tollygunge, Calcutta. Left for England in March 1954 and joined the School of Oriental and African Studies, for his Ph.D. degree under Professor A. L. Basham. After obtaining Ph.D. Degree in 1956 from the London University, worked, as a Lecturer in History, at the Asutosh College, Calcutta, and then joined on the 13th August, 1956, as a Lecturer in the Department of History of the newly founded Jadavpur University, became Reader in History and then was the Head of the same Department from 08-02-1981 to 07-02-1983.

Also worked as a Part-time teacher in the Post-graduate Department of Sanskrit, University of Burdwan, from 1977 to 1980 and as a Guest Professor of Orientology at the Asiatic Society, Calcutta, from 1985 to 1987. Enjoyed academic assignment, like Professor of Indology (Research), P.G. Department, Government Sanskrit College, Calcutta, from 1990 to 1991. Senior Research Fellow, Indian Council of Historical Research, New Delhi, for some time.

On 28th January, 1988, immediately before retirement in February 1988, lost wife and subsequently on 8th February of the same year youngest son, Amitabha, a Geologist, who died while asleep.

Author of sixty papers and some works including *Economic Life of Northern India in the Gupta Period* (300 to 550 A.D.) (1957, Revised Second edition, 1970), *Corpus of Bengal Inscriptions, Vol. I* (with Professor Ramaranjan Mukherjee, 1967), *Early Indian Coins and Currency System* (1970), *Gupta Civilization — A Study* (1974), *Imperial Guptas and Their Times* (1975), *Freedom Movement in Midnapore*, Vol. I (1975), *Masterpieces of Hoysala Art (Belur, Halebid, Somenathpur)* (1978), *Cultural Heritage of Ancient India* (1984).

Also edited *Indological Studies* (Professor D.C. Sircar Commemoration Volume, 1987), and *Oriental Studies* (Professor A. L. Basham Volume, 1988).

President of the 74th Session of Numismatic Society of India (December 1986) held at Guwahati, Assam, and the President of the History Section, All India Oriental Conference, held at Pune in 1993.



PRASANTAKUMAR SUR*

(Born 1923)

BIOGRAPHICAL DATA**

BORN ON 01-01-1923 of Nagendrakumar Sur at Shibpur in Noakhali District (now in Bangladesh), passed the Matriculation Examination in 1938, I.Sc. Examination in 1940, B.A. Examination in 1942 from the then East Pakistan (now Bangladesh). Passed the M.A. Examination in 1945 in Ancient Indian History and Culture with Group II, and LL.B. Examination in 1953 from the University of Calcutta. Joined the Civil Supplies Department, Government of West Bengal, as Sub-Inspector and then was promoted to the post of Inspector. Retrenched from the Government service in 1948 for political activities amongst the Government employees.

Elected Councillor, Corporation of Calcutta, in 1954 and re-elected as such till supersession of the Corporation by the Government in 1972. Elected the Mayor of Calcutta in 1969-1970 and 1970-1971 for two terms. Was detained in jail for more than six years. Elected M.L.A. in 1977, 1982, 1987 and 1991. Minister, Local Government and Urban Development and Metropolitan Development Departments, Government of West Bengal, for 10 years from 1977 to 1987 and then Minister for Health and Family Welfare and Refugee Relief and Rehabilitation Department, Government of West Bengal, from 1987 to 1996. Established youth clubs, libraries, schools and colleges in Tollygunge (southern part of Calcutta).

When the Vice-Chairman of the Calcutta Metropolitan Development Authority, Sealdah Fly Over was constructed, Eastern Metropolitan Bye Pass

* [For his reminiscences, see above, pp.100-101. — S.B.]

** [From details supplied by Sri Sur. — S.B.]

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was connected upto Garia and were established Park Circus Connector with Park Street and Connector with Bijan Setu. Was connected with the construction of the second Hooghly river bridge (Vidyasagar Setu). The First Underground A.C. Market in Calcutta at Satyanarayan Park was also set up during tenure as Minister of the Local Government and Urban Development Department, Government of West Bengal, and free hold titles were distributed amongst Squaters colonies established by displaced persons from erstwhile East Pakistan (now Bangladesh).

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MANOTOSH MOOKERJEE

(Born 1924)

REMINISCENCES

TO REMEMBER THE DAYS which had long gone by when the age does not remember the details of the present but vividly the past is really a rejuvenation. The two years of 1944 to 1946, when I was a student of the Department of Ancient Indian History and Culture, University of Calcutta, may not be ancient period but certainly an old age inscription in the thoughts of the young man now advanced in age. Although I am successful in my professional life but those days were altogether different and more full of life.

It is still a thrill to think of Prof. Hemchandra Raychaudhuri, the then Carmichael Professor, a simple man with fathomless depth of knowledge, whose each sentence in his work entitled *Political History of Ancient India* could be a thesis for a Doctorate, unconcerned with that in all humility was one of us.

Dr. Jitendranath Banerjea taking a class on Iconography did not confine himself within the book prescribed but travelled in the depth of the aspects which sometime was beyond us and when he realised that he had travelled far beyond us with a gentle smile summed up the whole lecture lucidly and dictated a note to us. Dr. Banerjea had always encouraged us to discuss the problem of ours with a smile.

Sri Sarasikumar Saraswati, shy erudite scholar in lecturing the students, was more serious in his subject and there was a missing link between him and an ordinary student. But he was a wonderful guide for a student who wanted to go into the depth of the subject.

Asutosh Museum, an unique institution, grew with the untiring effort and

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devotion of Sri Devaprasad Ghosh and with the same zeal he taught us. He wanted a recognition, not undue one, of his contribution to Museology and the nursing of Asutosh Museum. Once I approached Dr. B.C. Ray, a close friend of our family, when I learnt that Pandit Jawaharlal Nehru was coming to Calcutta and would be staying with him, to request Panditji for visiting, which he had not done earlier, the Asutosh Museum. Panditji readily agreed to my request and next day both Dr. Ray and Panditji came to the museum with me. The photograph taken on that occasion kept in my house reminds me of the simple pride and joy of Sri Ghosh of his child, the Asutosh Museum being appreciated.

Dr. Kalidas Nag was a wonderful person with command over knowledge which travelled from one subject to another and it was for us to avail of them. He did not believe in stereotyped lecturing in a class room. He would through discussions convey the required meaning.

Prof. Stella Kramrisch used to come to class and deliver the lectures with unique seriousness. The painting and sculpture became so lively that we used to forget everything. She was really absorbed in the subject and her profound knowledge got visual expression of the subject. Architecture was a very favourite subject of her. She travelled beyond the mechanical architectural aspect to Metaphysics which is apparent in her book on Hindu temple. She usually kept a distance but was pleasant and informal.

Last but not the least was Dr. Niharranjan Ray. A combination of scholarship in all subjects, not limited to 'Ancient Indian History and Culture' or 'Fine Arts'. His exposition was so lucid that one cannot but remember what he said in course of lecture. To him the Indian culture was not limited to M.A. course but it was so wide and varied that is always enjoyable to talk. He had no barrier between him and the students and he was, at that time, the only teacher, who was also called 'Nihārdā'. His affection for the students would be apparent when I remember one or two occasions.

Dr. Ray was then a member of the 'Sansad' of Visva-Bharati at Santiniketan and he used to attend meetings occasionally and get an allowance of Rs. 40/- or 50/- (I do not remember exactly). A few of us on one occasion requested him to take us to Santiniketan paying out of his allowances. He not only readily agreed but bore the whole expenses of our visit.

I fondly remember that we started a 'Fine Arts Society' and organised some seminars. Among others Sm. Debala Mitra, Sri Sunilchandra Ray and Sri Kanchanlal Sarkar were my classmates.

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Reminiscences of what I had about fifty years ago is something which even my grand children would not believe. Time changes and we cannot complain. Those were the years which will never come back and they were wonderful.

BIOGRAPHICAL DATA*

Born on 05-11-1924, passed the Matriculation Examination in 1940 from the Mitra Institution, Bhowanipore, Calcutta, with letter. Student of the Presidency College, Calcutta, from the Intermediate Arts to M.A., passed the Intermediate Arts Examination in 1942 and B.A. (Hons.) Examination with First Class in 1944 and was awarded the Jubilee Post-graduate Scholarship for 1944-1946. Stood First Class First in M.A. Examination in Ancient Indian History and Culture with Group IB (Fine Arts) in 1946 and was awarded the University Gold Medal. Enjoyed Khaira Research Scholarship under Bageshwari Professor of Indian Art. Obtained Ph.D. in 1951 from the University of London working on 'Miniature Paintings of Eastern India and Nepal with a Comparative Study of the European Miniatures' working under Prof. Codrington. Became a Barister-at-Law in 1952 and joined the Calcutta High Court as a Legal Practitioner in the same year. General Secretary of the Presidency College Students' Union in 1942-1943 and General Secretary of the Indian Society of Oriental Art. Published some papers in the *Journal of the Indian Society of Oriental Art*, *Journal of the Lalit Kala Academy*, *Journal of the Asiatic Society*, Calcutta, etc.

* [From details supplied by Sri Mookerjee. — S.B.]

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SUNILCHANDRA RAY

(Born 1924)

BIOGRAPHICAL DATA*

BORN ON DECEMBER 20, 1924. Early education at Hooghly Collegiate School. Graduated with B.A. (Honours) in History from Hooghly Mohsin College in 1944. M.A. in Ancient Indian History and Culture from Post Graduate College of Arts, University of Calcutta, in 1946. James Prinsep Research Fellow, Asiatic Society, 1948-1950. Ph.D. of the University of Calcutta in 1951. Griffith Prizeman, Calcutta University, 1959. Specialised training in Archaeology in Paris and at Strassbourg University, 1962-1963. Joining Archaeological Survey of India in 1950 as Archaeological Scholar, became Director, Indian Museum, Calcutta, in 1977 and retired in 1984. Professor of Archaeology, Calcutta University, from 1984 to 1989. Senior Fellow, Indian Council of Historical Research, New Delhi, 1990-1991. Publications include, besides research papers, *Early History and Culture of Kashmir* (1957, 1970), *Stratigraphic Evidence of Coins in Indian Excavations and Some Allied Issues* (1959) and *Coins and Culture* (1994).

* [From details supplied by Dr. Ray. — S.B.]

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SM. NARAYANI DEVI*

(1925-1980)

BIOGRAPHICAL DATA

BORN IN 1925 in Orissa of Sureschandra Chattopadhyay, passed from the Calcutta University in First Division the Matriculation Examination in 1941, Intermediate Arts Examination in 1943, B.A. (Hons.) Examination in History in 1945 and M.A. Examination in Ancient Indian History and Culture in 1948. Established 'Kumārī Saṅgha' under the care of 'Nīlācala Sārasvat Saṅgha' in Bhuvaneswar in Orissa. Published many articles in reputed monthly magazines and also books in Bengali and Oriya including *Niveditā*, *Īśānusmaraṇ*, *Ṛgvede Rāser Īśāra*, *Bhāratkanyā*, *Saurīśvāsudeva Kṛṣṇa*, *Bhāratdharma* and also several titles on Nigamānanda. Died in February 1980 in Orissa.

* [Adapted from the back-cover of Narayani Devi's *Bhagavān Yīśukhrīṣṭa* (1988). — S.B.]

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DEBALA MITRA

(Born 1925)

BIOGRAPHICAL DATA*

BORN ON DECEMBER 14, 1925, passed the Matriculation Examination (University of Calcutta, 1940) in First Division being placed 12th in order of merit. Got asterisk marks and 5 letters (History, Sanskrit, Geography, Mathematics and Hygiene) and also scholarship for standing first in the Presidency Division of the then Bengal. Passed the Intermediate Arts Examination (University of Calcutta, 1942) in First Division being placed 19th in order of merit. Got asterisk marks and a letter (Sanskrit), general scholarship and Asutosh Mookerji scholarship. Passed the B. A. Examination (University of Calcutta, 1944) and the M.A. Examination in Ancient Indian History and Culture (University of Calcutta) in 1946 with Group IA standing First Class second in order of merit. Was awarded Silver Medal. Research Scholar in the University of Calcutta (1950-1952). Attended the French language course during 1950-1952 at Alliance Francaise, Calcutta, and Language School during 1962-1963 at Besacon and Paris (both in France). Studied Art of Cambodia at l'Ecole du Louvre in Paris during 1962-1963. Griffith Prizeman (University of Calcutta, 1963) for a thesis on 'Temples at Telkupi'. Doctor of Philosophy (University of Calcutta, 1975) on 'Buddhist Monuments'. Secured Rai Radhika Prasanna Mukherji Gold Medal, Harasundari Silver Medal, Inglis Prize and Jyotsna Pathak Memorial Prize on the results of different examinations. Was awarded Dr. B.C. Law Gold Medal by the Asiatic Society in 1977 for outstanding contributions in the Field of Architecture, Art and Iconography. Was accorded reception at the Inaugural Ceremony of the 75th

* [From details supplied by Dr. Sm. Mitra. Cf. also *Akṣayanīvi*, ed. G. Bhattacharyya, Delhi, 1990. — S.B.]

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Anniversary Celebration of the Department of Ancient Indian History and Culture, University of Calcutta, for her achievement in her field of activity.

Joined the Archaeological Survey of India in December 1952, served in different capacities in different parts of India and retired as Director General on 31-12-1983; participated in archaeological excavations at Rupar (Punjab), Nohar and Sothi (Rajasthan), Maski (Karnatak) and Tamluk (West Bengal); conducted independent excavations at Jaugada, Udayagiri-Khandagiri, Ratnagiri, all in Orissa; Tiluara-kot and Kodan in Nepal; carried out explorations in parts of north-eastern India, eastern India and temples and Buddhist monuments of India.

Experience in the field of conservation includes preservation of temple of Konarak, excavated remains and monuments at Ratnagiri, stone temples of Bhubaneswar, rock-cut caves at Udayagiri, all in Orissa; mosque of Murshid Quli Khan at Murshidabad, mosques and tombs at Gaur and Pandua in West Bengal; temple at Bishnupur in Manipur, temples at Udaipur in Tripura; and temples and monuments at Sibsagar, Joysagar, Gaurisagar and Garhgaon, all in Assam, damaged by earthquakes.

Acted as Chairperson, National Committee for Lumbini Development Project and Chairperson, National Committee for ICOMOS; and member of several Committees.

Member of Central Advisory Board of Archaeology, The Asiatic Society, Calcutta, and National Council of Science Museums.

Taking advantage of the French Scholarship for the study of art of Cambodia (Kampuchia) visited monuments and museums at various parts of France; also visited Rome, Athens, Delphi, London, Amsterdam, Berlin and Cairo and important monuments in Burma, Bangladesh, Indonesia, Sri Lanka and Nepal; participated in various international meetings and symposia held in different countries like Bangladesh, Indonesia and U.S.A. as a representative of the Government of India; acquired intimate knowledge of the restoration work of Borobudur. Acted as UNESCO Consultant, Cultural Triangle, Sri Lanka. Participated in the international symposium on the 'Development and Chronology of the Buddhist and Hindu Sculptures in Early Indian Art' held in Berlin in May 1986.

Author of 124 articles and *Telkupi — A Submerged Temple-site in West Bengal* (Memoirs of the Archaeological Survey of India, No. 76), Government of India (1968); *Buddhist Monuments* (1971, Reprint 1980); *Excavations at*

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Tiluara-kot and Kodan and Explorations in the Nepalese Tarai (1972), *Bronzes from Achutrajpur, Orissa*, (1978), *Ratnagiri (1958-1961)*, Volume I (1981), *Bronzes from Bangladesh : A Study of Buddhist Images from District Chittagong* (1982), *Ratnagiri (1958-1961)*, Volume II (1983), *Ajanta*, Tenth Edition (1992), *Sanchi*, Sixth Edition (1992), *Bhubaneswar*, Fifth Edition (1984), *Udayagiri and Khandagiri*, Third Edition (1992), *Konarak*, Fourth Edition (1992), *Pandrethan, Avantipur & Martand*, First Edition (1977, Reprint 1993), and *Bhārater Pratnatattva* (*Translation in Bengali of Indian Archaeology*), 1961.

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CHARUMIHIR SARKAR

(Born 1927)

REMINISCENCES

TWENTY-FIVE YEARS have passed in between the year of Golden Jubilee Celebration of the Department of Ancient Indian History and Culture, University of Calcutta, and the year of its 75th Anniversary Celebration and a great change has taken place in every sphere of our country and that of our world as a whole and in my life too. I have come across with so many incidents which are still vivid in my memory and when I begin recapitulating those, they make me happier and give me a wonderful feeling which mere language can not express.

It was in 1944 before the independence of our country when I was still a student of Intermediate Arts at the Rajendra College in the Faridpur District (now in Bangladesh) I had the privilege of being under the superb guidance of my revered teacher Sri Sisirkumar Acharyya. He was in one sense our friend, philosopher and guide influencing me a lot and I shall feel guilty if I ever fail to remember him. His sight filled every heart with wonder at the indomitable spirit of the man, Sri Acharyya. My hats off to him for all times to come. Sri Acharyya had the heart of a Bengali mother with unlimited affection for his students and having the privilege of his company I have treasured much wealth of inspiration for my future course of life. I still remember vividly his charming personality trying to attract the students in his class telling them about the role played by one of his favourite students, Dines, Dr. Dineschandra Sircar, a teacher of our time in the Department of Ancient Indian History and Culture, University of Calcutta. The year 1947 was the most memorable year in Indian history and I was at that time a

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student of the said Department under some renowned and well-known teachers, such as Dr. Hemchandra Raychaudhuri, Dr. Kalidas Nag, Dr. Benoychandra Sen, Dr. Niharranjan Ray, Dr. Dineschandra Sircar and many others. Those were the days of one kind of celestial relation amongst the teachers and the students. In our college and university lives we witnessed the Freedom Movement of our country and we the students of that time took an active part in it against the Britishers and we launched war against their corruption and tyranny. Our reverend teachers taught us through their lofty ideas and missions of their lives. I still bow down my head to them when I remember those great personalities and their influence has always been guiding me in all the spheres of my life till to-day. Our overall respect for our teachers would give us enormous security against any odd things. My teachers were free, impartial, honest and very sincere to their respective profession. They knew their subjects well and would charm their students with their wonderful lectures which were things to remember for all times to come.

I was a student of Surendranath College of Calcutta (formerly Ripon College) and thereafter I had the privilege of coming in contact with the teachers of this Department and I am indeed lucky in that respect.

I passed my University life at a crucial period of Indian history. We achieved our freedom, long cherished one from the clutches of the Britishers and at the same time we, the then students, hailing from the then East Bengal (now Bangladesh), became victims of utmost sufferings in all fields due to partition of Bengal and our beloved mother India. As a result, lakhs of the then East Bengal refugees had to come over here in West Bengal leaving their homeland for good and leaving behind them their ancestral houses along with all movable and immovable properties. The pitiable plight of these unfortunates gave us rude shocks and all my dreams of student life were going to be shattered as my family also lost almost everything and had to face hard economic crisis. I had to join the Central Government service in the Department of Central Excise and Land Custom to help my family in 1948. I was in my service upto 1955. In fact, I had no job satisfaction, though it helped me financially. The thoughts for lakhs of uprooted people moving from one place to another in search of food, shelter, etc. like beggars caused agony and disturbance in my mind as I felt a social responsibility for them. My family also came to West Bengal for the purpose of being rehabilitated here, near Thakurnagar on Sealdah-Bangaon Section.

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The uprooted people of the locality knew that I passed the M.A. from this Department of the University of Calcutta and many of them requested my father to bring me amongst them and to organise an educational institute for the children of hundreds of uprooted families to save their educational and cultural heritage which they had in the then East Bengal. My father at once responded to it and I got the opportunity of leaving my service and I heaved a sigh of relief.

I began my work. A school was started in 1956 with the direct and active co-operation of thousands of refugees there at Ramchandrapur. In the mean time I took my B.T. Degree from the University of Calcutta that helped me much in organising the school and practically my true existence as founder Headmaster was with the beloved students and learned colleagues there till my retirement some years back.

In the year 1967, I was invited to join the First United Front Government and with the blessings of the people of the area of my work, I joined the Cabinet with a high hope of getting greater scope to serve my people in a much better way and more efficiently. But the experience was otherwise. Things were not easy going there. My mind used to revolt against many things, I now admit and ultimately I lost the charm of becoming a Minister. I was mentally ready to come out of it and I felt much relieved when the Ministry was dissolved and the reason is now a matter of history. I became a free man. But man proposes, God disposes. I was called to join the Second United Front Ministry once again in 1969 as the Minister of Agriculture and Community Development Department and during that time I had the privilege of attending the Golden Jubilee Celebration of the Department of Ancient Indian History and Culture as the Guest-in-Chief. I still remember that auspicious day, and I was really moved with the arrangement made and respect shown to me and I knew not, nor do I know even now, if I was worthy of it. In the Second United Front Government as a Minister I began my work in right earnest. But it took very little time to be disillusioned and the people know what happened then and, without any hesitation, I had no modicum of doubt to admit frankly that to-day or tomorrow the Ministry would breathe its last and in fact it did. All my dreams to work for my people were again nipped in the bud. I became mentally upset very much. I could not work freely as a Cabinet Minister since there were so many ifs and buts for many reasons and at last I along with some of my colleagues tendered our resignation before our respected leader, late Ajoykumar Mukhopadhyay, the then Chief Minister

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of West Bengal. I heaved a great sigh of relief, relinquishing my post as a Minister and I again went back to my people and I am still with them with an idea of working for the betterment of the helpless, distressed and backward classes of people following the footprints of late Dr. B.R. Ambedkar, late Chandranath Basu who was popularly known as 'the Gandhi of Faridpur' and father of our nation late Mahatmaji, in my humble way.

I was deeply engaged in the work of my area at Tehatta, Nadia, but after getting a letter from the Department of Ancient Indian History and Culture for its 75th anniversary, I wondered how rapidly another 25 years of my life had passed silently after Golden Jubilee Celebration of this Department.

I am now a retired and an aged person and a very ordinary man, not a minister, but still my Department did not forget me even to-day on this great occasion of its 75th Anniversary Celebration and has again honoured me by requesting to write my reminiscences. I am really 'overwhelmed' and very grateful to all the present organisers especially Prof. Dr. Samaresh Bandyopadhyay who, as is well known, also worked very hard during the Golden Jubilee Celebration of the Department. I wish the occasion a great success.

BIOGRAPHICAL DATA*

Born on 01-01-1927 at village Jhaukanda, P.S. Charbhadrasan, Faridpur District (now in Bangladesh), of Mukundalal Sarkar and Annapurna Sarkar. Passed Matriculation Examination in 1942 from Malikanda Meghula High School where came in contact with Mahatma Gandhi as one of the followers of Dr. Prafullachandra Ghosh, former Chief Minister, Government of West Bengal, in connection with the arrival of Gandhiji in the said village to attend a meeting of Harijan Sevak Sangha. Passed Intermediate Arts Examination of the University of Calcutta in 1944 from Rajendra College, Faridpur (now in Bangladesh). Passed B.A. Examination from the Ripon College (now Surendranath College) in 1946. Passed M.A. Examination in Ancient Indian History and Culture from the University of Calcutta in 1948. Passed B.T. Examination of the University of Calcutta in 1960.

Central Government employee in the Department of Central Excise and Land Customs from 1948 to 1955, gave up the job to organise a Junior High School under the instruction of his father and earnest request of the villagers at Ramchandrapur (24 Parganas.) and upgraded it as a Higher Secondary

* [From details supplied by Sri Sarkar. — S.B.]

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School named Ramchandrapur Pallimangal Vidyapith and served as its Founder Headmaster from 1956 to August 1990. Cabinet Minister in both the United Front Ministries, Government of West Bengal, in 1967 Department of Civil Defence and Commerce and in 1969 Department of Agriculture and Community Development respectively. Chairman, Minority Commission, Government of West Bengal in the capacity of a Cabinet Minister during the period of both the Ministries. President of the Governing Body of the Bagula Srikrishna College, Nadia, Gourmohan Sachin Mandal College, 24 Parganas and the Governing Body, Dr. B.R. Ambedkar College, Betai, Nadia.

Worked as a follower of the Great Social worker Chandranath Basu, known as the "Gandhi of Faridpur" and is one of the founders of Chandranath Basu Seva Sangha established in 1979. Presently serving the same Seva Sangha as its Founder General Secretary, organising and sponsoring social welfare institutions like (a) Chandranath Basu Anath Ashram at Shyamnagar, Nadia, (b) Chandranath Basu Vidyamandir (Child Education Centre), (c) Chandranath Basu Seva Nikunja (Old Age Home) and Chandranath Basu I.T.I. at Betai Dangapara, Nadia. Served as a member (1990-1992) of the National Implementation Committee sponsored by the Birth Centenary Celebration Committee of Bharatratna late Dr. B.R. Ambedkar.

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ARABINDA BHATTACHARYYA

(Born 1927)

REMINISCENCES

A SPAN OF HALF-A-CENTURY flits by when I think of the Department of Ancient Indian History and Culture, University of Calcutta, with its rich heritage, myriad hues, and kaleidoscopic faculty and student body.

Entering the portals of this hallowed Department in the memorable year of India's independence, we, the batch of 1947-1949, bathed profusely in the fountain of knowledge emanating from our revered teachers and imbibed a deep understanding of the tools of historiography. Academic colossuses like Prof. H.C. Raychaudhuri, Dr. J.N. Banerjea and Dr. D.C. Sircar showered upon me, I know not why, the greatest possible affection and often spent their precious time in introducing me properly to Clio, the Muse of History. Our teachers were all so very renowned in their fields that an insignificant speck of salt like me would not dare measure the depth of those great oceans. I simply stand in awe and feel proud in being an infinitesimal part of them.

Thanks to his unbounded love for me, I had a free run of the very rich library at the residence of Prof. H.C. Raychaudhuri. He meticulously taught us, in spite of his broken health, the technique of comparative study of history. His sweep of Indian and world history was phenomenal and his penchant for factual accuracy was an object lesson for us.

Dr. J.N. Banerjea introduced us to the complexities of numismatic studies, and his erudition took our breath away. Sri Kunjagovinda Goswami used to take our classes on palaeography. Dr.D.C.Sircar too was an epitome of accuracy blended with lucidity, and I dare say that many of the voluminous writers on ancient history to-day may profitably take a leaf or two from the

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historical techniques of the great teachers of ours.

We felt orphaned when our beloved teacher Dr. D.C. Sircar went away (January, 1949) to join the Epigraphical Branch of the Archaeological Survey of India. But, to my delight, he called me over to Ooty in the final days of my preparations for the M. A. Examination. I became a member of the Sircar family at Ooty for more than a month and made my final preparations sitting at the feet of my most respected "Sir". No wonder, I secured exceptionally high marks in the M.A. Examination, but the credit goes entirely to "Sir". I lost my father the second time when Prof. Dineschandra Sircar* passed away. I wonder how many students of the present generation can boast of such a sorrow !

Old order changeth, yielding place to new ! Of course ! But why should the Ancient Indian Historical Society, established by us in 1948, come a cropper in later decades? We had held re-unions** and seminar-discussions under the auspices of that society, but I do not know of regular re-unions of our Department now-a-days. The Centre of Advanced Study, so carefully nurtured by Prof. D.C. Sircar, has become a virtual non-entity. An all-pervading sense of neglect seems to have crept in the body politic of our beloved Department.

Yet, my continuous close link with the Department and very close association with some of the present-day teachers convince me that there has never been a dearth of brilliance and sincerity in our Department. Prof. B.N. Mukherjee has almost become a living legend for his scholarship, Prof. Samaresh Bandyopadhyay has carefully preserved the Raychaudhuri - Sircar - *gharāṇā* (tradition) of sincerity and accuracy in research and teaching as well as promoting best in every way the cause of the students and researchers and, young Dr. Ranabir Chakravarti promises to be a becon to students relishing exciting lectures and seeking academic help. Other teachers,whom and about whom, I know not enough, must also be keeping up the tradition of excellence. And the students, my teaching experience since 1950 says, are the same energetic and sincere lot, if not better, as we had been half-a-century back.

Only the motivation seems to be missing among the most and that pains me. It may be partly nostalgia that saddens me, but I also discern the absence of a sense of purpose, a feeling of involvement. I wonder when, where and

* [Prof. Sircar breathed his last on 10-01-1985. — S.B.]

** [The Fifteenth Re-union held on 22-04-1973 was the last. — S.B.]

how the rudder has been lost. But as a student of history, I look back in order to look forward, and I am certain that our Department will prove my musings wrong during its centenary celebrations. The nice part about being a pessimist is that you are constantly being pleasantly surprised.

BIOGRAPHICAL DATA*

Born in Coomilla (now in Bangladesh), on 23-01-1927, studied at the Coomilla Iswar Pāṭhaśālā, Scottish Church College, Calcutta, and the Post-Graduate Department, University of Calcutta. M.A. in 1949 in Ancient Indian History and Culture with Group IA, standing first in Class I, Ph.D. in 1966 from the U.S.A.

Lecturer, Barisha College (1950-1952), Calcutta, Darjeeling Government College (1952-1958), and National Defence Academy (1958-1962), Pune. Principal, Raghunathpur College, Purulia (1962-63), Behala College, Calcutta (1963-1977), and simultaneously also of the Behala College of Commerce, Calcutta, from 1967-1970; Principal, Guru Nanak College, Dhanbad, during 1978-1986.

Scholar-in-Residence, Seminar on Hinduism, College of Wooster, Ohio, (U.S.A) in Summer, 1966; Visiting Professor of History, Albion College, Albion, Michigan (U.S.A), 1966-1967, under the International Exchange Programme and with a Fulbright Grant; Visiting Professor, Carleton College, Northfield, Minnesota (U.S.A), 1967-1968; Guest-Lecturer at Earlham College, Denision University, University of Minnesota, University of Michigan, San Francisco State College — all in the U.S.A.

Participant-Panellist in the Far West Fulbright Conference on 'Higher Education : World Perspective' (San Francisco, 1967). Participant in 'Orientation Course on Programmed Learning', 1975, arranged by the NCERT, New Delhi, and IIM, Calcutta. Participant-Panellist in 'Orientation Course in Educational Planning and Administration', 1979, at the NIEPA, New Delhi.

* [Supplied by Dr. Bhattacharyya. — S.B.]

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KAMALESWAR BHATTACHARYYA

(Born 1928)

REMINISCENCES

As I RECOLLECT my two years (1950-1952) in the Department of Ancient Indian History and Culture, the best memories that come to me are not so much of the teaching that I received as of the personal sympathy and affection of my teachers, especially Dr. Jitendranath Banerjea, Dr. Benoychandra Sen, Dr. Sudhakar Chattopadhyay and Dr. Golapchandra Raychaudhuri, all of whom, at some point or other, went out of the way to help me through those difficult days. Dr. Golapchandra Raychaudhuri introduced me to his illustrious brother, Dr. Hemchandra Raychaudhuri, who was still, for sometime the Carmichael Professor but because of ill health, taught us courses only once or twice, under the watchful eyes of his son-doctor. Thanks to Dr. Golapchandra Raychaudhuri, I had access to his rich library and had the privilege to sit beside his bed and hear him exposing his ideas on Indian history and civilisation.

BIOGRAPHICAL DATA*

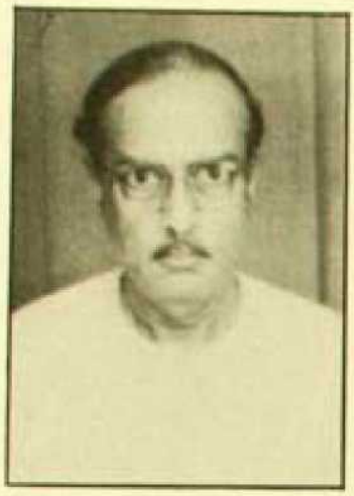
Born in 1928 in the Mymensingh District in present Bangladesh, passed the Matriculation Examination in First Division in 1946 from the Uttarpara Government High Schooi, the Intermediate Arts Examination in First Division in 1948 from the Ramakrishna Mission Vidya Mandir, the B.A. (Hons.) Examination in History in 1950 of the University of Calcutta securing First Class from the Presidency College, Calcutta, and the M.A. Examination in Ancient Indian History and Culture in 1952 with Epigraphy and Numismatics (Group IA) standing First Class First and being awarded a Gold Medal. Government

* [From details supplied by Dr. Bhattacharyya. — S.B.]

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of India Research Scholar during 1953-1955 under Prof. J.N. Banerjea. Worked under Prof. Louis Renou, Jean Filliozat and George Coedés in the University of Paris and obtained State Doctorate (D.Litt.) in 1962. Since 1960 working at the National Centre of Scientific Research, Paris and at present as its Director (1st Class) of Researches. Visiting Associate Professor, Brown University, Providence, Rhode Island, U.S.A., during 1967-1969; Visiting Professor, University of Toronto, Canada, in 1977 and 1979; Visiting Professor, Visva-Bharati, Santiniketan, West Bengal, in 1980; Honorary Visiting Professor, Adyar Library Research Centre (Madras, India) in 1993 and 1994. Participated in numerous international seminars and delivered lectures in U.S.A., Canada, India, Thailand, Indonesia, Japan, Nepal, Hongkong, Sri Lanka, China, Tibet. Sectional President in Conferences like International Oriental Congress (Japan and Canada), World Sanskrit Conference (U.S.A.), International Buddhist Conference (Canada, France). Member of many learned Societies and Consulting Editor, *Journal of Indian Philosophy* (U.S.A. and Holland). Author of numerous research papers, and many books includings *Les Religions brahmaniques dans l'ancien Cambodge (1961)*, *L'Ātman-Brahman dans l'ancien Cambodge* (1973), *The Dialectical Method of Nāgārjuna* (1978, 1986, and 1990) and *Recherches sur le vocabulaire des inscriptions Sankrites du Cambodge* (1991).

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KALYANKUMAR SARKAR

(Born 1932)

REMINISCENCES

IN MY BOYHOOD DAYS I had a dream of studying history and culture of my country. That dream came true when I got admitted into the Department of Ancient Indian History and Culture, University of Calcutta, for my M.A. degree. I had the privilege of attending classes of Prof. H.C. Raychaudhuri, Dr. J.N. Banerjea, Dr. B.C. Sen, Dr. Niharranjan Ray, Sri Durgadas Mukhopadhyay, Sri Nalininath Dasgupta, Sri Kunjagovinda Goswami, Dr. Kalidas Nag, Sri Sudhakar Chattopadhyay and Dr. Golapchandra Raychaudhuri. On this great occasion I pay my humble respect to these distinguished teachers. Their lectures widened my horizon of knowledge and helped my understanding and appreciation of our culture. The day I could read Aśoka's Rock Edicts (in original Brāhmī script) is memorable and this thrilling experience is still fresh even at this distant point of time. It seems to me that the scope of exploring the rich cultural heritage of India is endless and it continues to provide inspiration in pursuing further studies.

BIOGRAPHICAL DATA

Born on 01-02-1932, B.A. (Hons.) in History in 1950 from the Krishnagar Government College, M.A. (First Class) in 1952 in Ancient Indian History and Culture (Group IA) of the University of Calcutta. Diploma in French in 1956 and Certificate in Chinese in 1958, both from the Visva-Bharati, Santiniketan. Doctere de l'Universite de Paris (Sorborne) in 1961 and Diploma in Japanese in 1970 from the Visva-Bharati, Santiniketan.

Teacher (1952-1953) of History, Ramakrishna Mission Vidyapith in Deogarh (Bihar), Research Scholar (1953-1956), Visva-Bharati (Santiniketan)

under the guidance of Prof. Dr. P.C. Bagchi. Lecturer (1956-1970) Visva-Bharati (Santiniketan). French Government Research Scholar (1958-1961) under the guidance of Prof. Dr. Louis Renou, Universite de Paris, Sorborne. Associate Professor (1970-1982), Professor (1982-1997) and Emeritus Professor (since 1997) of Oriental Studies, University of Windsor, Canada. Member, Indian Universities Delegation to China (1955), Archaeological Scholar (1957), Vice-President, Institute of Asian Culture, Canada, Member, Canadian Asian Studies Association, Société Asiatique (Paris), Koninklijk Instituut voor Taal, Land-en Volken Kun de (Leiden), International Institute of Asian Studies (Leiden), American Oriental Society (Philadelphia), Associaton of Asian Studies (Ann Arbor, Michigan), American Committee of South Asian Art (San Fransisco).

Attended numerous International Conferences and delivered Special Lectures in countries like China, Japan, Indonesia, Canada, U.S.A., Netherlands, India, etc. etc.

Author of 40 papers and *Early Indo-Cambodian Contacts — Literature and Linguistic* (originally in French, 1968). Contributed Chapter on 'Researches on Poet Tagore in America and Canada' in Japanese (1990).

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ADHIR CHAKRAVARTI

(Born 1932)

BIOGRAPHICAL DATA*

BORN ON 24-04-1932 at Kotalipara in the Faridpur District of present Bangladesh, had school education in Darjeeling and Santiniketan of West Bengal and Pakshi in the Pubna District of present Bangladesh. Passed the Matriculation Examination in 1947 from the Chandraprabha Institution of Pakshi. Graduated from the Surendranath College, Calcutta, in 1952. Passed the M.A. Examination in 1955 in Ancient Indian History and Culture from the University of Calcutta and was awarded a Gold Medal.

Served as a Lecturer in History, the Surendranath College (Calcutta), Asutosh College (Calcutta) and the Krishnagar Government College. Joined the Government Sanskrit College, Calcutta, in 1960, as an Assiatant Professor in Ancient Indian and World History. As a State Scholar, during 1964-1969, carried on research on Sanskrit and Khmer Inscriptions of Cambodia under Prof. George Coedés at Sorborne (Paris, France). Became Professor of History at the Jhargram Raj College (Midnapore District, West Bengal) in 1973 and in the same year the Principal of the said college. Appointed the Deputy Director of Public Instruction (Administration), Government of West Bengal, in 1978, the Director of Archives, Government of West Bengal, in 1983 and the Principal of the Bidhannagar Government College in 1992.

Author of more than 30 research articles and (1) *The Sdok Kak Thom Inscriptions*, Part I (1978), (2) *The Sdok Kak Thom Inscriptions*, Part II (1980) and (3) *Royal Succession in Ancient Cambodia* (1982).

Died on 28-12-1993.

* [From details supplied by Dr. Sm. Apala Chakravarti. — S.B.]

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SHYAMCHAND MUKHOPADHYAY

(Born 1933)

REMINISCENCES

SWEET ARE THE reminiscences of the past, especially of the college days. I distinctly remember the days (1952-1954) when I was a student of the post-graduate classes in the Department of Ancient Indian History and Culture of the University of Calcutta.

In our time the number of students was small and the female students were in an overwhelming majority. Late Prof. Adhir Chakravarti, Dr. Mrinalkanti Pal (lately Deputy Director of the Crafts Museum, New Delhi) and late Chittaranjan Raychaudhuri (lately Assistant Curator, Asutosh Museum of the University of Calcutta) were my classmates. We had a brilliant galaxy of teachers who took a great interest in our well-being besides imparting lessons to us. S. Chatterjee taught us Historical Geography from indigenous sources in the 5th year class and in the early part of the 6th year. He joined the Visva-Bharati, Santiniketan, in the latter half of the 6th year (in early 1954). D. Mukherji imparted lessons on the Vedic period, while Dr. B.C. Sen those on the epics and history of North India after the Guptas and N.N. Dasgupta gave lessons on the history of North India upto the time of the Guptas. Dr. G.C. Raychaudhuri took classes on the history of South India. So far as the Group IA, for which I opted, is concerned, it may be stated that the then Carmichael Professor Dr. J.N. Banerjea taught us the Kharoṣṭhī inscriptions and coins of the Indo-Greeks, Śaka-Pahlavas and Kuṣāṇas. He used to teach us also Historical Geography from foreign sources. Dr. Sen used to teach us inscriptions in Brāhmī from the Maurya period down to the Gupta period, as also the Gupta coins and D. Mukherji used to teach us the

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early indigenous coins of India. Sri Taponath Chakravarti used to take tutorial classes.

Amongst all the teachers I liked most Dr. B.C. Sen's classes for his method of teaching, good delivery of speech and politeness. It may not be out of place to mention here that Dr. Sen used to address us as *āpni* and would not speak in Bengali in the class room. In our days it was very difficult to get text books and books for references, specially on epigraphs and coins. So we had to spend much of our time in copying inscriptions, studying coins and taking notes on different topics in the University Library. There was a close and intimate relation between the teachers and they loved us and had a deep concern for our well-being.

I also did my Ph.D. in this Department under Prof. J.N. Banerjea. I participated in functions like Re-Union, Freshers' Welcome etc.

BIOGRAPHICAL DATA*

Born on September 1, 1933 of Pulinbehari Mukherjee. B.A. (Hons.) in 1952 in Sanskrit from the University of Calcutta securing Gangamani Silver Medal, M.A. in 1954 in Ancient Indian History and Culture with Epigraphy and Numismatics Group. James Prinsep Research Fellow of the Asiatic Society, Calcutta, from 1955 to 1958. Research Fellow of the University of Calcutta from 1959 to 1960. Undertook Training in Field Archaeology in 1959 at Lothal in Gujrat as a Research Scholar from the University of Calcutta. Technical Supervisor in the Excavation at Chandraketugarh, 24 Parganas District, West Bengal, conducted by the University of Calcutta in 1960. Ph.D. from the University of Calcutta in 1964 for the thesis 'Pre-Caitanya Vaiṣṇavism in Bengal'.

Went to Nepal in 1956 as a Member of the Manuscript Survey Party led by Sri S.K.Saraswati of the University of Calcutta. Serving since 1985 as a Part-time Lecturer the Department of Sanskrit, University of Calcutta. Conducted Excavation at Pāṇḍu Rājār Ḍhibi, Burdwan District, West Bengal, and Explorations in the Kansavati Valley, West Bengal, in 1985. Technical Officer in the excavations, explorations and conservation works conducted by the Directorate of Archaeology, Government of West Bengal, Serving since July, 1994, the Asiatic Society, Calcutta, as a Senior Cataloguer of Buddhist Sanskrit Manuscripts. Published some research papers and *A Study of Vaiṣṇavism Ancient and Mediaeval in Bengal* (1966).

* [Supplied by Dr. Mukhopadhyay. — S.B.]



DIPAK SEN

(Born 1934)

REMINISCENCES

AS A HEXAGENERIAN travelling down the memory lane and recording reminiscences of post-graduate student-days in the Department of Ancient Indian History and Culture is a unique opportunity. I am grateful to the organisers of the present celebration.

This is my homecoming so to say after a lapse of a little more than three decades. I say this because I had been one of the enthusiastic founder-members of the first ever Alumni Association of the Department way back in 1957-1958 under the guidance of Professor J.N. Banerjea and stewardship of Sri S.K. Saraswati, who edited the souvenir published on the occasion. The other founder-members of the Alumni Association so far as I can recall was Sri Shibsankar Sarkar, who was the General Secretary, now a Senior Advocate, Sri Bratindranath Mukhopadhyay* who needs no introduction to the world of Indology, Sri Kalyankumar Dasgupta,** Sri Pratapaditya Pal, now attached to Los Angeles County Museum of Indian Art, U.S.A. and of course many other enthusiasts whose faces I visualise but names I ca.. not instantly recollect. I continued to be closely connected with the subsequent Alumni Association Committees and organisational activities till 1964-1965 or may be upto 1966-1967.

Although neither during my days as a student nor anytime thereafter I could attain any mark of distinction in life, yet I do consider myself extremely lucky for having enjoyed the blessings and affection of my revered teachers,

* [Now Carmichael Professor in the Department. — S.B.]

** [Until recently Bageshwari Professor of Indian Art. — S.B.]

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viz., Prof. J.N. Banerjea, Dr. Benoychandra Sen, Prof. Niharranjan Ray, Sri Sarasikumar Saraswati and Sri Nalininath Dasgupta, who are no more in this world of ours. As I say this I feel and so do others I hope that they are all present showering their blessings upon us.

Prof. Banerjea, who never seemed to be interested in anything else other than his *Alma Mater* virtually whispered into my ears on one occasion that he had been to the Calcutta Maidan to watch his pupil Karuna Bhattacharyya, a celebrated footballer of yesteryears playing football for Mohun Bagan Atheletic Club of which as a Rāḍhī Brāhmiṇ he was a staunch supporter. On another occasion he spoke of his interest in performing art, particularly acting and admitted that he had been to a hall only to watch Bikas Roy, the versatile stage and screen actor, acting in the same. Being a resident of the Lake Road Market area of South Calcutta, I had known both of them by face but from a distance. But when I met them on the strength of an introduction from Prof. Banerjea as a representative of the Alumni Association, I received a spontaneous response from both Karuna Bhattacharyya and Bikash Roy and realised the amount of regard they had for their revered teachers.

Despite the passage of almost forty years, I distinctly remember that I entered the Asutosh Building of the Calcutta University through the College Street entrance facing the seated statue of Pandit Iswarchandra Vidyasagar. To my right was the magnificent Senate Hall which has since been demolished and replaced by a modern highrise. I do not remember the date, the day of the week on which I climbed up the flight of stairs to the top floor clad in a *dhoti* and a *pānjābi*, holding a flat file in my hand. A prominent patch of boldness on my head, a pair of medium thick specs might have added an air of extra gravity portraying an impression of a trifle aged person rather than a fresher at the University College of Arts. I did not anticipate that an embarrasment was awaiting me round the corner. I was taken for a Lecturer by a young lady, who in all earnestness enquired of me if I were to deliver any lecture to the students of the Department of Ancient Indian History and Culture. The dose was a little too much and I found my throat drying up-words deserting my lips and the only alternative left for me was to nod in the negative. I did. The spell was over as a shortish middle aged gentleman carrying a roll call register surrounded by a few other young men and ladies entered room no. 32 where as per routine the first period was scheduled to be held. My saviour for the moment was our teacher Sri Nalininath Dasgupta.

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But the protection was short lived. I found that among the ladies there is a commotion which upon enquiry from Sri Dasgupta instantaneously earned me an appellation, *Jyeṣṭhatāta*, as I persisted with my dress and stuck to my gait. I did not feel shy with the nickname and enjoyed certain positive advantages. I propose to mention only one incident in this regard. One of our classfellows, who hailed from Tamluk fancied me as a family man and reposed a lot of confidence in me as I, then an ameteur actor of some experience, always sympathised with him. Having left behind his newly married wife, who I was given to understand was a beucolic beauty, my friend was roting in a Central Calcutta boarding house sharing a room with another an willy nilly feeding a whole flock of agressive bed bugs every night. A classmate of ours played the role of a Mir Jaffar and disclosed to him the fact that I was a bachelor at the material time and that I have been taking advantage of his rural innocence and extracting information of the private life of the 20th century *yakṣa*. I had only one occasion to meet the said *yakṣa* after I left the University in 1958 and the friend of mine, now an M.L.A., appeared to be busy with his load of responsibility as an active CPI(M) leader. We shook hands, embraced each other and then parted again in a hurry. Perhaps the chance meeting took place in 1987 or near about near Kyd Street - Chowringhee crossing. It was within a couple of days from the beginning of the session that I picked up acquaintance with Asokekumar Das, who hailed from Garhbeta in the Midnapur District. He had a school boy appeareance and a bewildered expression writ large on his face, which as I felt was due to the sudden impact of the complexities of city life and perhaps aggravated on account of his being an inmate of the Hardinge Hostel as a student of the University College of Law. Asoke as most of those present in this gathering know, has blossomed into a successful scholar and an administrator of the Palace Museum, Jaipur.

Apart from Asoke, Tusharkumar Ghosh, Tapanashis Dasgupta, Pranabkumar Bhattacharyya were my classmates at the graduation level and naturally an inner circle was formed by the four of us to which joined Swadeshranjan Chakrabarti, a party wholetimer of the CPI, Manoranjan Sarkar, a perpetual pessimist from Central Calcutta, Asoke Bhuiyan, yet another specimen from the Midnapur District, and Satyaranjan Bhattacharyya who came from Agartala and spoke English with a peculiar accent. Those who were not exactly within our expanded intimate circle but very well placed in the waiting list included Birendrajitkumar Sana from taller of the tallests in our class, Nirmalkumar Sen from Jalpaiguri and Dilipkumar Das from Raiganj.

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Of all our batchmates, Tushar, a descendant of the late Mr. Justice Chandramadhav Ghosh, was to my estimate, a talented boy. He was a former student of the Mitra Institution, Bhowanipore, did his I.Sc. from the Presidency College, Calcutta, and switched over to the Government Sanskrit College in favour of an Honours in Ancient Indian and World History. He secured a first class Honours degree, the Jubilee Scholarship of the University and took his admission in Ancient Indian History and Culture but did not complete the course. Instead, while in the 6th year he discontinued his studies, joined the United Commercial Bank ultimately to become an Agent of the Bank at Hong Kong. While bidding a farewell to the post graduate studies, he managed to win the heart of Tamilian Rajeshwari Natarajan, who was only one year junior to us academically and a first class Honours degree holder in the same subject. Tushar and Rajeshwari were very happy as a couple and having spent his active life at Hong Kong, Tushar, I learn, has settled in Australia with his family. To my eternal regret Swadesh, with whom I could resume my intimacy after a lapse of about 3 decades, when I was a resident of Naktala in the southern fringe of the metropolis, died a premature death. He was a beloved of his students of Naktala High School where he was an Assistant Headmaster for quite some years when he passed away. Tapanashis Dasgupta, whose roll number was 1, an old classmate of mine since the graduation classes had been Headmaster of a school, wherefrom he has just retired if my information is up-to-date. I have a copy of a photograph which was taken by a professional cameraman on the day of our convocation, Swadesh to the left, myself in the Centre and Tapanashis to the right. I was looking at the said copy of the photograph after I received a letter from Tapanashis, the other day. Dilipkumar Das of Raiganj, I understand, has retired from Railway Services as a law officer and resumed private practice. Pranabkumar Bhattacharyya, rather painstakingly bookish is, now Dr. Bhattacharyya* and was doing well when I met him last at the threshold of a house at Naktala which I now gather was his in-laws' place.

Of the ladies, who were my classmates I recall the names of Sipra Dasgupta, Renuka Lala, Gayatri Chakraborty, Monika Dasgupta now Sm. Sen, Alo Ganguli, Indira Basu, Rekha Sengupta, pretty senior to us in age, and Bandana Basu in one breath. In course of all these years I seldom had any occasion to meet any of them save and except Sm. Monika Sen, who happens to be the wife of a friend of mine as colleague in a teaching assignment.

Of the senior students of this Department I recall the names of Biswanath

* [Now a Professor in the North Bengal University — S.B.]

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Banerjee, Bhaskar Chatterjee, Atindrakrishna Homray, Dipakmohan Sen, Shibsankar Sarkar, Shiben Mookerjee and it is a fact known to everybody that my personal relations with Bratindranath Mukherjee was a matter of envy for many others.

Of the junior students of this Department I had a link through either the souvenirs published on the occasion of our re-union functions or in course of rehearsals of dramas staged during the re-unions, a former St. Stephenian, interested in extra curricular activities, Sri Pratapaditya Pal* mentioned above, a gem of a student, academically one year junior to me, was a keen participant in dramas and publication of souvenirs. This year I find from the programme schedule that the students are staging the drama *Kāñcanraṅga* which was staged by ourselves way back in 1962 and I find as many as seven of the participants of the drama in that year alongwith, the chief Guest of that evening Lady Ranu Mookerjee, present this evening.** I hope everyone present in this auditorium will enjoy the drama to be staged this evening since Gorachand De, Mira Mukherjee, Baidyanath Sinharay, Bilwadeb Chatterjee, Samaresh Bandyopadhyay, now Dr. Bandyopadhyay, Professor in this Department, all performers of 1962, are present. But I miss Taran Biswas and Sm. Krishna Mitra, who stole the show of that evening. Taran Biswas*** is at Varanasi these days and with him I had an understanding on the stage. It was on one occasion when he played the role of Gadai, and I was his father Sibnarayan in *Śeṣrakṣā* of Gurudev Rabindranath. The drama was slated at the Overtoon Hall, Y.M.C.A., College Street. Professor Banerjea came to the Green Room before the start and I was not on the Green Room when he entered. When I met him at the threshold of his way out and offered my *praṇāma* obviously seeking his blessings he was enraged and said in an excited voice : "No outsiders are allowed inside the Green Room". When I said who I really was Professor Banerjea patted on my shoulders and with a smile all over his face said : "You have no right to deceive your teacher with a make up of an old man". I was no actor of any distinction but I think I was amply rewarded for my passion for the stage as I recall the incident.

Though I was not a direct student of Prof. D.C. Sircar, he used to address me 'Sen Mahāśay' in all his affection. I do feel even today that it was much

* [Now Dr. Pal. — S.B.]

** [Sri Sen was one of the speakers of the session on 'Reminiscences' of the 2nd day's programme of the Inaugural Ceremony of the Celebration. — S.B.]

***[Now Joint Director, Bharat Kala Bhavan, Banaras Hindu University. — S.B.]

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more than what I ever deserved. I had known Dr. Niharranjan Ray, since my school days as a resident of 14B Dr. Sarat Banerjee Road as my ancestral residence of Calcutta was within a distance of 400 yards from Dr. Ray's residence. In the result I had known his family members including his father the late Mahendra Ray, a father of 5 M.A.s. In fact, my father told me that the European lady, who used to go to Dr. Sarat Banerjee Road by passing our house at the corner of Sardar Sankar Road and Bompas Road was Dr. Stella Kramrisch. I understand that she occasionally visited Dr. Ray at his residence. Although I had seen Dr. Ray in flesh since my school days, I had no occasion to have any dialogue with him till he on his return from Burma came to our class when we were in the Sixth year. Dr. Ray had an inimitable style of mesmerising his students. But on the very first day when he wanted to know if we students of history have ever read any classic I remember to have stood up and started reciting from the *Paradise Lost*,

'Of Man's first Disobedience
And the fruit of that Forbidden Tree
Whose mortal taste brought death
Into the World
And all our woe
Till one Greater Man . . . .'

"Thank you very much and allow me to restore" — "And Regain the blissful seat" was the interruption by Dr. Ray. I confess, even today, that I could not have spelt out more than another line and naturally heaved a sigh of relief. My classmates were very happy on my performance.

It would perhaps be an expression of pride but allow me to say that I do not know why my juniors such as Ashok Bhattacharyya, Brajadulal Chatterjee, Suresh Bhattacharyya, Dipakchandra Bhattacharyya, Amitabha Bhattacharyya, Samaresh Bandyopadhyay all of whom were brilliant students in their days and are established teachers now bestowed on me their love and affection and whenever I meet them by chance I feel the warmth of intimacy. Recording my sincerest thanks to the organisers of this 75th Anniversary Celebration Inaugural function, I take the opportunity of wishing all the best that heaven can send to the present generation of the students, researchers and all those who are connected directly or indirectly with the Department of Ancient Indian History and Culture.

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BIOGRAPHICAL DATA*

Born on 01-02-1934 passed B.A. (Hons.) Examination in Ancient Indian and World History from the Government Sanskrit College, Calcutta, in 1956. M.A. in Ancient Indian History and Culture with Group IA in 1958, LL.B. in 1959. Joined the Calcutta High Court as a Legal Practitioner in 1961. Lecturer, Regional School of Printing, Jadavpur University from 1963 to 1981. Lecturer, University College of Law for 1991-1992 and 1992-1993. Publication Supervisor, The Asiatic Society, Calcutta, from 1962 to 1964. At present Legal Correspondent, of the daily *Ājkāl*.

* [Supplied by Sri Sen. — S.B.]



BHASKAR CHATTOPADHYAY

(Born 1935)

REMINISCENCES

IN OUR DAYS (1954-1956), the post-graduate Department of Ancient Indian History and Culture was housed in the Darbhanga Building (Second floor), College Street. Carmichael Professor J.N. Banerjea and Bageshwari Professor of Indian Art N.R. Ray, B.C. Sen, K. D. Nag, S. K. Saraswati, D. Mukherjee, K. G. Goswami, G. C. Raychaudhuri, N.N. Dasgupta, S.R. Das and T. Chakravarti were the teachers of the Department.

Most of the teachers were great *paṇḍits*, some with international repute. Kalidas Nag impressed us with his fine delivery of words, Niharranjan Ray with his sophistication, modernism and oratory, Durgadas Mukherjee, Nalininath Dasgupta, Benoychandra Sen, Kunjagovinda Goswami and Sudhirranjan Das with their sincerity in teaching, S.K.Saraswati, G. C. Raychaudhuri and T. Chakravarti with their dictation of notes, and J.N. Banerjea with his tutorials. Except in a very few classes, black boards remained *tabula rasa*. The completion of the course was never the target of the teachers, because, perhaps they had great reliance on their students. Often, a notice under the signature of one or two teachers was hung-up saying : "I shall not take my classes. . . etc.". Thus, off-periods were provided almost everyday, so that we might work hard in the Central Library of the University. We had to do much manual labour in the library in those days for two reasons : first, most of the useful books were marked "not to be removed from the Library", and second, xerox-machines were not available in those days. It would be a travesty of truth if it is not candidly confessed that many Fifth-year students made best use of the off-periods either in the University

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canteen or on the banks of the 'Gol Dighi'. Generally, there was a rush of Sixth-year students in the Central Library.

As usual, 'ninth paper' was the key to success in accordance with the view of the common run of students. But, in my view, the teachers were divinities who appeared fortunately in the class-room and disappeared after their exit. Sometimes I had a curiosity to peep into the Teachers' Room. But I was not a Hercules to undertake that uphill task. I could hardly gather enough courage to enter the Chamber of the Head of the Department, Prof. J.N. Banerjea, who said once : "Why have you come to attend my class? I have no time. I shall have to attend a meeting. Read the chapters written by me in *Comprehensive History of India*, Vol. II". The students of numismatics were treated at the fag end of their student-career in this way. Again, once I submitted a tutorial task to Prof. Banerjea. But he could never return it, as he had lost it due to 'forgetfulness', a characteristic of a great scholar. And I abandoned the idea of having my notes corrected by any teacher. As I was a daily commuter by train, it was an age of coal-engine, from Khardah (North 24-Parganas) to Calcutta, I could hardly find any time to come in closer contact with my teachers outside the classroom. The lesson that I indirectly derived from them is that the students are to be self-taught, self-made.

I did not take my teachers amiss. The lesson, referred to above, was re-iterated and impressed upon me at a later period, when I was a college-teacher. I met once J.N. Banerjea at the Asiatic Society and made my submission that I wanted to do research on iconography. He said : "Have you read my *Development of Hindu Iconography*"? I could not assert myself and said with modesty : "Yes, Sir, a little bit of it". He misunderstood modesty, understood the literal meaning and said : "Go and read the whole of it thoroughly". Again, I met S.K. Saraswati at the Asiatic Society and requested him to be my research-guide. The subject was suggested, first, 'Temples of Bengal', and then, 'History of Orissa'. I stuck to the history of Orissa for sometime. I waited for his guidance as to how to proceed. His reply at the end was clear and simple : "Do it yourself. I have no time to think over your problems". I switched over to B. C. Sen who kindly consented to be my guide-supervisor officially but made me promise that I should complete the work myself without any expectation of help from him. I obeyed him, and when all was done, he pronounced, "I have done nothing for you. This is not my nature. I have done so much for other research-students. However, you have learnt to do the work independently." The University grows up where an

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erudite scholar stays. Again and again, I approached that University far beyond the class-room and learnt the lesson : "It is not spoon-feeding that makes a man. Experience acquired through adversities makes a man what he should be". The lesson is a bitter pill to swallow.

To end with sweetness (*madhureṇa samāpayet*), I may recall my classmates, contemporaries and friends. They are now in different spheres of life — business, law, journalism, civil service, etc. Among my class-mates engaged in teaching-profession, at least two are associated with the Department of Ancient Indian History and Culture, Calcutta University, in its seventy-fifth year, namely, Carmichael Professor B.N. Mukherjee and Bageshwari Professor of Indian Art K.K. Dasgupta. Forty years ago, we were in the same herd and in the same stable : it may be recalled with pride and pleasure.

BIOGRAPHICAL DATA*

Born on February 1, 1935 of an eminent Sanskrit scholar Charuchandra Chattopadhyay, passed B.A. (Hons.) Examination in Ancient Indian and World History from the Government Sanskrit College, Calcutta, in 1954 and M.A. Examination in Ancient Indian History and Culture from the University of Calcutta in 1956, standing First in order of merit. Exploration Assistant of the Eastern Circle, Archaeological Survey of India, in 1957. Joined as a Lecturer in History at the T.D.B. College (Government Sponsored), Raniganj, in 1959. In 1966, submitted thesis entitled 'Kuṣāṇa Coinage — A Critical Study' to the University of Calcutta working under the supervision of Prof. Benoychandra Sen and was awarded the degree of D.Phil. Became associated with the Post-graduate Department of History, Burdwan University, as a part-time Lecturer in History in 1967. Next year joined as a full-time teacher, became a Reader in 1976 and a Professor in 1982 in the same department and served as its Head during 1984-1986. Guest Lecturer in Ancient Indian History, Culture and Archaeology, Visva-Bharati, Santiniketan, for two years (1975-1977) and Visiting Professor in 1985 in the Department of Ancient Indian History, Culture and Archaeology, Kurukshetra University (Haryana). President of the Annual Conference of the Numismatic Society of India at Tanjavur (Tamilnadu) in 1988 and the Ancient India Section of the Annual Conference of Paścimvaṅga Itihās Saṁsad held at Kalyani University (West Bengal) in 1993. Life-Member of the Asiatic Society, Calcutta, Numismatic Society of India and Epigraphical Society of India.

* [Supplied by Prof. Chattopadhyay. — S.B.]

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Author of many papers and *The Age of the Kuṣāṇas — A Numismatic Study* (1967, 1979), *Kuṣāṇa State and Indian Society — A Study in Post Mauryan Polity* (1975), *Coins and Icons — A Study of Myths and Symbols in Indian Numismatic Art* (1977), *An Introduction to the Maritime History of India with Special Reference to the Bay of Bengal* (1994), *Bhārater Ārtha-Sāmājik O Rāṣṭra-Vyavasthā : Prācīn Yug* in Bengali (1994), *Bhārater Saṁskṛiti : Prācīn Yug* in Bengali (1994). Also edited *Culture of Bengal Through the Ages* (1988) and *History and Archaeology — Prof. H.D. Sankalia Felicitation Volume* (1989).

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PRATAPADITYA PAL

(Born 1935)

REMINISCENCES

I WAS AT THE Calcutta University between 1956 and 1962, first as a post-graduate student and then as a research scholar. It was relatively long association and even though the time in between has dimmed the memory, I can probably write an entire book on my reminiscences. However, I will restrain myself and make a few observations.

Soon after joining the university in 1956, on the first or second day, we were attending a lecture by Sri N.N.Dasgupta. He was asking each of us which special group we were opting for in an attempt to help us. When it was my turn I said I wanted to take "Anthropology". I can still hear the teacher's cryptic remark along with very expressive gestures. "But that is obsolete" (meaning that it was not an option that year). And so I did the next thing and selected "Fine Arts", a bit reluctantly. And look where I am now.

We were extremely fortunate in having been taught by a galaxy of well known teachers such as Dr. B.C.Sen who was a brilliant historian and should have written more and the famous Dr. J.N.Banerjea who had then written only one book but what a book. I always looked forward to the classes held in the Indian Museum every Friday by Sri S.K. Saraswati and Dr. K.K. Ganguli, where they lectured with actual objects. I believe those classes instructed me far more about art than all the other classes together. I am now appalled to think that all other art classes were taught without any visuals at all — either objects or slides. However, Prof. Niharranjan Ray's classes were always exciting not only because he was an engaging speaker but because invariably he served tea made by Dhiren of the staff room of the Asutosh Building. I have never had a better cup of tea.

I remember fondly the visits to the Asutosh Museum and Sri D.P. Ghosh's classes about South-East Asian art. Once again, unfortunately, he did not use slides but those classes did kindle my life-long interest in the extension of Indian culture in that region. In 1993 when I stood at last before the magnificent Angkor Wat I remembered Sri Ghosh, who, alas, had passed away by then.

Even though there were student strikes and consequent vandalism, the university buildings were not in as poor a condition as they are today. The

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lawns next to the Asutosh Building were still green and usable and one of the great pleasures was to sit on the grass, eat peanuts and listen to *Rabīndrasaṅgīt* sung by fellow students. But perhaps nothing was more tragic than the demolition of the imposing neo-classical Senate Building and the erection in its place of the present structure.

When I became a research scholar after obtaining my M.A. degree, I was asked by Prof. Ray to teach first the fine arts students of the Department of Ancient Indian History and Culture and then the first batch of Archaeology students. This allowed me access to the Teacher's Room where I spent many an afternoon at a corner table chitchatting (*āḍḍā*) with Dr. Amita Ray and other "rookie" teachers. The experience was awesome for the staff room was always filled with the comings and goings of many eminent professors of the time such as Sashibhushan Dasgupta, Pramathanath Bishi, N.K. Sinha, Atindranath Bose to name only a few. Just to be able to rub shoulders with them was an honour and a privilege and, of course, there was always Dhiren's tea.

BIOGRAPHICAL DATA*

Son of Gopeschandra Pal and Bidyutkana was born on September 1, 1935, in former East Pakistan (now Bangladesh). M.A. from the University of Calcutta in 1958 in Ancient Indian History and Culture with Fine Arts Group (IB) securing first position in First Class. Khaira Research Scholar from 1959 to 1962. Obtained D.Phil. degree of the University of Calcutta in 1962 and in the same year received the Commonwealth Scholarship for studying in U.K. Ph.D. in 1965 from the University of Cambridge. From 1965 to 1967 Senior Research Associate at the American Institute of Indian Studies, Varanasi. In May 1967 joined the Boston Museum as Keeper of the Indian Collections. From 1970 Senior Curator of Indian and South-East Asian Art at the Los Angeles County Museum of Art. Taught at the Calcutta (1962), Cambridge and Harvard Universities, Universities of California at Los Angeles, Santa Barbara and Irvine and at the University of Southern California (1971-1989). Delivered special lectures at the Oxford University (1983), University of Washington (1986), Prince of Wales Museum, Bombay (1987), University of Tex-Austin (1989), etc. Author of many articles in English and Bengali and, books inclu-ding *The Arts of Nepal*, Vol. I (1974), Vol. II (1979), *The Sensuous Immortals* (1977), *The Ideal Image : Gupta Sculptures and Its Influence* (1978), *The Classical Tradition in Rajput Painting* (1978), *Elephants and Ivories* (1981),

* [From details supplied by Dr. Pal. — S.B.]

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Art of Tibet (1983), *Tibetan Painting* (1984), *Art of Nepal* (1985), *From Merchants to Emperors* (1986), *Indian Sculpture*, Vol. I (1986), *Icons of Piety, Images of Whimsey* (1987), *Indian Sculpture*, Vol. II (1988) and *Indian Painting*, Vol. I (1993). General Editor of the Indian Art journal the *Marg*. Honorary Fellow of the Asiatic Society, Bombay, and receipient of the B.C. Law Gold Medal for 1991 of the Asiatic Society, Calcutta.

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PRANABKUMAR BHATTACHARYYA

(Born 1935)

REMINISCENCES

I JOINED THE CLASSES of the Department of Ancient Indian History and Culture in 1955 and at that time Dr. J.N. Banerjea, a great name in the field of Indian iconography and numismatic study, was the Carmichael Professor of the Department. He used to take our classes on historical geography and numismatics. Among other teachers of the Department whose names I recollect with great reverence were B.C. Sen (teaching Aśokan Inscriptions), S.K. Saraswati (teaching Indo-Greek Coinage), D. Mukherjee (teaching Vedic Studies), S.R. Das (teaching Indus Valley Culture), N.R. Ray (teaching History from the Epics) and N.N. Dasgupta (teaching Political History).

Among the few teachers who have exerted great influence upon me the name of Dr. Kalyankumar Ganguli, later on Bageshwari Professor of Indian Art, comes in the forefront. Dr. Ganguli used to take our classes on epics. He rarely dictated notes in the class, but wanted to interpret the events and give rational explanation. But only the rational explanation, without any notes, were not very attractive proposition for us at that time. But what attracted us most was his amiable disposition and pleasing personality. Whenever we approached him he would discuss our problem readily. Even on later occasions whenever we got an opportunity of meeting him he would always receive us with affection and try to offer solution with sincereity to any problem, academic or otherwise, confronting us. His fatherly affection still is a great source of strength and encouragement for all of us. As students we could then hardly form any idea about his scholarship. Prof. Ganguli* is

* [As noted above (p.8, footnote 2 and p.9, footnote 10) Prof. Ganguli breathed his last on 06-11-1997 when the present volume was in the last stage of printing. — S.B.]

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among the very few of our surviving successful teachers and I pray to God so that he may be spared many more fruitful years to come.

In 1955 the Indian History Congress session was held in Calcutta University. My interest in History Congress was greatly kindled when our teacher N.N. Dasgupta kindly presented *Summary of Papers* of the Congress one each to my friend Tushar (i.e. Tusharkumar Ghosh, now big bank executive in Hongkong) and myself.

Our attention was, however, drawn to an exhibition lecture, organised on the occasion, by Prof. Meghnad Saha, the famous scientist. On the day of lecture the spacious Asutosh Hall of the University was packed to the capacity. Everybody including the eminent historians from different parts of India was waiting eagerly to listen to the great scientist. At last, Prof. Saha rose with a stick in hand beckoned for the slides of the inscriptions to be shown one after another. He thereafter interpreted the inscriptions and drew conclusion that the disputes over chronological anomalies in ancient India might be solved once for all scientifically. When the lecture was over, some scholars greeted Prof. Saha, others were not very enthusiastic and among the latter group were Prof. R.C. Majumdar, N.N. Dasgupta and a few others. At last, Dr. D.C. Sircar, then the Government Epigraphist for India, whom I did not know then, rose to reply, and with a smile on his face he wanted to have a second look at the slides shown by Prof. Saha. I still remember how he could read all the inscriptions one after another with the greatest ease and, at the same time quoting the opinions of Prof. Saha from his memory, demonstrated that Prof. Saha's interpretations could not be accepted since he was unable to understand the meaning and grammar of the inscriptions. Lastly, he requested Prof. Saha not to waste his valuable time in this matter, for the nation would be more benefitted if he would confine himself to his own field i.e. scientific investigation. A few minutes later we were greatly amused when we found that Prof. Saha is coming out of the hall placing his hand on the shoulder of Dr. D.C. Sircar in an affectionate manner, as if greeting the emerging greatest personality in the domain of Indological Study.

In this connection I am glad to record that the University of North Bengal has created Dr. D.C. Sircar Memorial Lecture Fund to perpetuate the memory of the great master. Sm. M. Sircar, wife of late Dr. D.C. Sircar, has kindly donated some of the valuable books and journals of Dr. D.C. Sircar along with a seed money of Rs. 10,000/- to Prof. K.N. Chatterjee, Vice-Chancellor, North Bengal University, in a simple function at her New Alipore residence towards creating the Memorial Lecture Fund.

BIOGRAPHICAL DATA*

Born in December, 1935, in Calcutta, of S.N. Bhattacharyya, B.A., and Grandson of late Prasannakumar Tarkanidhi (later on *Mahāmahopādhyāya*), Professor of the Government Sanskrit College, Calcutta. Schooling at Rameshwar M.E. School and Victoria High English School, Baranagore. B.A. (Hons.) in 1955 in Ancient Indian and World History from the Government Sanskrit College, Calcutta. M.A. in Ancient Indian History and Culture with Group IA in 1957 and M.A. in History in 1962. Obtained Ph.D. degree of Calcutta University in 1972 working under Dr. D.C. Sircar, the then Carmichael Professor of Ancient Indian History and Culture, University of Calcutta. Lecturer in History of North Bengal University during 1965-1972, Reader from 1972 to 1981 and Jadunath Sarkar Professor from 1981. Organised Akshaya Kumar Maitreya Museum (incorporating Raja Rajaram Museum Collection) of North Bengal University since 1965 and at present its Secretary. Dean of the Faculty of Arts, Commerce and Law during 1991-1993 of the North Bengal University. Attended the 28th International Congress of the Orientalists in Canberra in 1971. As U.G.C. sponsored scholar went to England and was attached to SOAS, London University, and worked in Fitzwilliam Museum, Cambridge, and Heberdon Coin Room (Ashmolean Museum), Oxford, in 1985. Chairperson (Oriental Section) of 10th International Numismatic Congress held in London University in 1986. Again, nominated as Chairperson (but could not attend owing to illness) at the 11th International Numismatic Congress held in Brussels in 1992.

Presided over All India Seminar in Naogaon (Assam) and invited as Guest of Honour in a Seminar at Halflong, Assam, organised by Assam State Museum, in 1987-1988. Presided over the Ancient section of the Paścim Vaṅga Itihās Saṁsad's session held in Uluberia in 1992. Participated at the International seminar on Urbanisation of Bengal under the auspices of the Centre for Higher Researches in Humanities of the University of Dhaka in October, 1994. Delivered special lectures at the Visva-Bharati (1991), Gauhati University (1993), Institute of Bangladesh Studies, Rajshahi University (1994), and at the Post-graduate Department of History, Rajshahi University (1994). Fellow of the Royal Numismatic Society of London, Life Member of the Asiatic Society, Calcutta, and Numismatic Society of India, Varanasi.

Author of many papers and *Historical Geography of Madhya Pradesh from Early Records* (1977), *Iconograhy of Sculptures* (1983), *Aspects of Cultural*

* [Supplied by Prof. Bhattacharyya. — S.B.]

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History of Sikkim — Studies in Coinage, Iconography and Sculptures (1984), *Catalogue, Part I, Akshaya Kumar Maitreya Museum* (1984). *Edited Early Historical Perspective of North Bengal* (1987) and with others *Śraddhāñjali : Studies in Ancient Indian History in memory of Dr. D.C. Sircar* (1988).



MILTON S. SANGMA

(Born 1936)

REMINISCENCES

THIRTY-FIVE YEARS ARE long enough for many things to happen in the life of any institution or person. But when one tries to recollect the events that took place 35 years ago, it comes to him as if it happened only yesterday. That is what I felt as I sat to pen down the memories of my student-days in the Calcutta University. I was a student of the Department of Ancient Indian History and Culture, University of Calcutta, during 1958-1960. Being a Pass graduate from the Scottish Church College, Calcutta, I was thrust to this branch of history by the then Secretary of Post-Graduate classes, Dr. G.C. Raychaudhuri. But once I attended the classes, I began to enjoy the warm fellowship of my classmates. I was the only tribal student in a class of 30 or 40. Some of my classfriends were greatly attached to me and saw to it that I felt quite at home at the Department. One of them was a Nepali Brāhmiṇ from Darjeeling, another from U.P. and the one who stuck to me everyday was a Bengali from Calcutta with whom I had tea everyday in the congested canteen at the ground floor of the Asutosh Building of the University. I also can not forget my other classmate and hostelmate who joined the Department as a teacher-candidate from Bishnupur Christian High School.

Being a tribal from North-East India, it was difficult to understand the social set-up, laws and political terms of the ancient Indian society. Books were not found pleasant to study. As a student, it was not possible to comprehend the scholarship of the teachers. As students, we regarded those teachers who could deliver lectures with eloquence only as good teachers. We also liked those teachers who lectured slowly and point by point so that they

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could be noted down which would act as a note for the examination. Therefore, even the lectures by such a stalwart as Prof. Niharranjan Ray were not appreciated as his lectures were not systematic for the purpose of examinations. However, his name was good enough to evoke interest in his lectures among the students. I still remember two or three of his lectures which were so impressive but on other occasions he lectured casually discussing about Bengali films and novels. I also still remember vividly the classes by Prof. J.N. Banerjea, the then Carmichael Professor, who meticulously dictated the relevant sentences from Schoff's *Periplus of the Erythrean Sea* and Ptolemy's *Geography*. Another teacher of repute was Dr. A.N. Bose but whose public commitments appeared to be his priorities at that time. However, his book in two volumes on the society and economy of ancient India amply substituted his public callings. Another eminent teacher was Dr. K.K. Ganguli who explained the historiocity of the two great Indian epics in all seriousness without even looking at the students. Sri N.N. Dasgupta was liked by the students as he dictated notes on social history by making references to all the classical writers and law-givers. In his whole class on one year, he delivered only one lecture on Kumāragupta by drawing genealogical tree on the black board. Another teacher to remember was Sri Durgadas Mukherjee who narrated with authority different theories of the origin and migration of the Aryans, who but for his faltering voice, would have been one of the best appreciated teachers of the Department. The favourite teacher of students of Group II was Dr. S.R. Das, who though the youngest, was the most articulate and delivered lectures point by point which could be taken down by the students. I have also still fond memories of him as a student of ethnology. Whatever assessments that have been made above, was the impression of mine and my classmates as mere students of post-graduate classes.

I read very little and read only those topics which were supposed to be important for the purpose of the examination. Library was well-stocked but had limited copies. So, group of about 4 or 5 students were formed so that any book that could be borrowed could be circulated among the group members before it passed on to another group by mutual arrangements. With my tribal scholarship money, I bought the first five volumes of Bharatiya Vidya Bhavan Series of Indian History and Culture and other text books from the College Street at throw away prices which were circulated among my group who prepared notes from them and then passed on to me to be copied by me.

There was only one examination in the whole M.A. programme which

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determined the future career of the students. Courses for each paper were large enough for teaching in two years, whereas only six questions were required to be answered out of twelve questions. This left the students for wide speculations of expected questions and collection of suggestions from different sources. In the process, answers of earlier question papers were studied more seriously than the text books.

In this respect, I left everything to the expertise of my friends who supplied all information to me. Thus while my friends were busy on these matters, I was busy in the football fields in the Esplanade representing the Scottish Church College earlier and then the post-graduate classes. As I was in the defence line, my friends asked me to kick either the ball or the player or both but save the goal assuring me of protection from the Mounted Police of the supporters of the opposite team. I remember to have kicked Chuni Goswami on his knees when he played for the Law College that year and true to their word, I was fully protected by my friends. I also vividly remember the day when the whole class went on excursion to the famous ancient port of Tāmraliptī.

Strikes and violences were common at every examination in Calcutta in the late nineteen fifties. One day, as we were having class in the Asutosh Building, we suddenly heard the sound of throwing and breaking of benches and desks from the examination halls of the same building. We ventured to walk along the corridors and found the undergraduate examinees leaving the hall shouting and complaining about the stiffness of questions. Though these acts of violence were considered as acts of goondaism and were condemned by all, yet this was the only factor that determined their whole future. As such, the students took the examination as a question of life and death.

Years after as I took up teaching profession, I began to realise that my education career was only examination oriented. Yet these were the formative years of my future career and profession. As I took up research work for my Ph.D. and for articles for journals and seminars, I realised that nothing better and greater could have rendered me help than the help that I have received from my studies of the courses on ancient Indian history and culture at the Calcutta University. I only regret that I was not then that serious in my studies as I should have been.

On the whole, I have still very pleasant memories of my student career in the Calcutta University and am proud to be one of the students of the galaxy of renowned teachers of the Department of Ancient Indian History and Cul-

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ture whose worth and authority on their respective areas of specialization came to my realisation only years after I have myself taken up the research work.

BIOGRAPHICAL DATA*

Born on January 1, 1936, graduated from the Scottish Church College, Calcutta, and passed the M.A. Examination in Ancient Indian History and Culture of the University of Calcutta, in 1960. Ph.D. from the Gauhati University in 1976. Lecturer in History during 1961-1977 in Union Christian College, Khasi Hills. Served the Department of History, North-Eastern Hill University, Shillong, as a Lecturer from 1978 to 1990, as a Reader from 1990 to 1992 and as a Professor and Head from 1992 to 1995. From 1st January 1996 re-employed as a Professor, appointed from 16-02-1996 Officer on Special Duty, NEHU Campus, Tura in Garo Hills, Meghalaya, and from 09-03-1996 taken over as Pro-Vice-Chancellor of NEHU Campus at Tura.

Author of more than 50 articles in English and twenty articles in Garo language and *A Brief Sketch of Movement for Merger of Contiguous Areas of Goalpara and Kamrup Districts of Assam Predominantly Inhabited by the Garos with Meghalaya* (1974), *History and Culture of the Garos* (1981), *History of Garo Literature* (1983), *History of Education in Garo Hills* (1985), and *History of American Baptist Mission in North-East India* (1987 and 1992).

Also edited in English *The Garo Customary Laws* (1989), *Essays on N.E. India — A Commemorative Volume to Prof. V.V. Rao* (1994) and Essay on Christianity in N.E. India (1994).

Books in Garo language include *Sea-Jotani Nama Namgi jako se-parakani A 'bachenggipa Bewalrang* (*Elementary Literary Criticism*, (1984), Co-authored with Dr. J.R.L. Marak *Agan Me 'apa* (*Garo Proverbs* 1985), *Ku'jikse* (*Garo Phrases*, 1990) and *History of Garo Language* (1995).

* [From details supplied by Prof. Sangma. — S.B.]

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SHIBSANKAR SARKAR

(Born 1936)

REMINISCENCES

LONG TIME HAS PASSED from the time when I joined the Department of Ancient Indian History and Culture as a student of the then Fifth year class in 1954. The notable teachers of our time like Dr. Jitendranath Banerjea, Dr. Benoychandra Sen, Dr. Niharranjan Ray and Sri Sarasikumar Saraswati are no more in this world of living. But some of my friends and associates with whom I worked to organise the First Re-union of the Department are now teachers in the Department.

January 31, 1958, will ever remain memorable to me. On that day the First Re-union Executive Committee of the Department was formed and I was made the Joint Secretary. Different sub-committees were also formed and Dr. Jitendranath Banerjea, the then Carmichael Professor and President of the Executive Committee, had obliged us by allowing to use his room in the Asutosh Building as the office of the Re-union Executive Committee. For about two months since then we had to meet daily spending considerable time in contacting ex-students engaged in different walks of life.

The First Re-union was declared open on the 15th March, 1958, at 6 p.m. at the University Institute Hall when I was called upon to present my report as the Joint Secretary of the Re-union Executive Committee. Dr. Rameshchandra Majumdar delivered his address as the Chief Guest on the occasion. There was an exhibition-debate thereafter on the resolution 'History demoralises people more than it inspires' which was participated along with us by an eminent alumnus of our Department Mr. Justice Binayaknath Banerjee since deceased.

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The Re-union was organised to bring together all ex-students separated from one another owing to different vocations and professions. Thus in my 'Report' I emphasised "we once again tell you that this Re-union function is not for a few well-equipped scholars but for all the students who ever have belonged to this Department. It is a place where we will forget our personal distinction and individual exclusiveness. Here we all are brothers and sisters of a well-reputed Department with an august tradition behind it."

The Asutosh Museum of Indian Art, then located at western hall of the Senate House, was a place of great attraction to all of us. We used to spend hours together in the Museum looking at the antiquities kept there.

We owe a debt of gratitude to the organisers of the Seventy-fifth Anniversary Celebration for their help in renewing our contact with the Department which we almost lost with its shifting to new building on Hazra Road.

BIOGRAPHICAL DATA*

M.A. in Ancient Indian History and Culture with Group II in 1956 and with Group III in 1957. Also M.A. in History in 1959 and LL.B. in 1960. Taught History in S.A. Jaipuria College and Manindrachandra College, both in Calcutta for sometime. Started practising as an Advocate of the Calcutta High Court in 1962 and was made a designated Senior Advocate in 1995. Later qualified as an Associate of Chartered Institute of Arbitrators, London. Was admitted in 1995 as a Fellow of the same Institute on acceptance of his thesis 'Law of Arbitration in England and India — Comparison and Contrast'. Subsequently called to the Bar as a specially qualified candidate from Lincoln's Inn. A panelled Arbitrator of the Indian Council of Arbitration. Taught law in Surendranath Law College, Calcutta' and at the Institute of Costs and Works Accountants of India for a number of years. Senior Counsel of Food Corporation of India, the Allahabad Bank and some other banks. Joint Secretary of the First Re-union of the Department of Ancient Indian History and Culture held in 1958. Secretary of the Institute of Legal Studies. Author of *Manual of Industrial and Commercial Law* (1965), *Calcutta City Civil and Sessions Courts Acts* (1970), and some other law books.

* [Supplied by Sri Sarkar. — S.B.]



TARUNKUMAR GOSWAMI

(Born 1938)

REMINISCENCES

I JOINED the Department of Ancient Indian History and Culture, University of Calcutta, in 1962 and since I had to participate in the National Championship in Waterpolo just before the M.A. Examination in 1964, I could not appear at the said examination. However, my two years in the Department occupy a very important place in my heart and I am extremely grateful for the opportunity extended to record reminiscences of the said two years of my humble self on the occasion of the 75th Anniversary Celebration of our Department.

At first I must mention that our Department was famous for its homely atmosphere, our seniors being like our own elder brothers and our teachers like our parents. Each student felt proud to be the students of Prof. Niharranjan Ray, Prof. D.C. Sircar, Dr. Kalyankumar Ganguli and Sri Durgadas Mukhopadhyay, to name only a few. I fondly recollect the Freshers' Welcome accorded to us and I was startled to be picked up from over 70 students in my class by my senior Sri Samaresh Bandyopadhyay (now Dr. Bandyopadhyay, a well-renowed Professor in our Department) who made announcement of my successful participation in the International Waterpolo Tournament of 1962 in the then U.S.S.R. I felt thrilled at the reception from all the teachers present and very grateful to our beloved Samaresh whose discerning eye did not fail to spot me out at once even after three decades on a crowded street of North Calcutta. The Re-union function held at the Academy of Fine Arts was also a memorable occasion facilitating to be acquainted with Prof. J.N. Banerjea, Prof. R.C. Majumdar and others.

Of my classmates, I am still in close touch with Sri Arunkumar Biswas and Sri Biswanath Das (Director and Deputy Director respectively of Doordarshan Kendra, Calcutta), Sri Arunkumar Basu (Area Development Officer, Godrej Limited, Calcutta) and remember folk-song singer Sri Suhaschandra Mukhopadhyay.

BIOGRAPHICAL DATA*

Born on 10-07-1938, graduated in 1962 from the Vidyasagar College, Calcutta, and joined the Department of Ancient Indian History and Culture, University of Calcutta. Represented the University of Calcutta in Inter-Varsity Aquatics for four years (1955, 1956, 1958, 1959), awarded Calcutta University's 'Blue' for the said 4 years and was Captain for 3 years. Member of the National Champion Team in Waterpolo for 12 years. Represented India in International Tournaments in Colombo, Singapore, Djakarta, Hongkong, Russia, Bangkok and Dhaka. Being the Highest Scorer was declared one of the Best Players of Asia and awarded Silver Medal and Diploma in Asian Games in 1970. Obtained Coaching Diploma from the National Institute of Sports (Patiala) in 1981 and coached Waterpolo teams of Bengal, Railways and India on several occasions. Acted as Official in Asian Championship (1980) in Dhaka and as International Waterpolo Refree in Asian Games in New Delhi (1982). Served, the South-Eastern Railways for over three decades retiring as its Sports' Officer in 1996.

* [Supplied by Sri Goswami. — S.B.]



SACHINDRASEKHAR BISWAS

(Born 1938)

BIOGRAPHICAL DATA*

BORN ON 08-11-1938, passed M.A. in 1960 and obtained Ph.D. in 1978 in Ancient Indian History and Culture, University of Calcutta. Did Short-term Course in Museology conducted by the Government of India (National Museum, New Delhi) and Short-term Conservation Course in Care of Museum Objects conducted by the Government of India (National Museum, New Delhi).

Museum Lecturer and Exhibition Officer, National Museum, New Delhi, from 26-12-1963 to 18-08-1974; Deputy Superintending Archaeologist and Ex-officio Assistant Collector of Customs from 19-08-1974 to 31-09-1977, Deputy Superintending Archaeologist for Museums and Head of Office of Eastern Region, Museum Branch, Archaeological Survey of India, Eastern Circle, Calcutta, from 01-10-1977 to 05-03-1981, Superintending Archaeologist for Museums and Head of Office, Archaeological Survey of India, Museum Branch, Calcutta, from 06-03-1981 to 19-08-1984; Superintending Archaeologist and Head of Office, Archaeological Survey of India, Northern Circle, Agra, Estate Officer of the Archaeological Survey of India, Northern Region, Agra; Licencing Officer in the Trade of Antiquities, Drawing and Disbursing Officer of all Archaeological Offices at Agra, and Director, National Project of Excavations at Fatehpur Sikri, and Agra from 20-08-1984 to 01-04-1986, Superintending Archaeologist, Archaeological Survey of India and Head of Office, Drawing and Disbursing Officer in respect of all Archaeological Offices in Calcutta Region from 01-04-1986 to 12-04-1992, Regional Director

* [Supplied by Dr. Biswas. — S.B.]

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(Additional Charge), Central Board of Film Certification, Calcutta (1988 to 1989), Licencing Officer in the Trade of Antiquities, Convener of Expert Advisory Committee for the Export of non Antiquities, Estate Officer, Archaeological Estates, Eastern Region; Director (Excavations), Calcutta Circle and Director, Indian Museum, Calcutta, with additional charges of Victoria Memorial Hall,* Calcutta, from 01-01-1994 to 06-06-1995.

Chairman, The Indian National Committee for the International Council of Museums (INC-ICOM) from 1991 till date; Chairman, ICOM Asia Pacific Organisation and Secretary and Treasurer, ICOM, Asia Pacific Organisation (1992-1995); Vice-President, ICOM International Committee for Museums of Archaeology and History (1992-1995); Member of the Commonwealth Association of Museums and Member, Advisory Committee on Archaeology and Museums, Government of West Bengal.

Participated in the XIIIth General Conference of ICOM held in London in 1983 and in the Seminar on 'Museums for the Developing World' organised on the occasion by ICOM. Visited most of the museums of the European countries. Participated in the XIVth General Conference of ICOM held in Buenos Aires, Argentina, in 1986 and in the Seminar on 'Museums and the Future of our Heritage, An Emergency Call' organised on the occasion. Visited many museums in that country and United States. Participated in the XVth General conference of ICOM held in the Hague, Netherlands, in 1989 and in the seminar on 'Museums : The Generators of Culture' organised on the occasion. Participated in the Annual Meeting of the International Committee for Museums of Archaeology and History (ICMAH) and in the seminar on the 'Changes in Cultural Landscape in respect of Archaeological and Historical Museums' organised by the ICMAH at Aarhus and Copenhagen in Denmark in 1990; Participated in the Annual General Meeting of the ICOM held in Quebec, Canada, in 1992.

Organised the overseas exhibition entitled 'The Way of the Buddha' at Ulan Bator, Mongolia, in 1992, under the Indo-Mongolian Cultural Exchange Programme where the Holy Relics of Lord Buddha were exhibited; organised the overseas exhibition entitled 'The Way of the Buddha' at Singapore in 1992 under the Indo-Singapore Cultural Exchange Programme; organised the overseas exhibition entitled 'The Indian Bronzes' at Sydney and Canberra, Australia, in 1993 under the Indo-Australian Cultural Exchange Programme. Participated in the overseas exhibition entitled 'Aśoka, Gandhi and Nehru : A Healing Touch at Tokyo, Japan,' in collaboration with the Indian Council of

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Cultural Relations, New Delhi, in 1994. Participated in the overseas exhibition entitled 'The Peaceful Conquers : Jain Art from India' held at the Los Angeles, U.S.A., in 1994 and also in the overseas exhibition entitled 'Buddha in India : Early Indian Sculptures' continuing at Vienna, Austria, from April, 1995. Visited Bangkok, Thailand, to finalise the agreement in respect of the exposition of the Holy Relics of Buddha and Exhibition on Hindu Iconography held in July, 1995, as a part of the Festival of India in Thailand coinciding with the 50th Anniversary of the King's Accession to the Throne. Participated in the Annual General Meeting of ICOM held in Stavanger, Norway, in 1995.

Author of nearly 20 articles and *Terracotta Art of Bengal* (1981), *Bishnupur* (1992) and *Terracotta Temples of Bengal* (1995). Edited with others *Śrī-Dī - neśacandrikā* (Felicitation Volume of Prof. D.C. Sircar), 1983; *Rūpāñjali* (in memory of Prof. O.C. Ganguly), 1986 and *Art and Culture* (Half Yearly journal published from New Delhi).

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MIHIRMOHAN MUKHOPADHYAY

(Born 1938)

REMINISCENCES

DURING MY STUDENT-DAYS (1959-1961) in the University of Calcutta the classes of the Department of Ancient Indian History and Culture used to be held at the Asutosh Building, College Street Campus. I opted for Group IB.

The Department was adorned with teachers like Dr. Niharranjan Ray, Sri Sarasikumar Saraswati, Dr. Dineschandra Sircar, Sri Nalininath Dasgupta, Sri Devaprasad Ghosh, Dr. Kalyankumar Ganguli, to mention only a few. Though Sri Ghosh was the Curator of the Asutosh Museum, he used to take our classes regularly. Our relation with our teachers was very cordial and full of warmth but at the same time we used to maintain a respectful distance from them all. Dr. Ray was then the Bageshwari Professor of Indian Art and Head of the Department. Besides covering our curriculam in the classes with a new approach occasionally he used to discuss certain problems of cultural significance. He had a broad vision of mind and outlook. Once he hosted a picnic for the whole Department including teachers and students in a beautiful garden house at Birati near Calcutta. Sri Saraswati was superb in his deliberation in classes on Indian architecture and, for his apparently grave outlook full of personality, he did not allow us to establish any informal interaction with him during our post-graduate student-days. But, afterwards we came to realise how wrong was our estimation about him. He was not only my teacher and mentor but also one of my well-wishers.

I consider myself lucky for my host of friends in the Department. Today obviously I have lost contact with many of them due to mundane reasons, but I still cherish memory of their understanding and fellow feelings of those days of our younghood.

BIOGRAPHICAL DATA*

Born in 1938. Passed the M.A. Examination in 1961 in Ancient Indian History and Culture with Group IB (Fine Arts) and also M.A. in History and LL.B. examination. U.G.C. Junior Research Fellow, Centre of Advanced Study, Department of Ancient Indian History and Culture, University of Calcutta, from 01-08-1964 to 15-05-1966. Research Assistant, American Institute of Indian Studies, Varanasi, U.P. from 16-06-1966 to 31-12-1967. Obtained Ph.D. degree for the thesis entitled 'Sculpture of the Gaṅgā-Yamunā Valley (c.A.D. 75-1200)' from the University of Calcutta in 1980, prepared under Prof. S.K. Saraswati. Joined the Department of History, University of North Bengal, as a Lecturer in 1968 and became a Reader in the same Department in 1982.

Took part in a number of National seminars, presenting papers and participating in their deliberations. Joined Excavations at Thaneswar (Kurukshetra, Haryana) through the Institute of Archaeology, Archaeological Survey of India, New Delhi, from January to March 1988. Life Member of the Asiatic Society, Calcutta, and Member of the Indian History Congress.

Author of more than 15 papers and *Sculpture of the Gaṅgā-Yamunā Valley*.

* [Supplied by Dr. Mukhopadhyay. — S.B.]



TARANKUMAR BISWAS

(Born 1939)

BIOGRAPHICAL DATA*

BORN ON May 15, 1939, passed M.A. Examination in Ancient Indian History and Culture of the University of Calcutta in 1961 and later also in History. Obtained subsequently Diploma in Museology and Ph.D. in Ancient Indian History and Culture in 1975 from the same University. Acquired Proficiency in Museology (Rijks-Museum voor Volkenkunde, Leiden, The Netherlands). At present Joint Director, Bharat Kala Bhavan, Banaras Hindu University. Delivered lectures in a number of museums and universities in India and also in Brooklyn Museum, U.S.A., in 1986, University of Uppsala, Stockholm, Gothenberg and Karlstad in Sweden in 1991 and in 1994. Prepared an art-album on Rādhā-Kṛṣṇa and with others also art-albums on Games in Indian Miniatures and Gaṅgā in Indian Art. Awarded the Centenary Exhibition Medal, 1972-1973, in Museology by the University of Calcutta. Author of seventy-five papers and *Horse in Early Indian Art* (1987).

* [Supplied by Dr. Biswas — S.B.]



DILIPKUMAR GANGULY

(Born 1939)

REMINISCENCES

I AM EXTREMELY DELIGHTED to be invited to record reminiscences of my post-graduate (1959-1961) days in the Department of Ancient Indian History and Culture. Those were the days when scholars of the repute of N.R. Ray, D.C.Sircar, S.K.Saraswati and B.C.Sen were in this Department as teachers. They have instilled in my mind the spirit of historical enquiry which still, in the twilight of my teaching career, prompts me to strive and exert. Alas none of them is alive to encourage me for my success, if there be any, or to rectify my shortcomings, which, I believe, are quite numerous. Two of our distinguished and erudite teachers are still with us. They are K.K.Ganguli and S.R. Das[1]. May God bless them with hundred autumns.

I am fortunate to be blessed with the company of some brilliant classmates like Dipakchandra Bhattacharyya,[2] Asokkumar Bhattacharyya,[3] Hitesranjan Sanyal[4] and Mihirmohan Mukhopadhyay[5] who, possessed as they are of dedication and perseverance, have distinguished themselves in the realm of historical studies.

This Department of Ancient Indian History and Culture, University of

1 [As noted already p.8, footnote 2 and p.9, footnotes 10 and 11, Prof. Ganguli breathed his last on 06-11-1997 and Prof. Das on 25-09-1996. — S.B.]

2 [Now a Professor of Art, Panjab University, Chandigarh. — S.B.]

3 [Now a Reader in the Department of Ancient Indian History and Culture, University of Calcutta. — S.B.]

4 [No more in this world of living. — S.B.]

5 [Now a Reader in the Department of History, North Bengal University. — S.B.]

Calcutta, has made significant contributions to the advancement of the knowledge of Indian history and culture, and it, under the stewardship of its present galaxy of scholars, still continues to play its role unabated.

BIOGRAPHICAL DATA*

Born on June 11, 1939, stood first in the first class in the M.A. Examination in 1961 in Ancient Indian History and Culture, University of Calcutta. Premchand Raychand Scholar (1970) and Mouat Medalist (1974) of the University of Calcutta. Obtained Ph.D. degree of the Visva-Bharati in 1970. Lecturer from 1963 to 1978, Reader from 1979 to 1986 and Professor since 1987 in the Department of Ancient Indian History, Culture and Archaeology of the Visva-Bharati. Presided over one session of the VIIth World Sanskrit Conference in Leiden, Holland, in 1987 and was a Visiting Scientist in the University of Berlin, Heidelberg and Tubengen in West Germany in 1990. Author of many papers and *The Historical Geography and Dynastic History of Orissa* (1975), *Aspects of Ancient Indian Administration* (1979), *History and Historians in Ancient India* (1984), *The Imperial Guptas and Their Times* (1987) and *Ancient India : History and Archaeology* (1994).

* [Supplied by Prof. Dr. Ganguly. — S.B.]



BRAJADULAL CHATTOPADHYAYA

(Born 1939)

REMINISCENCES

MEMORIES FADE, and looking back, to record one's reminiscences across a distance of more than thirty-five years into the past, is never an easy enterprise. However, mercifully, memories also remain an inseparable part of our daily living; the present as past, lived through its memories, is a pleasure we have to go back to again and again.

Remembering my days (1957-1959) as a student of the Department of Ancient Indian History and Culture, University of Calcutta, does not take me back to so much to our classrooms in the Asutosh Building (the Hazra Road address was perhaps in the stage of initial planning during those years) as to the pleasures and excitements of what lay outside them. The physical and academic landscape of College Street was still dominated by the University's majestic, though pigeon-inhabited, Senate House; its spacious interior world occasionally reverberated with the powerful voice of Debabrata Biswas or of others like him ; occasionally, it was the venue of one-act plays in which aspiring actors, like our classmate Debu, would display their histrionic talents. We maintained discreet distance from the Darbhanga Building, but Asutosh Building was our own, familiar terrain : and not just its student's canteen where vegetable chops or breadslices and mutton curry plates could be had at prices which today cannot be quoted as they would only evoke instant disbelief. A walk along the College Street was always exciting. There was of course the pleasure of seeing books, books and books, and occasionally buying a second hand one. I would sometimes stray into the Coffee House in the company of my B.A. classmates from the Presidency College, Calcutta,

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who were all in the more 'prestigious' M.A. History course. In a sense I was a renegade since I had moved, against the advice of most of my teachers with the exception of Prof. S. B. Chaudhuri, from History to Ancient Indian History. But, more often, in the company of Suresh (now Professor S.C. Bhattacharyya and attached to the Department's Centre) and Dhiraj (now Prof. Dhirajmohan Bhattacharyya of the Midnapore College) the exit into the world of College Street would end in a cosy corner of some such establishment as Puntiram of Surya Sen Street. Usually it was Suresh who contributed most towards our afternoon repast; I think I attributed it, at that time, not so much to Suresh's generosity as to our concern for social justice (left ideology of College Street variety being considered the only worthwhile ideology of the conscientious youth): we were establishing, I naively thought, some parity between my not-so-liberal and his 'liberal' scholarship money.

Two happenings remain as highlights of my two years as a student. One was the Departmental re-union which our seniors and we organised for the first time. The details are now lost to memory, but not the fact that we staged at the University Institute across the College Square, a one-act play on Kaṇiṣka. The part of Kaṇiṣka was played by Pratapdā (now Dr. Pratapaditya Pal), my part as usual, being from behind the wings – that of a prompter. The second happening was our (the three culprits involved being Suresh, Dhiraj and self) act of temporary escapade to the camp at Chandraketugarh (Berachampa) which was being excavated under the direction of Sri K.G. Goswami on behalf of the Asutosh Museum. On our return to the classes we were suitably and legitimately reprimanded by our Departmental Head Prof. J. N. Banerjea, but to this day I remain grateful to the memory of my teacher Sri Goswami for giving me an opportunity, that year and the next, of learning a little of how archaeologists work ; much of my meagre understanding of ancient Indian history – and of contemporary society in South Bengal – would have remained poorer without this understanding.

I do not wish to close my reminiscences by leaving behind the impression that I am a thoroughly ungrateful pupil – I have reserved my humble tribute to my teachers and a brief peep into the classrooms over which they presided to the last. It was indeed a privilege to be a student, after having been inspired by Prof. S. B. Chaudhuri, in the Presidency College into taking up Ancient Indian History and Culture, of such stalwarts as Prof. J.N. Banerjea, Dr. B.C. Sen, Sri S.K. Saraswati and others. Prof. Niharranjan Ray, to the Epigraphy-and Numismatics-*wāllāhs* like us, was an enigmatic figure, to be

discussed from a distance; it was only later, after my M.A. days, that I had the opportunity of working with him and getting to know his liberal qualities. In our days — and I assume even today — general and specialization classes would constitute two distinct categories; I wouldn't consider it improper to be a back bencher and while away time in some frivolous activity when a general class was on. It was unthinkable in a class on 'Aśokan inscriptions' or on 'Local Coins'. However, whether classes were general or special, I owe to all my teachers the urge to verify and question, and also the awareness that the directions of an academic discipline may change over time but new orientations too continue to remain a matter of academic discipline. Whatever my attitude to classes the attitude towards examinations was defined by the code of universal anxiety, and outside classes major help came from Bratindā (now Prof. B. N. Mukherjee) who was generous in lending us his notes and the use of his library. I still sometimes regret that my physical location at a great distance from Calcutta has deprived me of the use of his ever-growing collection of books.

I feel sad that, despite continuing close personal relationships with many present teachers individually, my association with the Department has grown thin over the years. I would very much like to know — and I don't — what the new students are like, what they feel about their studies and how they look back to their days at the Department after they pass out. Perhaps, this is an inevitability we must reconcile to as we grow older, but one can also hope that there will be ways in future in which the old can meet the new.

BIOGRAPHICAL DATA*

Born on 05-12-1939 of Sri Pasupati Chattopadhyay and Sm. Surama Devi. Student of the Uttarpara Government School, passed the School Final Examination in 1953, the Intermediate Arts Examination in 1955 from the Government Sanskrit College, Calcutta, and the B.A. (Hons.) Examination in History in 1957 from the Presidency College, Calcutta. Stood First Class First in M.A. Examination of the University of Calcutta in 1959 in Ancient Indian History and Culture with Group IA (Epigraphy and Numismatics). Recipient of the Commonwealth Research Scholarship during 1966-1969, obtained the Ph.D. degree of the University of Cambridge, U.K., in 1969, working on 'Coins and Currency Systems in Early South India'.

Ad hoc Lecturer in Ancient Indian and World History in 1960 in the Government Sanskrit College, Calcutta; Research Scholar during 1961-1963

* [From details supplied by Prof. Chattopadhyaya. — S.B.]

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in the Department of Archaeology, University of Calcutta, Lecturer from 1963 to 1966 in the Department of History, Burdwan University; Fellow of the Indian Institute of Advanced Study, Shimla, during 1970-1971. Serving the Centre for Historical Studies, Jawaharlal Nehru University since 1971, first as an Assistant Professor (1971-1974), then as an Associate Professor (1974-1978; 1980-1983) and as a Professor since 1983. Also worked during 1978-1980 as a Professor of Ancient Indian History, Culture and Archaeology, Visva-Bharati, Santiniketan.

Enjoyed Indo-U.S. Fellowship at the Chicago University in 1986 and was awarded Prix Duchalais of the Institut De France in 1978. Also enjoyed German Academic Exchange Fellowship in 1991 and Visiting Professorship at the University of Leipzig (Germany) in 1996-1997, through the invitation of the German Research Council. Attended numerous national and international seminars, presiding over some of them or some of their sessions. Besides articles and chapters in monographs, published *Coins and Currency Systems in South India* (1977), *A Survey of the Historical Geography of Ancient India* (1984), *Aspects of Rural Settlements and Rural Society in Early Medieval India* (1990) and *The Making of Early Medieval India* (1994-1997).



SAMIRKUMAR MUKHOPADHYAY

(Born 1940)

REMINISCENCES

IT IS REALLY A PLEASURE to recollect the happy and sweet student-days in the University. After graduating with Honours in Ancient Indian and World History from the Government Sanskrit College, Calcutta, in 1960, we ten students took admission in the M.A. courses in Ancient Indian History and Culture in the University of Calcutta. Nine of us opted for Group IA (Inscriptions and Coins). Only one among us opted for Group IB, (Fine Arts). The post-graduate classes started as a practice of those days sometime in September, 1960. Soon I came to learn from the Arts Office of the University that very soon a separate M.A. course in Archaeology would be introduced under the sponsorship of the University Grants Commission at this University. A few of our classmates in the Honours classes including myself got interested and took transfer to the newly opened courses in Archaeology. The classes in Archaeology started sometime in November, 1960, in Room No. 19A, located on the Second Floor of the Asutosh Building of the University with four students only. At that time Prof. Niharranjan Ray was the Head of both the Department of Ancient Indian History and Culture and the Department of Archaeology. Besides being the Head of the said two Departments, he was the Vice-President and Dean of the Faculty of Arts of this University, as well as a Member of the Indian Parliament.

I still cherish my association with the Department of Ancient Indian History and Culture as a student although the tenure was a short one. The classes on general papers were held on the second floor of the Asutosh Building usually in Room Nos. 22 and 25. The number of students at that

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time, so far as I remember, was around sixty. At that time the female students used to occupy the benches in front of the teachers' desk and the male students used to sit in the back rows behind the girls. The girl students were all found in traditional Bengali *sāḍī*. The boys were found mostly in *dhoti* or in trousers. The girl students normally entered the classe-rooms as soon as the teacher entered into the class-room and they were found waiting outside the classes in the corridor till the teacher arrived for the class. I could easily imagine that the present day students of the post-graduate classes will surely enjoy our experiences.

Among the teachers of the Department of Ancient Indian History and Culture in early sixties, I remember well Dr. B.C. Sen, (then a Reader), Sri S.K. Saraswati (then a Reader), Dr. K.K.Ganguli (then a Lecturer), Dr. S.R. Das (then a Lecturer) and Dr. Niharranjan Ray, then Bageshwari Professor. Dr. B.C. Sen took our classes in a small room on the first floor at the western side of the Asutosh Building. His fluent delivery of lectures in English in sombre voice and thorough grasp of the inscriptional sources impressed me at that young age. He used to call all of us as *āpni*, which was then an unusual address by a teacher to their students. Many of us often protested at being addressed as such, but he never bothered. We soon came to learn from our senior students that this was his style of addressing every student. Prof. D.C.Sircar, Sri Saraswati, Dr. Ganguli and Dr. Das used to take general classes also, besides group classes in their individual fields of specilization. The voice of Dr. Das was so loud that his class lectures could be heard from a long distance. The Teachers' Room on the second floor of the Asutosh Building was another place of curiosity for us at that young age. I used to view this room with awe and admiration. The photographs of distinguished departed teachers of various departments on the four walls in rows were an added attraction for us. We used to visit the Teachers' Room occasionally to meet the teachers of our Department. The senior teachers like Prof. Ray, Sri Saraswati, Prof. Sircar and others were usually found to gossip with their colleagues of other Departments on the northern side of the room, being separated by wooden partition screens that still exist. We were much scared to visit that part of the room. The voice of Sri Taponath Chakravarti, another Lecturer of this Department, during his gossip in the room, could be heard even from outside the said room. Sri Debendra Sasmal (popularly known as 'Debendā') who prepares tea and snacks for the teachers even now was quite young at that time. I regard him as a link between my student days and days

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of my teaching career in this University now.

Among the teachers of the Department of Ancient Indian History and Culture also teaching in the newly started Department of Archaeology I remember well our association with Prof. Niharranjan Ray and Prof. Dineschandra Sircar, the then newly joined Carmichael Professor. Dr. S.R. Das was then just appointed to the post of Reader in Archaeology. Prof. Ray used to take our classes on Indian sculpture jointly with the students of Group IB (Fine Arts) of the Department of Ancient Indian History and Culture, in his office chamber located at the south-east corner on the second floor of the Asutosh Building now known as 'Audio Visual Room'. It was a practice of Prof. Ray to offer tea to all the students attending his classes in his chamber. To us at that time this was indeed a rare phenomenon and all of us enjoyed this good gesture of Prof. Ray. Prof. D.C. Sircar used to take our classes on 'Palaeography and Epigraphy' in his chamber. He was fond of smoking and he was found smoking either in his office or in the Teachers' Room during the recess hours. His presence was always heralded by the smell of cigar. Whether Prof. Sircar was on his way to the class from the Teachers' Room or from his own chamber that could easily be ascertaind from the strong smell of cigar pervading in the corridor. Prof. Sircar often forgot to bring the attendance register in the class room and he would obviously ask one of us to write down the roll numbers of the students present in the class on a sheet of paper which he used to preserve carefully in his match box, which he possibly found to be a safe place, otherwise he might forget to record the attendance in the register.

Prof. Niharranjan Ray was a well known figure in the domain of art, archaeology, library science and Bengali literature during our time. Since he was a Member of the Indian Parliament at that time, besides being associated with various organizations, he was frequented by many visitors at his office. He was sympathetic towards the students and listened to our various requests and demands. Among the contemporary teachers of the Arts Faculty, Prof. Ray was a well-dressed and most fashionable gentleman. He used to come to the University either in typical Bengali dress or in European dress. He was fond of using expensive perfumes. Whenever he used to pass through the corridor of the Asutosh Building emerging out of the elevator on the second floor towards his chamber, we could feel his presence from the fragnance of foreign-made-perfumes.

BIOGRAPHICAL DATA*

Born in 1940, graduated in 1960 with Honours in Ancient Indian and World History from the Government Sanskrit College, Calcutta; M.A. in 1962 in Archaeology and Diploma in Museology in 1966 from the University of Calcutta. Advanced Training (1968-1969) in Museum Philosophy and Practice at University of Michigan, Ann Arbor, U.S.A. Ph.D. from the University of Calcutta in 1978. Served as Curator (Archaeology), Indian Museum, Calcutta, and also the Rabindra Bharati University Museum, Calcutta. Reader and Head of the Department of Archaeology, Calcutta University, from 1988 to 1990. Professor of Museology, Calcutta University, since 1990. Participated in many archaeological excavations, the important sites being Karṇasuvarṇa (Murshidabad District), Chandraketugarh (North 24 Parganas District), Dihar (Bankura District.), Mangolkot (Burdwan District), all in West Bengal, Dainabad (Ahmednagar District) in Maharashtra. Besides editing a book entitled '*Historical Archaeology of India — A Dialogue between Historians and Archaeologists*' (1990), published a number of research papers on archaeology, art history and museology.

* [Supplied by Prof. Mukhopadhyay. — S.B.]



SUSHANTAKUMAR KUNDU

(Born 1940)

REMINISCENCES

I JOINED THE POST-GRADUATE CLASSES of the University of Calcutta in 1961 and it is, of course, very pleasant to recall that on the very first day of the Fifth year class in the Dpartment of Ancient Indian History and Culture I met a classmate who in the long run has become my best friend and he is none else than Dr. Samaresh Bandyopadhyay, now a very distinguished scholar and a Professor in the Department which has also very distinguished scholars as teachers like Prof. Bratindranath Mukhopadhyay and Prof. Kalyankumar Dasgupta amongst others. All of them have brought honour to this Department by their achievements. There are also others who have made their marks in their own fields. I wish them all success in their efforts to substitute their worthy teachers and the world renowned scholars like Prof. Dineschandra Sircar, Prof. Benoychandra Sen, Prof. Niharranjan Ray, Prof. Sarasikumar Saraswati, Prof. Kalyankumar Ganguli and others who are all worthy successors of their *gurus* like Prof. D.R. Bhandarkar, Prof. H.C. Raychaudhuri, Prof. Stella Kramrisch, Prof. J.N. Banerjea and others. I am particularly proud of my intimate classmate Prof. Dr. Samaresh Bandyopadhyay who has been nominated the Director General of the International Institute of Indology in the Seventy-fifth year of our Department.

In paying my homage to our teachers, *gurubhyo namaḥ*, I mention that the words that still roll in my ears even today are those of Dr. B.C. Sen. On hearing from me that I hail from Dantan in the Midnapore District of West Bengal, he instantly quoted the ancient name 'Daṇḍabhukti' for 'Dantan' mentioned in an inscription of Rājendracola, the great. It obsessed me with

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the thought how was it possible to connect instantly an ancient name with its present name. I now think I have got the answer. It is possible only when one tries to connect the past with the present. It can give rythm to a piece of sculpture or a flute its tune.

I would like to mention here an interesting incident. Once while returning from Gaya after attending a court case there, my purse with railway ticket was pick-pocketed and I had to board the train without a ticket with trepidation in my heart. All of a sudden I noticed that in the same compartment was travelling my teacher Dr. K.K.Ganguli who was returning after delivering lectures in a University and most hesitantly I mentioned to him about my difficulty. What a sympathetic heart Dr. Ganguli had will be evident when I recall that Dr. Ganguli paid the entire amount required for the ticket and relieved me of my anxiety. Thus my teacher of history from the epics set an epoch-making example before me, I proudly mention.

Let me hope that my Department in its journey from the seventy-fifth anniversary to the hundredth year will be able to find a meaningful existence not simply maintaining its tradition but also doing all that is necessary to find out links between the past and the present in every sphere, be it inscriptions or coins, architecture or dance, politics or fiscal policy, agriculture or industrialisation, medicine or law etc., and I am sure the University authorities will come forward in a more helpful manner in the cause of the furtherance of the study of ancient Indian cultural life. If life can be fused with this study by interaction amongst different departments our *alma mater* which bears the emblem of 'Advancement of Learning', I believe in my heart of hearts, the goal of finding a touch of reality will be found.

BIOGRAPHICAL DATA*

Graduated from the Scottish Church College, Calcutta, in 1961. M.A. in Ancient Indian History and Culture with Group IB in 1963. LL.B. in 1965. Joined the Calcutta High Court as a Legal Practitioner in 1966. An Examiner of LL.B. Examination of the University of Calcutta for 1980 and 1981. Joined the present post of Central Government Advocate, Ministry of Law, Government of India, in 1981. Tribunal Member in a Tribunal Set-up under Section 10 (2) of the Costs and Works Accounts Act, 1959. Appointed Arbitrator by the Ministry of Law, Government of India, for two years (1988 and 1989) for the cases of Eastern Zone of the Food Corporation of India.

* [Supplied by Sri Kundu. — S.B.]



BAIDYANATH SINHARAY

(Born 1942)

REMINISCENCES

I FEEL PROUD and honoured for being rather compelled by Prof. Samaresh Bandyopadhyay to look back through more than 30 years and record, on the occasion of the 75th Anniversary Celebration of the Department of Ancient Indian History and Culture, my memories of the good old days of the academic sessions 1962-1963 and 1963-1964 when I was a student of it. At the instance of one of my relatives who was known to Sri Sarasikumar Saraswati, then a teacher in the Department, I met the latter and opted for Group IA on his advice. Realising, however, that archaeology was not my cup of tea, I changed over to Group II in no time. Although Sri Saraswati never questioned (in all probability he had forgotten), I had nurtured a feeling of guilty-consciousness for long and consciously avoided facing Sri Saraswati for some time.

The then faculty of the Department consisted of such eminent scholars as Prof. Niharranjan Ray, Prof. D.C.Sircar, Sri Saraswati, Dr. Kalyankumar Ganguli and Dr. Sisirkumar Mitra among others. We had the proud privilege of attending the lectures of these stalwarts and the rare opportunity to interact with them. While Prof. Sircar was a full fledged European in manner and appearance, Prof. Ray was a proud Bengalee both in tone and temperament. I must also mention the names of Sri Nalininath Dasgupta, Sri Durgadas Mukhopadhyay, Sri Taponath Chakravarti and others to whom we were deeply attached. Immediately after Roll Call, Sri Chakravarti, who used to deal with the Essay Paper, would open one of his bound exercise books, his precious possession, and start dictating notes uninterruptedly without paying

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heed to the ongoings in the class room. Proxying, though not rampant, was not completely unfamiliar. At times, a few of us, used to slip-out stealthily for a hot cup of tea or a smoke at "Rakhaldā's Canteen" on the usual plea that the class lecture was boring. Although Rakhaldā's Canteen was the main gossip centre, purse permitting, we used to visit Coffee House at times and shared the privileges of interacting with the budding poets, playwrights, politicians, professors and would be bureaucrats.

The University Campus with its magestic building, its spacious library, the old book-shops on the College Street, the Coffee House and last but not the least "Rakhaldā's Canteen" had hypnotising attraction for almost all of us. I feel pity for the present generation which has been deprived of this "Campus fever" with the shifting of the Department to Hazra Road.

Although I was a bit introvert by nature in those days, I enjoyed the company of my friends like Gorachand, Amulya, Yogesh, Bandana, Mita, Anjali and many others. Many of us actively participated in the Alumni Association's functions. As for myself I did some side-roles in the dramas, *Kāñcanraṅga* (in the Fifth year) and *Duipuruṣ* (in the final year). During the staging of one of the dramas in the Academy of Fine Arts, Lady Ranu Mukherjee scolded us right and left for spoiling the Academy floor with empty food packets. Though the fault was certainly ours, I took up the cause of my fellow Refreshment-in-Charge and forced Lady Mukherjee to accept our stand by dint of sheer numerical strength. In later times when I was the Managing Director of "Tantuja", I had one of the best of relations with her and could realise the indepth concern that she nurtures for the Academy. I do repent my mistake.

As I was simultaneously studying Labour Welfare Officers' Course followed by DSW in the Institute of Social Welfare and Business Management, I, approached one of my immediate seniors (better not to mention his name) belonging to my group to spare his notes after the final examination. Although, he agreed, the notes were not forthcoming. As time for our final examination was fast approaching, I called on him at his Mess on Amherst Street one afternoon. Peeping through the window I found him fast asleep and tried to awake him at the softest possible voice. My senior ultimately awoke. Rubbing his eyes which were already red in anger, he shouted out and showed me the door. I could not make out any head or tail for such an erratic behaviour and that too without any provocation. I shall be doing injustice to my friend if I do not mention my findings about him at a later stage. He had an uncommon nature and would react in the same manner in case one had

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ever ventured to awake him untimely. I mention this only to highlight the varying nature of human behaviour.

The students of our Department were considered as *vrātyas* in comparison to the elites doing post-graduate courses in Modern History, English or Economics. Our rays of hope were Dr. B.N. Mukherji, who was then just back doing his Ph.D. from London, low profile Dr. Asokkumar Bhattacharyya and a few others who later on have come in the limelight. To this list must be added the names of Dr. Samaresh Bandyopadhyay, just one year senior to me but already then receiving recognition as a serious researcher, Dr. Dipakchandra Bhattacharyya and outside the academic arena my classmate Sri Gorachand De, now in WBHJS, and some others. I am told that position has changed and the students of this discipline are now treated at par with others in Modern History. To me, the change seems to be theoretical and unless there is a concerted move to make a directional change and change in attitude in the highest level thousands of post-graduate students of this discipline shall continue to suffer humiliation like their fellow brethren of the past. Let us hope and believe that the darkest side would soon be over to make way for the brightest day.

Looking back, a feeling of nostalgia overtakes me. I wish I get back those golden days of emotion, passion and sentiments. The crude reality, however, reminds me that I am 53 plus and it is time now to ponder and recapitulate the grand old memories and to live with them until the end.

BIOGRAPHICAL DATA*

Born on February 1, 1942, graduated in 1962 and joined the Department of Ancient Indian History and Culture, University of Calcutta, for the M.A. degree which was obtained in 1964. Took Labour Welfare Officer's Training of the Government of West Bengal in 1965. In 1966 joined the West Bengal Civil Service (WBCS) to become Deputy Magistrate and Deputy Collector. In 1984 was promoted to the Indian Administrative Service (I.A.S.). Obtained Field Level Settlement Training (1967, Purulia, West Bengal), Officers Level Training, Civil Defence (Nagpur, 1968), Officers Level Training, S.S.B., Government of India (U.P., 1975), Map Reading Course, Government of India (Madhya Pradesh, 1976); Top Officers' Level Training on Marketing Management (1983, I.I.M., Ahmedabad), I.A.S Officers' Training (1993, Lal Bahadur Shastri Academy, Mussorie, U.P.). Visited Japan, Singapore, Hongkong, Mauritus and Rangoon for Export Promotion of Handloom Fabrics under the auspicies of the Government of India.

* [Supplied by Sri Sinharay. — S.B.]



ARUNKUMAR BISWAS

(Born 1942)

REMINISCENCES

I WAS THE STUDENT of the Department of Ancient Indian History and Culture of the University of Calcutta during the sessions 1962-1964. We had the good fortune of having as our teachers a galaxy of versatile scholars like Prof. Niharranjan Ray who was then the Head of the Department, Bageshwari Professor of Indian Art and also the Dean of the Faculty of Arts of the Calcutta University, Prof. D.C. Sircar, a very renowned scholar, who was the Carmichael Professor of Ancient Indian History and Culture, Sri Sarasikumar Saraswati and Dr. Kalyankumar Ganguli, who were considered giants in their respective fields. There were other teachers who also were equally brilliant. In fact, I was bewildered and amazed at the depth of their knowledge. If one appeared to me as the Indian Ocean of knowledge, the other seemed to be the Pacific Ocean. They were not only great scholars but great teachers also, whose love and affection for their students can never be forgotten. It was really a great pleasure to attend the classes of these great scholars and inspiring teachers.

In the class room as also outside the class room, we had a very cordial and intimate relationship with our teachers. We respected them and they loved us. I wonder whether such a relationship still exists in our great *alma mater*. In fact, I was personally indebted to many of our teachers but for whose affection and paternal care, I could not have completed my University education. Perhaps, my reminiscences of the days of my University life will not be complete without remembering another person, our dear Rakhaldā of the canteen, whom we tortured endlessly and he tolerated smilingly.

BIOGRAPHICAL DATA*

Born on 18-01-1942, passed M.A. Examination in 1964 of the University of Calcutta in Ancient Indian History and Culture with Group IB. Joined Ministry of Information and Broadcasting service in February 1968 and worked in different capacities being posted in Bihar, Andaman and Nicobar Islands, Tripura, Assam, Orissa, and West Bengal. At present Director, Doordarshan Kendra, Calcutta.

* [Supplied by Sri Biswas. — S.B.]

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JNANRANJAN HALDAR

(Born 1942)

REMINISCENCES

IT IS A GREAT PRIVILEGE for me to write my reminiscences on the occasion of the 75th Anniversary Celebration of the Department of Ancient Indian History and Culture. There is a small history behind my joining the Department of Ancient Indian History and Culture in 1964 when classes used to be held at the College Street Campus. Before joining the Department as a student, I was a teacher at the Bara Madhusudan High School in Hooghly District. When I discovered that since I was a graduate I was given less pay than those who held Master's Degree I made up my mind to study further for earning the degree of Master of Arts. I was very delighted while I was consulting syllabus for Ancient Indian History and Culture. I found there a list of many books on Indian religion and philosophy and felt as if I got sufficient sweet water for quenching my thirst. I do not claim; but I am lucky that God has granted me a philosophic mind. When I was a college student I came in contact with a principal who was a saint having the real experiences of the transcendental world. Gradually I was turned into a man who was always in the pursuit of knowledge of the spiritual world. So seeing so many books on religion for study I came to the glorious Department of Ancient Indian History and Culture and I found great opportunity to study these books under the guidance of great scholars and teachers of the Department. All the teachers and scholars of the Department were polite and sympathetic. Since I had to come from school to attend classes in the university I could not do so regularly. Observing this Dr. A.N. Lahiri advised me to give up the school-teacher's job and instead of this he was very kind enough to take me to Prof.

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D.C.Sircar for a part time job for which sometimes on holidays when I used to go to Prof. Sircar's residence I found him on the working table throughout the day. I was greatly impressed by his working capacity and I discovered in him a saintly character. While I saw him I felt how the great *mantra* of the *Śrīmad Bhagavadgītā*, 'work is worship', as explained by Vivekananda, was being recited in him, although he often used to say that he was ungodly. He had a gigantic figure transmitting a great personality but at the same time his gentle and sweet smile attracted everybody to take him as Sadāśiva. Prof. Sircar loved those who worked sincerely. Being initiated with the *mantra* of incessant work from his character I worked with him throughout the day neglecting all the physical and mental strains. Observing my tenacity he was very kind to ask me whether I am willing to start research work even before the publication of the results of my M.A. Examination. Since I saw Dr. Samaresh Bandyopadhyay to do research work at the Centre of Advanced Study and since I heard a lot of appreciation about him and his research activities from Prof. Sircar I was nourishing an idea of doing research work, even when I was a student of the M.A. class. So I did not hesitate to act upon gladly the advice of doing research work for Ph.D. In accordance with Prof. Sircar's instructions, I started collecting necessary information from the Government Sanskrit College Library and I completed this work within a very short period. I obtained Ph.D. degree in 1971 just after three years from the date of publication of my M.A. results. It had been possible since I was trained under a great Indologist, epigraphist and *karmayogin* Prof. D.C. Sircar. I received help in many ways from Dr. Samaresh Bandyopadhyay, Dr. A.N. Lahiri, Dr. Sm. Kshanika Saha, Dr. N.N. Bhattacharyya and others. Dr. Lahiri attracted us with his great affection and he used to look after me in a way a father looks after his sons. Dr. K.K. Ganguli encouraged me to submit thesis on 'Medical Science in Pali Literature' for P.R.S. and on his advice I collected information from Vedic and Ayurvedic texts on 'Karma and Its Effects upon Health' which helped me a lot to develop further my philosophic mind and I got a good result when I was impressed at the early Indian theory of *prajñā-parādha* (misuse of intelligence) and its effects upon health.

Teachers of Ancient Indian History and Culture Department revealed themselves to me to be the real philosophers. I remember one very important word of Prof. Sircar who used to say, in the tune of Vivekananda, that every work has its own value. 'So do your work sincerely and you will get a good result one day'. Even today I feel that this is true. Whenever I fail to do any

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work sincerely I remember the words of Prof. Sircar. He is like a lamp to me. I am reading my philosophy of life in the light of this lamp. Even today he guides me; but I am very incapable of utilising his guidance which comes to me from his heavenly residence. I was not colsely attached to Dr.Niharranjan Ray; but through his letter I understood that he was a philosopher. He advised us to be satisfied even with a very little thing; he believed that since everything which we get is from God we must accept it gladly and if it is taken this way one may get great things in other way from God. He said, '*Bhagavān yā den tā āṅjlā bhare lao*'.

BIOGRAPHICAL DATA*

Born on May 27, 1942, passed the M.A. Examination in Ancient Indian History and Culture of the University of Calcutta in 1966. Obtained Ph.D. on the thesis entitled 'Early Buddhist Mythology' working under Prof. D.C. Sircar. Worked for some years at the office of the Centre of Advanced Study in Ancient Indian History and Culture of the Department and assisted the organisers of the Golden Jubilee Celebration of the Department. Awarded Premchand Roychand Scholarship for the thesis 'Medical Science in Pali Literature' and Mouat Medal for the theses (1) 'Comparative Study of Medical Science from Pali Buddhist and Sanskrit Buddhist Texts' and (2) 'Development of Public Health in Buddhism'. Now Keeper (Art), Indian Museum, Calcutta. Visited Bahrain in April 1993 under Indo-Bahrain Cultural Exchange Programme and Japan in October 1994, in connection with an exhibition on 'Aśoka, Gāndhī and Jawaharlāl Nehru'. Author of some articles and *Early Buddhist Mythology* (1977), *Links Between Early and Later Buddhist Mythology* (1972), *Medical Science in Pali Literature* (1977) and *Development of Public Health in Buddhism* (1992).

* [Supplied by Dr. Halder. — S.B.]

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GORACHAND DE

(Born 1943)

REMINISCENCES

OUR LAST CLASS of the 17 years' old (10 + 2 + 2 + 3) student-life before the Pūjā vacation of 1964 is in my living memory. I was proceeding towards the Asutosh Building for the same last M.A. class with a mixed sense of joy and sorrow — joy for the end of a routine bondage of curriculum, and sorrow for the close of a care-free student-life. As I entered into the Asutosh Building two white lines on a blackboard placed at the corner of the ground floor corridor made me, like other students, silent and the eyes drenched. Those two white lines quoted from Tagore's poem (in Bengali) were —

"Purāṇa sei diner kathā bhulvi ki re hāy
o sei cokher dekhā, prāṇer kathā, se ki bholā yāy".

All of us once more felt the poet's mastery of situation and at the same time appreciated the hand which reminded us those lines at the right moment.

More than 30 years are gone since the time when I was a student of the Department of Ancient Indian History and Culture and I am grateful to the Department and specially to Prof. Dr. Samaresh Bandyopadhyay for giving me a chance of re-collecting the sweet memory of those golden two years (1962-1964) of mine in the Department. In 1961 our beloved Prof. Dr. Bandyopadhyay (then only "Samaresh"), like me, was a student of first year in the University Law College. Samaresh was also continuing his M.A. classes in 1961 in the Department of Ancient Indian History and Culture and it was he who not only inspired me but also made me interested in the subject in such a way that I joined our Department in 1962. For the next few years,

Library to M.A. classes, M.A. classes to the Canteen of Rakhaldā and from there to Law classes and from there again to Library via the same Canteen became a daily routine, and that tight schedule from 9 A.M. to 9 P.M. made me the happiest person.

Short lived law classes were interesting, but my longest association with the M.A. classes, with teachers, senior students and above all my class friends, opened a new horizon for me. We loved all our teachers like Dr. Niharranjan Ray (N.R.), Sri Sarasikumar Saraswati (S.K.S.), Dr. Dineschandra Sircar (D.C.S.), Dr. Kalyankumar Ganguli (K.K.G), Dr. Sisirkumar Mitra (S.K.M.), Dr. Sudhirranjan Das (S.R.D.), Sri Nalininath Dasgupta (N.N.D.G.), Sri Durgadas Mukherjee (D.M.), Sri Taponath Chakravarti (T.N.C.), Dr. Kalyankumar Dasgupta (K.K.D.G.) and Dr. Amrendranath Lahiri (A.N.L.). Dr. Ray (N.R.) is in my memory not only for his generous attitude towards his students, not that he was associated with us in connection with the students' union matters, as I was one of the elected representatives from our class, but for some peculiarities like calling each student by name during Roll Call in the classes, delivering lectures in full English or full Bengali (and not in mixed language). Similarly, Dr. Sircar is also constantly in my memory. He used to remain absorbed within himself while delivering lectures, but once he made me surprised in the class with the disclosure — "I don't know how I remember your name Gorachand though I seldom remember any name". Of course, I got love and blessings of all of my teachers. It should be mentioned here that my class-notes had great demand to my class friends as I used to take those notes very attentively.

But the most happy re-collection relates to the functions of our 'Alumni Association'. Samaresh and myself were the Joint Secretaries of the Sixth Re-union of the Association and on that occasion we with the help of the 5th and 6th year students managed to prepare and publish the yearwise list of our ex-students in the souvenir for that year after consulting the calenders of the Calcutta University. These lists were also published later on in the Golden Jubilee Volume of our Department. For staging the drama in the function day-to-day rehearsal at Asutosh Museum (old building near Thanthania) at the direction of a senior ex-student Sri Dipak Sen (presently Advocate, Calcutta High Court, and attached to the Bengali Daily '*Ājkāl*') was compulsory. Subsequently, Sri Dipak Basu (presently an officer at Allahabad Bank) shouldered the responsibility of giving direction. So far as I can recollect I participated in the drama for consecutive seven years. Besides, the

Alumni functions, the past and present students arranged several outings and in this way a group of our departmental students of different years was formed and most of them met at least on Saturdays in Rakhaldā's Canteen. Few of them were Sri Dipakchandra Bhattacharyya (now at Chandigarh University), Sri Mihirmohan Mukherjee (now at North Bengal University), Sri Tarankumar Biswas (now at Varanasi), Sri Dipak Sen (mentioned above), Sri Susantakumar Kundu (now an Advocate), Sri Samaresh Bandyopadhyay (now a Professor in our Department), Sri Sarojit Datta (now an Officer of D.V.C.), Sri Dipak Basu (now an Officer of Allahabad Bank), Anima Talukdar (now in the Legislative Assembly Library), Sipra Bhattacharyya (now in Birla Museum at Bhopal), and her sister Subhra. Many others like Premkumar Alley (Advocate at Darjeeling), Tarakdeb Bharati and Jogesh Kar were occasional visitors.

This 75th Anniversary of our Department has once again given me a chance not only of re-collecting my university days but it has also helped me meeting my class friends like Baidyanath (now IAS), Mita (now with UBI), Amulya (now with CIT), Mrinal alias Runu (now with Food Department), Samir (now with A.G.W.B.), Biswanath (Doordarshan Kendra, Calcutta) and many others. I am proud of being associated with our Department and I am confident that this function will help us to establish the truth of the following two lines of Tagore :

"Hāy mājhe hala chāḍāchāḍi, gelem ke kothāy
Ābar dekhā yadi hala, sakhā, prāṇer mājhe āy".

BIOGRAPHICAL DATA*

Born on January 8, 1943, passed the M.A. Examination in Ancient Indian History and Culture of the University of Calcutta in 1964; the LL.B. Examination of the same University in 1964 and got enrolled as an Advocate of the Calcutta High Court in 1964. In 1967 was selected by the Public Service Commission, West Bengal, for both W.B.C.S. (Executive) and W.B.C.S. (Judicial) services, but accepted the W.B.C.S. (Judicial) and joined on 01-12-1967. Promoted to the West Bengal Higher Judicial Service on 29-07-83. After holding different judicial posts, including the post of District and Sessions Judges, joined Land and Land Reforms Department, Government of West Bengal, as S.O. (Law) and Ex-officio Joint Secretary on deputation in May, 1994. District and Session Judge, South 24 Parganas, from 23-02-1996.

* [Supplied by Sri De. — S.B.]



SAROJIT DATTA

(Born 1943)

BIOGRAPHICAL DATA*

B.A. FROM THE Midnapur College in 1961 and M.A. in Ancient Indian History and Culture with Group IB (Fine Arts) in 1963 from the University of Calcutta. Diploma in Advertising and Public Relations in 1974 of the Institute of Communication and Management, Bharatiya Vidya Bhavan, appearing from New Delhi and Ph.D. degree of the University of Calcutta in 1983 working on 'Folk Paintings of Bengal'.

Serving the Damodar Valley Corporation as Public Relations Officer (1976-1990), Chief Public Relations Officer (1990-1994) and Additional Director (1994 onwards); Course Director (1982 onwards), Mass Communication, Jadavpur University. Teaching at the Institute of Communication and Management, Bharatiya Vidya Bhavan, Salt Lake Branch (1980 onwards), and Bhowanipur Branch (1988 onwards), both in Calcutta, and at the Birla Institute of Liberal Arts and Management Studies, Calcutta, since 1993. Resource Person and Guest Speaker in 1992 of the Academic Staff College, Banaras Hindu University. Secretary (1991-1993), Public Relations Society of India (Calcutta Chapter), and Member (1993-1994) of the National Council of the same Society; Nominee (1993 onwards) of the Governor of West Bengal to the Governing Body of Media Centre, Government of West Bengal.

Won National level Best Playwright Award (1996) from All India Radio; written a number of scripts for plays, documentaries and telefilms for All India Radio and Doordarshan. Author of *Folk Paintings of Bengal* (1993), *Advertising Today — Indian Context* (1994), *Corporate Film* (1995) and *Ādhunik Bijñāpaṇ* (1996) in Bengali.

* [Supplied by Dr. Datta. — S.B.]

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KAMALKUMAR BHATTACHARYYA

(Born 1944)

REMINISCENCES

THOSE DAYS ARE GONE BY. Ever and anon I recollect the old days (1965-1967) when I was a student of the Department of Ancient Indian History and Culture of the University of Calcutta. The turbulent student movement was then the order of the day. The University of Calcutta was the centre and its College Street Campus took the Head Lines. Both in academic calender and in student movement our Department took the lead.

Though we plunged into the anti-imperialist and anti-fascist student movement, we never neglected our studies. I still remember Prof. Dr. D.C. Sircar who was then the Carmichael Professor and our Head of the Department. I never missed his lectures. His dedication to scholarship and devotion to teaching are still very much in my mind. His scholasticism still vibrates me. Dr. Kalyankumar Ganguli* and Dr. Kalyankumar Dasgupta** were our other sources of inspiration. Whenever we felt any problem, they helped us with books and valuable advice. They were to us friends, philosophers and guides. Our beloved Samareshda (now Prof. Dr. Bandyopadhyay, of the Department) was very helpful to the students, especially to my classmates of Group IA, only whom he used to teach then.

In those days, the classes of the Department used to be held on the first floor of the Asutosh Building, which was rocked time and again with bombs and police invasion. Rakhaldā's canteen was the main centre of political activity.

* [Later on became Bageshwari Professor of Indian Art of the A.I.H.C. Dept. — S.B.]

** [Later on became Bageshwari Professor of Indian Art. — S.B.]

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Suddenly, we were shocked when the news came that our Department would be shifted from the College Street Campus to the newly built Hazra Road Campus. We lodged protests. There was a wide-spread movement, we went berserk. Strikes continued. At last, the then Vice-Chancellor invited us for a discussion. One bus was provided for the time being to take us from the College Street Campus to the Hazra Road Campus. We attended classes there inspite of our unwillingness. I still remember the delightful faces of my classmates, Adhir, Kalpataru, Kalipada and others. I do not know where they are now. Sometimes I think, I shall be happy, if I would have been a student again of our beloved Department.

BIOGRAPHICAL DATA*

Born in 1944, passed the M.A. Examination in Ancient Indian History and Culture of the University of Calcutta in 1967 and later the LL.B. Examination of the same university. Executive Committee Member of the Calcutta Press Club during seventies, from 1988 to 1991 was the Deputy Chief of Bureau of the Delhi Office of the news-dailies *Jugāntar* and *Amrita Bazar Patrika*, and now Chief of Bureau of the Delhi Office of the Bengali daily *Pratidin*. Also Foreign Correspondent of the Dhaka (Bangladesh) daily in Bengali *Bāṅglā Bājār Patrikā*, and Contributor to Hindi weekly *Māyā* (published from Allahabad). Travelled to different foreign countries with the Prime Ministers of India, late Rajib Gandhi, Sri V.P. Singh and Sri P.V. Narasimha Rao.

* [Supplied by Sri Bhattacharyya. — S.B.]



SISIRKUMAR BHUNIA (BHOWMIK)

(Born 1945)

REMINISCENCES

GONE THE DAYS WERE but the past still flashes in my inward-eyes not only as the bliss of solitude but also as the torch of the present and future life. Being a student (1966-1968) of the Department of Ancient Indian History and Culture, I had the fortune to come in contact with such distinguished scholars as the Carmichael Professor Dr. Dineschandra Sircar, Dr. Kalyankumar Ganguli, Dr. A. N. Lahiri and Dr. Kalyankumar Dasgupta. Through them we had the chance to be aquainted with the legacy of the ancient Indian education and culture and also with the Indian adaptation of the present Euro-centric education and culture. To me Prof. Sircar was an emblem of the mixture of the two opposite streams, legacy and the wisdom of ancient Indian education and culture and the present Euro-centric education and culture. At the relevant time, I had also the chance to come in close contact with Dr. Samaresh Bandyopadhyay (now a Professor in the Department) who was to us not only a scholar, a teacher, a guide, a philosopher, or an elderly friend but also a scholar-cum-teacher-cum-guide-cum-friend-cum-philosopher all in one and at the same time. One happening to be remembered in this connection is that, on the second day of my M.A. Examination, my father faced a fatal bus accident and was hospitalised. I felt frustrated and decided not to sit for the examination any further. Being bewildered of various thoughts, I talked to Dr. Bandyopadhyay over phone and after hearing me, he only told me that he would be waiting for me in the examination hall next day. It was difficult for me to ignore Dr. Bandyopadhyay's directive and I reached the examination hall at 8, Bidhan Sarani, Calcutta, next day

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fifteen minutes late and I heard from my friends that Dr. Bandyopadhyay waited for me for long and left just then for some other examination hall. When we met later on, he consoled my bruised heart and ushered the way to reach my destiny. Now I realise what a wise suggestion he gave to me at the right moment. As is well known, Dr. Bandyopadhyay used to think of everything of us all and, as I hear, even after three decades still he finds time and energy to do so. May god bless him with good health and mental peace to think for others for many more years to come. Of my classmates, Sri Swapankumar Sarkar (now Dr. Sarkar), who is now the Principal of the Gobardanga College, Sri Saktikali Basu, who is a Keeper in the Indian Museum, Sri Daibanidhan Datta, who is in the Asutosh Museum, Sri Hariprasanna Ghosh and Sri Devatosh Khan, whom I feel fortunate to have as my professional friends in the Calcutta High Court and Sm. Kalyani Bajpeyi (now Dr. Sm. Das), who is now in U.S.A., are always very much in my mind.

So many distinguished persons in different spheres have come out of this Department and I hope that with their direct and indirect aid this Department will flourish more and more.

BIOGRAPHICAL DATA*

Born on January 15, 1945, at Howrah, West Bengal, although actually belongs to the Midnapore District of the state. Had schooling upto old Higher Secondary in the Mugberia Gangadhar Multipurpose School at Midnapore. Obtained the B.A. degree in 1966 of the University of Calcutta from the Narasinha Datta College, Howrah. Passed the M.A. Examination in A.I.H.C. with Group IA in 1969 and the LL.B. Examination in 1978 of the University of Calcutta and obtained the B.Ed. degree of the same university in 1975 from the St. Xavier's College, Calcutta. School Teacher at Shibpore, Howrah, initially, got enrolled as an Advocate at the Bar Council of West Bengal in the year 1978 and joined in 1979 the Bar of the High Court at Calcutta, still practising there in Civil, Criminal and Constitutional matters. Associated with the Akhil Bharatiya Bhasha Sahitya Sammelan as a National Executive, with different organisations like the Howrah District Boys' Scouts, the Howrah District Kabadi Association, the Howrah District Women's Hockey, Brati (Howrah), etc. as Vice-President and with the Ramakrishna Sangha, an eminent philanthropic organisation of Howrah as an Executive Member.

* [Supplied by Sri Bhunia. — S.B.]



SWAPANKUMAR SARKAR

(Born 1945)

REMINISCENCES

I JOINED the post-graduate classes of the Department of Ancient Indian History and Culture, University of Calcutta, in 1966. Sri Ramakanta Chakravarti (now Dr. Chakravarti) who was a teacher of mine in the Vidyasagar College, Calcutta, advised me to take up ancient Indian history for post-graduate studies since research-scope in the subject is more there. I passed the M.A. Examination in the said subject in 1968 with Group III (Religious History).

I remember very well my two years in the said Department and express here my heartfelt gratitude for the opportunity offered to record my memories of that period. At the outset I must record that the affection, sympathy and care of all of my revered teachers, like Prof. Dr. D. C. Sircar (the then Carmichael Professor and Head of the Department), Sri Durgadas Mukhopadhyay, Dr. K.K. Ganguli, Sri Prabhaschandra Majumdar, Dr. K.K. Dasgupta, Dr. Sm. Kshanika Saha and Dr. Samaresh Bandyopadhyay, have always been sources of inspiration for me throughout. I also enjoyed personal relationship in some way or other with most of them. Many things of those very happy days are coming to my mind, but hazardous daily-duty of the Principal of a college with 4000 students allows little scope to concentrate for recording them properly, I feel sorry to mention. We often wondered how Prof. Sircar used to find time to attend first to last any programme of the students, though nobody ever saw him wasting a single moment. After the programme he used to talk to each of the participants, convey his appreciation and make suggestions for further improvements. The most helpful teacher during our time was, however, Dr. Bandyopadhyay, who then already earned apprecia-

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tion as a serious researcher even from such fastidious scholars like Prof. Dr. D.C. Sircar, who was famous for his remarks "rubbish" and "bogus" on most of the recent writings on ancient Indian history, and the great historian Dr. R.C. Majumdar, to whom very few scholars even dared to speak. For his ever-encouraging approach, involvement in everything of the Department and smiling face, Dr. Bandyopadhyay was tremendously popular among the students.

Of my classmates I remember well Sri Prabhendunarayan Sinha (now in West Bengal Judicial Service), Sri Saktikali Basu (now in the Indian Museum) and Sri Hariprasanna Ghosh (now in the Department of Law, Government of West Bengal). However, I do not know whether they remember me or not.

Our Department has always been in the forefront in organising cultural programmes and I humbly mention that I never missed any opportunity to take part in them and in this regard I always received encouragement from Dr. Samaresh Bandyopadhyay who had been like an elder brother and friend to us all in matters, academic and extra-academic. Easy accessibility of the students to teachers gave a distinct character to our Department. I hope and wish, sincerely, the same state of affairs still continues.

After passing the M.A. Examination, I obtained the U.G.C. Junior Research Fellowship and in my research work I received great encouragement and help from my supervisor for the Ph.D. thesis Sri Prabhaschandra Majumdar. I also received help from my other teachers.

BIOGRAPHICAL DATA*

Born on 8th February, 1945, passed the Higher Secondary Examination in 1961 from the Benimadhav High School, Sheakhala, Hooghly District, the B.A. Examination in 1964 from the Vidyasagar College, Calcutta, and the M.A. Examination in Ancient Indian History and Culture in 1968 being awarded the Pannalal Saraogi Silver Medal and Prize. Also passed the M.A. Examination in History in 1969 and the LL.B. Examination in 1972. Obtained the Ph.D. degree of the University of Calcutta in 1975 working on 'Origin and Development of the Buddhist Schools'. Joined in December 1972 as a Lecturer in History the S.R. Lahiri Mahavidyalaya, Majdia, Nadia, and became a Reader there in 1986. On July 1, 1992, joined the post of Principal of the Gobardanga Hindu College in North 24 Parganas District and serving the same institution in the same capacity till date. Attended the 26th All India Oriental Conference at Ujjain (Madhya Pradesh). Taking active part in different movements championing the cause of the suffering teaching community.

* [Supplied by Dr. Sarkar — S.B.]

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TAPAS CHATTOPADHYAY

(Born 1945)

REMINISCNCES

I LOOK BACK with fond nostalgic feelings to my student days at the University of Calcutta some 28 years hence and can hardly fail to recollect some golden moments of what was decidedly the best part of my life. When we attended M.A. classes in the Department of Ancient Indian History and Culture, University of Calcutta during 1964-1966, our classes used to be held at the Asutosh Building as well as at Darbhanga Building and the surroundings / environment had such a strong impact on us that we can hardly recall our memories at our class rooms without concurrently recollecting happy moments we spent with friends at University Canteen (Rakhaldā's special), Coffee House, College Square, University lawn, etc.

As far as our experiences at University classes are concerned, we now envy our fortunes for attending sessions taken by such eminent historians / scholars as Prof. Niharranjan Ray, Prof. D.C. Sircar and Dr. Kalyankumar Ganguli — to name a few. Calling of rolls by Dr. Ray was a treat in itself as the melody inherent in his sweet intimate voice never failed to mark profound impressions on our minds. His eloquence and profound deliberations on India's cultural heritage and historical perspective presented in his sonorous inimitable voice made indelible impact on our formative minds and we often felt spellbound and thoughtful in searching inner meanings of some of his presentations even after the lectures were over. Prof. Sircar had been a connoisseur of references and he had a rare capacity of marshalling all facts with detailed contexual backgrounds to original sources which betrayed his profundity and insatiable search to discover the truth. I remember one incident. When some students (including myself) brought out a pamphlet which

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attempted to answer some historical questions with the help of hints / short notes (presumably, to avoid the burden of deeper studies on the subjects), Dr. Sircar got a copy of the pamphlet and discussed the questions attempted therein to highlight the inadequacies in their given answers and gaps in our knowledge if we relied only on short-cuts to comprehend subjects. We understood our wrong approach and tried not to adopt short-cut methods thereafter in pursuit of knowledge. Dr. Ganguli was also excellent in his speeches on India's art and culture, especially on epics, and we made it a point not to miss his classes under any circumstances. Dr. Samaresh Bandyopadhyay, who is now a Professor in the Department and whom we used to call as our beloved 'Samareshdā', appeared then as the most promising scholar rendering great help to the students whenever approached.

In those days, we considered ourselves proud as students of Calcutta University and in moments of youthful outburst thought ourselves as torch-bearers of India's progress and history. We considered the University as our very 'own' and deliberated with inspiration and confidence with other students with the best interests of our academic pursuit in mind. Even in our leisure moments, we enjoyed our associations with friends and teachers to the brim and never felt any lack of meaning in our pursuits for happy future. I have no qualms in confessing that two years of University life gave me directions to what I should do / become in my emerging life and I convey my gratitude to the very famous Department of Ancient Indian History and Culture of the University of Calcutta for contributing to my manhood in such a decisive way.

BIOGRAPHICAL DATA*

Born on 18-03-1945, after graduating from the Government Sanskrit College, Calcutta, in 1964 with Honours in Ancient Indian and World History, joined in 1964 the M.A. Course in Ancient Indian History and Culture in the University of Calcutta. Stood First class First in M.A. in 1966 and also completed LL.B. Course from the same University in 1967. Served *Ānanda Bāzār Patrikā* as Apprentice Journalist in 1967 and thereafter joined State Bank of India as Probationary Officer in December, 1967. Had been Branch Manager of five branches of the State Bank of India in Orissa and West Bengal since 1973 and also served as Branch Inspector for 5 years (1985-1990) for Bank's branches in South India, Bihar and North - Eastern Circle. Presently posted as Assistant General Manager (Administration) at the Bank's Foreign Department in Calcutta.

* [Supplied by Sri Chattopadhyay. — S.B.]



AMALENDU RAY

(Born 1945)

REMINISCENCES

I GOT MYSELF ADMITTED to M.A. course in Ancient Indian History and Culture with Group II in 1965. In our session the Department was shifted from the College Street Campus to 51/2, Hazra Road. Considering our difficulties the authorities of the University made some arrangements of buses for going from College Street Campus to Hazra Road Campus and back after the classes. Since we had no canteen there, Prof. D.C. Sircar, then Carmichael Professor and Head of the Department allowed us a tiffin period from 1 P.M. to 1.30 P.M. and one of our beloved friends in the Department of Archaeology Sri Subrata Mukherjee was permitted to run a canteen for our convenience. We enjoyed the arrangement much as there was no such tiffin period in any other campus. We also faced some problems regarding books. A very small departmental library was started with a small collection. Sri Tusharkanti Sanyal was in charge of the Departmental Library and he used to help us very much. We had also to use the Central Library for most of the books. In the Hazra Road Campus, we had more space and we were happy having the teachers very close to us. Most of the teachers were very helpful. Besides Prof. Sircar, our other teachers were Dr. K. K. Ganguli, Dr. A.N. Lahiri, Dr. K.K. Dasgupta, Dr. Sm. P. Niyogi, Dr. D.R. Das, Sri D. Mukherjee, Dr. S.K. Mitra, Sri T.N. Chakravarti, Sri Dilipkumar Biswas, Dr. S.R. Das, Dr. Sm. Amita Ray and, last but not the least, I must mention, Dr. Samaresh Bandyopadhyay who was not only our teacher but a true friend. He helped and advised us in all the ways. I now recall some incidents taking place in our class. Dr. S.R. Das was a good teacher and he used to teach us Ethnology. He was a short-sized man. At the time of teaching sometimes he wanted a boy for

measuring the nasal and cephalic index. Once we sent one tall figured boy and Dr. Das felt embarassed, much to our enjoyment. He was, however, so intelligent that he at once jumped up on the chair and took the measurement. One day Prof. D.C. Sircar advised us to learn some English words to improve our vocabulary. In the next class one of my classmates, Shri Adinath Baidya, told Prof. Sircar, at the time of his writing something on the black board 'garlic Sir'. Prof. Sircar could not follow our friend and when Sri Baidya repeatedly disturbed him, he sat on the chair and called Sri Baidya near him and wanted to know what he was saying. He cleared the matter that Prof. Sircar advised in the class to improve the vocabulary and hence he has learnt some words such as 'garlic' from a pocket dictionary which means 'sit down'. Prof. Sircar instantly explained the matter and humorously told us not to learn more words then and to wait upto the final examination. Actually in the dictionary there the Bengali word *rasun* was written without the dot below *ba* and the word became *basun*. I mentioned this incident at the condolence meeting of Prof. Sircar and the Chairman, Prof. Sunitikumar Chatterjee became very much pleased and thanked me at the time of his speech. As a student, I could not understand Prof. Sircar's lectures and remember very well his words at the end of every lecture, 'thanks ladies and gentlemen'. We spent our university student-days very nicely. At that time most of the final examinations were not held in due time and our final examination was also held much later. Sm. Indrani Sircar, daughter of Prof. Dr. D.C. Sircar stood first in the First class in our year (1967).

BIOGRAPHICAL DATA*

Born on May 31, 1945, at Lego in Bankura District, West Bengal, and son of Anadinath Ray, the then Headmaster, R.B.R.K.Vidyapith at Lego from where passed the School Final Examination in 1959. I.Sc. from the Surendranath College, Calcutta, and graduated from the City College. M.A. in Ancient Indian History and Culture, University of Calcutta in 1967. M.Lib. Sc. in 1976. Library Assistant in the Library of the Department of Ancient Indian History and Culture, University of Calcutta, from 01-02-1968 to 07-02-1977 and since then In-Charge of the Library of the Victoria Memorial, Calcutta. Honorary Lecturer of the Institute of Librarians, Calcutta, during 1978-1983. Now Honorary Lecturer of the Bengal Library Association and a Part-time Lecturer in the Department of Library and Information Science, Rabindra Bharati University. Author of some articles and *Calcutta — An Annotated Bibliography*, Vols. I (1990) and II (1994).

* [From details supplied by Sri Ray — S.B.]



SUJATA BHOWMIK

(Born 1945)

REMINISCENCES AND AUTOBIOGRAPHICAL SKETCH

THE THOUGHT OF WRITING my reminiscences of University life (1965 - 1967) makes me feel both sad and nostalgic. It is so long ago. Some memories are very distinct though others are not.

At the beginning of the course my feelings were mixed with the thought of job prospects after obtaining the M.A. degree in Ancient Indian History and Culture rather than delving into studies. But soon I started to love and respect the Department, especially our faculty of Numismatics and Epigraphy. I started feeling pride in our very rich heritage and antiquity. It opened my eyes to an endless amount of research opportunities and its requirements.

For one and half years, our classes were held in the Asutosh Building in College Street, but towards the end of our academic session our Department then headed by the renowned Indologist Prof. D.C. Sircar was transferred to Hazra Road amidst turmoil and protests. Initially we did not like the site but eventually we settled down and concentrated on our studies rather than making a fuss. In fact the atmosphere here was far more quieter than in the College Street Campus where all sorts of demonstrations used to take place almost everyday.

I still remember, on one such day, one of our teachers Sri D.K. Biswas was lecturing, while a rally of demonstrators including boys as young as ten or twelve entered the campus disrupting the lesson with their shouting and slogans. Sri Biswas looked through the window and felt sorry for the children and the possibility of their inevitable bleak future. He then started talking

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about the current generation — idle, indolent and wasting time. But I interrupted politely and told him that most of us came from a middle class background and had to do lots of chores at home, some even resorting to private tution to earn money. He was surprised as well as pleased to hear this.

Shortly afterwards we moved to the Hazra Road Campus and Dr. Samaresh Bandyopadhyay (now a Professor in the Department) came to teach us. He had then just finished his Ph.D. Very popular among our seniors, he came across as being very sincere, energetic and enthusiastic. He was also approachable, extremely helpful and friendly. With his encouragement and guidance a cultural programme including a drama was also staged at the Mahājāti Sadan. We had quite a few talented student members in our Department and the whole function was conducted and performed by them. It was a very successful and enjoyable evening.

During the latter part of my University life a group photograph of the students of our Faculty was taken. This is displayed on the mantlepiece of our living room and reminds me of those carefree days. It would be really nice if we could see each other again. Of my classmates, Sm. Swapna Chakravarti, now working in our *alma mater* as Keeper of Records, has always been in touch with me.

I would like to finish here to avoid any repetition as quite a few of us would probably write similar things. After obtaining my M.A. degree in 1967 with Group IA (Epigraphy and Numismatics) I began some research work which I could not continue with for long as I received a teaching job, but I often used to visit the Department until I got married and emigrated to Britain in 1972. After all these years I still regret that I was unable to continue and complete research work and utilise my specialised degree in the relevant field in my own country though I am a qualified teacher here and teaching for the last 10 years.



ASIMKUMAR REJ

(Born 1946)

BIOGRAPHICAL DATA*

BORN ON November 12, 1946, in Calcutta. Passed M.A. Examination of the University of Calcutta in Ancient Indian History and Culture with Group IB (Fine Arts) in 1968 and Diploma in Journalism from the same University in 1968. Post-Graduate Diploma in Journalism for Developing Countries from the Indian Institute of Mass Communication, New Delhi, in 1974. Served the Bengali daily *Lok Sevak* as a Journalist from June 1966 to April 1969. During 1968-1973 contributed articles, reviews in the leading Bengali daily, *Jugāntar* as a freelancer. Trainee Executive in the Publicity Forum, Calcutta, from March 1972 to March 1973. Producer (Spoken Word) in All India Radio, Siliguri and Jamshedpur during 1975-1990. Assistant Director, All India Radio, Darbhanga (July 1990 to July 1991) and Calcutta (since August 1991). At present Station Director, All India Radio, Sambalpur (Orissa) from February, 1996. Cadre Member of Indian Broadcasting (Programme) Service since November 1991. Awarded Certificate of Merit for the Best Performance in Radio and Television from the Indian Institute of Mass Communication, New Delhi, in 1974. Published in Bengali nearly 50 articles on Art and Aesthetics and some books including *Hooranghool o Annanya Galpa* (a collection of short stories in 1992) and *Sahar Prabās* (a collection of poems, 1994).

* [Supplied by Sri Rej. — S.B.]

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ASISBARAN MAITY

(Born 1947)

REMINISCENCES

I GRADUATED IN 1967 from Contai P.K. College, Midnapore, and got myself admitted into the Department of Ancient Indian History and Culture, University of Calcutta. I preferred specialising in inscriptions and coins to social history and religious history. During those days Prof. D.C. Sircar was the Carmichael Professor, Head of the Department and Director of the Centre of Advanced Study of the Department of Ancient Indian History and Culture, University of Calcutta. When I was studying Honours in History in Contai P.K. College, Midnapore, we heard of the name of the eminent historian. Quite naturally my heart was filled with ecstatic delight to have a unique opportunity to come in close contact with him. We were fortunate enough to have lessons from the learned teachers like Dr. Kalyankumar Ganguli and Dr. Sudhirranjan Das. Dr. Ganguli dealt with the history from the epics (First Paper, Second Half) and he was then the Head of the Department of Museology, University of Calcutta. Dr. Sudhirranjan Das taught us Pre-history and he was then the Head of the Department of Archaeology, University of Calcutta. Dr. Kalyankumar Dasgupta dealt with the historical geography of ancient India (4th paper, First Half). Dr. A.N. Lahiri used to take us to the Indian Museum and the Calcutta Mint at Behala to enable us to form an accurate idea about the process of manufacturing and inscribing coins. Sri Durgadas Mukhopadhyay and Sri Taponath Chakraborty also drew our heartfelt respect. Simply speaking, we enjoyed the company of a galaxy of learned teachers to quench our indomitable thirst for knowledge. Frankly speaking, however, during the Session 1967-1969, we enjoyed greatly the

company and guidance of Dr. Samaresh Bandyopadhyay who was virtually our "friend, philosopher and guide". It was Dr. Bandyopadhyay who introduced us to the intricacies of epigraphy in such a lucid manner that it is still very fresh in our minds and his classes on problematic-issues were most interesting. He would not allow any student to go out of the class not being fully clear of such problems. He also inspired us to make arrangements for different cultural programmes including "Sarasvatī Pūjā" for the first time in the Department. My classmates Ardhendu Khatua, Saikat Bandyopadhyay, Purabi Chattopadhyay and Mukti Ghosh made all necessary arrangements. In 1969 we celebrated the Golden Jubilee of the Department. Prof. D.C. Sircar presided over this memorable occasion and on the second day we staged *Bandī* of Sailajananda Mukhopadhyay under the competent direction of Dr. Samaresh Bandyopadhyay in the auditorium of the Academy of Fine Arts. I played the role of Pares, the hero of the play. Saikat Bandyopadhyay and Mukti Ghosh acted quite successfully. Other participants Bhubanesh, Sekhar and Sankar also received adequate appreciation of the spectators. On this occasion the *Prācyavidyātaraṅgiṇī*, for which we saw Dr. Samaresh Bandyopadhyay working for five sleepless nights in the Department, was published. Another memorable occasion organised sometime later, was, however, a felicitation function for Dr. Samaresh Bandyopadhyay, arranged without any intimation to him and presided over by Prof. D.C. Sircar. The then National Professor, Sunitikumar Chattopadhyay, attended the programme as the Chief Guest. Most of the teachers, a large number of ex-students and the students of the Department were present on the occasion. In 1970 and 1971 we, as the ex-students of the Department, staged respectively *Meghe Ḍhākā Tārā* and *Samrāṭer Mṛtyu* and I played the roles of Sankar and Biren respectively. These two dramas were also successfully directed by Dr. Samaresh Bandyopadhyay.

Whenever I recall my post-graduate days, I feel young and I am extremely grateful for the opportunity offered to record the sweet memory of those golden days.

BIOGRAPHICAL DATA*

Born on 18-11-1947, graduated in 1967 and passed the M.A. Examination in 1969 in Ancient Indian History and Culture with Group IA (Epigraphy and Numismatics). Passed B.Ed. Examination in 1972 and LL.B. Examination in 1977. Since 01-09-1979 serving the Chittaranjan College, Calcutta, as a Lecturer in History.

* [Supplied by Sri Maiti. — S.B.]

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BIMALKUMAR BANDYOPADHYAY

(Born 1948)

REMINISCENCES

WHILE THINKING ABOUT my University days (1967-1969) sweet memories come to my mind very often but to express them in black and white is a difficult task. However, I shall recollect here memorable events of the educational trip organised in 1968.

Before the pūjā holidays there was tremendous planning about the forthcoming educational trip to different historical sites in Madhya Pradesh and wide response was coming. But when everything was to be given a concrete shape it appeared that only six students, three boys and remaining girls were determined to go. Fortunately for us some of our ex-students and research scholars came forward and the team consisted of three of them too.

The troubles of reservation are still in my mind because we spent a whole night amongst urchins, pavement dwellers and ticket-blackers in the railway reservation office at the Mahatma Gandhi Road-Chittaranjan Avenue crossing and were lucky enough to get the tickets for the journey just after the pūjās.

We had boarded the Bombay Mail via Allahabad towards our destination, Khajuraho, in full excitement because for most of us the forthcoming trip was just like fulfilment of a dream. Everything worked on smoothly till the time of the first casualty which occured when the train getting accelerated the spectacle of Dr. D.R. Das, who was our teacher-guide, flied off the open window, giving no scope to recover the flying object.

Next day in the afternoon we reached Satna and took shelter in a lodge. Satna was then a tiny place, nothing to roam about. In the early hours of the next day we started for Khajuraho by a bus. It took about four hours to reach

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Khajuraho passing through enchanting valleys and Panna reserve forest. We reached Khajuraho much before lunch and got our accommodation in the tourist cottages of the Government of Madhya Pradesh. Khajuraho was a hamlet in 1968 without much touch of modernisation, famous for its serenity. We could'nt resist the temptation of the temples calling us and proceeded to enjoy the splendour of the Candella temples hitherto known to us through the eloquent description of Sri S.K. Saraswati and others. On reaching the spot we were breathless on visualizing the poetry through stone. The incredible charm of the temples like Kandariya Mahādeva, Lakṣmaṇa, Citragupta was unforgetable. I have seen the temples of Khajuraho several times but they never lose their charm to me. All the three groups were visited and the elaborate lectures of Dr. Das who had great interest on architecture were really very interesting. Beauty of Khajuraho was more enjoyable due to the wholesome food served in the cottages by the hospitable staff.

We started by bus towards our next destination Jabalpur where we halted in a lodge. The Causaṭyoginī temple attracted us most because of its grim past. Stories of human sacrifices came to our mind. We enjoyed the Dhuadhar (waterfalls) but the greatest adventure as well as exciting event was the boating on Narmada. It was a moon-lit night being the '*Śāradapūrṇimā*' and the marble rocks were flooded with the pleasant moon light. The river passes through a gorge and rocks which are in different colours are so near! The adventurous cruising is dangerous also because a little mistake of the boatmen may lead one to sink to a depth of 600 ft. But they knew their job and we returned safely.

Our trip to Bhopal was eventful because during the long ardous journey the bus had a narrow escape from skiding while negotiating a trecherous bend in ghat road when almost everybody was dozing. After the onset of evening one of the tyres got flat and to make matters worse one of our girl friends lost consciousness. Darkness engulfing all directions it was real mess. But the local people were friendly and soon we were rescued. We boarded another bus reaching Bhopal just before midnight. It was all mediaeval setup and we were enchanted by the ambience on riding *ṭāṅgās* through crowded streets greeted by Kawali songs. Hotels in Bhopal were cheap and we lavishly enjoyed *biriyānī* and *kābābs*. Our destinations were Sanchi and Vidisha where we visualized the formative stages of Indian architecture and were awestruck by the ravishing beauty of the damsels on the gateways of Sanchi. The Heliodorus pillar and the gigantic rock cut Varāha-*avatāra* were really impressive.

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Our journey to Allahabad from Bhopal was a long and tedious one but the monotony was broken by the witty talks of Dipak Basu, a senior student. In fact with his perfect Hindi and managerial capability he successfully solved many problems. We reached Allahabad at dead of night only to find that the Toofan Express was standing on the other platform. With great hurry we rushed to it and in the midst of great uproar boarded a compartment filled with army jawans who though initially hostile later took pity on us and obliged Dr. Dipakranjan Das by offering a *biḍi*. Being a non-smoker he became highly embarassed at this hospitality. It was a short journey and we soon reached Varanasi and went to stay at the Bhārat Sevāśram Saṅgha. Visit to Sarnath was memorable but we really enjoyed the boating on the Ganges and view of the ghats was captivating. The return journey started with the show of physical strength and endurance as we had to rush to the yard to get accommodation in the unreserved coach and we successfully got it. We came back home with pleasant and unforgettable memories.

BIOGRAPHICAL DATA*

Born in 1948 in Calcutta, ancestors hailing from the Bardhaman District of West Bengal about two hundred years back. Student of the Maharaja Cossimbazar Polytechnic Institute, Bagbazar, Calcutta, passed in 1964 the Higher Secondary Examination (Humanities). Studied B.A. (Hons.) course in Ancient Indian and World History in the Government Sanskrit College with Sanskrit, English and Bengali as pass subjects and graduated in 1967 securing 1st position in the Honours Course and being awarded a gold medal by the University of Calcutta and a National Scholarship for post-graduate study. M.A. in 1969 in Ancient Indian History and Culture with Group IB (Fine Arts). Junior Research Fellow at the Centre of Advanced Study of the Department of Ancient Indian History and Culture of the University of Calcutta, was awarded in 1976 the Ph.D. degree of the University of Calcutta for the thesis 'Metal Sculptures of Eastern India' prepared under Dr. K.K. Ganguli, who later on became the Bageshwari Professor of Indian Art. Joined the Archaeological Survey of India in 1972 and participated in the archaeological excavations at Bharatpur, Bardhaman District, West Bengal, and also worked at Bhagalpur taking part in the excavations at Antichak. Completed the post-graduate Diploma Course in Archaeology in 1977 from the School of Archaeology, Delhi, securing second position, and came back to Calcutta for a short period and served in various capacities the Archaeological Survey of

* [Supplied by Dr. Bandyopadhyay. — S.B.]

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India working also in Delhi and Bhubaneswar and taking part in various archaeological excavations and explorations in sites like Ayodhya (Uttar Pradesh), Ballāḷdhibi (West Bengal), leading the Indian Team of the Indo-Japanese Exploration of Buddhist Sites in Uttar Pradesh and Bihar and as the Deputy leader in the Indo-Japanese excavations at Sravasti. Associated with the special repair-work of the Jagannāth Temple, Puri. During the taking over of the Hazarduari Palace Museum by the Government of India acted as Chief Co-ordinator in taking charge of antiquities. Guest Lecturer in the Department of Museology, Calcutta University, and Institute of Archaeology, Delhi. As Superintending Archaeologist, Archaeological Survey of India, Museum Branch, engaged in organising and improving several archaeological museums in the country like the Hazarduari Palace Museum (Murshidabad District, West Bengal), Sarnath Museum (Varanasi District, Uttar Pradesh), Ratnagiri Museum (Jajpur District, Orissa), Chandari Museum (Guna District, Madhya Pradesh), Kalibangan Museum (Sriganganagar District, Rajasthan), etc.

Author of several articles and *Metal Sculptures of Eastern India* (1981) and *Survey of Indian Metal Sculptures* (1987).



TAPASKUMAR CHAKRAVARTI

(Born 1948)

REMINISCENCES

THE HAPPY MEMORIES of the golden period of my life in the Department of Ancient Indian History and Culture, University of Calcutta, from the penultimate month of the year 1969 to the year 1972 (Sessions 1969-1971) will probably never play false with me. I feel myself fortunate one to sit then under the feet of Prof. D.C. Sircar, a legendary figure in Indological studies. I hardly failed to attend his classes on political history of ancient India and Aśokan inscriptions. The university authorities should consider to open a chair in the Department in the name of this very distinguished scholar.

I owe a great deal to all my teachers of the Department. But I cannot stay away without mentioning the names of those who swayed me by their pedagogical eloquence, unflagging perseverance and affectionate personalities. Sri Dilipkumar Biswas who used to teach us post-Aśokan inscriptions appeared to us as a sage (*ṛṣi*) and we were, as it were, his disciples. Dr. A.N. Lahiri was an expert on Indo-Greek coins and he also taught us ancient Indian geography from foreign sources. His notes on this branch of study were indispensible to me as the original books were out of our reach. Dr. Kalyankumar Dasgupta was one of our beloved teachers. I was very much impressed upon by his classes on Sātavāhana coinage. His lecture was always full of details. Dr. Kalyankumar Ganguli was respected by all for his pleasing personality. He taught us epic in a very lucid language. Dr. Sisirkumar Mitra taught us political history of ancient India after the retirement of Dr. Sircar. Sri D. Mukhopadhyay took some classes on Vedic age. But we were concerned to take down his valued notes ornamented with great literary fervour.

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The classes of Dr. D.R.Das on the Guptas and the Sātavāhanas impressed me a lot. He was our guide on our educational tour to Hyderabad, Aurangabad, Ajanta and Ellora. This tour was very much enjoying to each of us taking part in it. Womenfolk of our class were off from this tour and so every member had to pay Rs. 40/- (Rupees forty) only and the excess amount, if any, was paid by our generous teacher and guide or by the University. Dr. Das was popular for his all time smiling face and suave manner. Dr. S.R. Das of the Department of Archaeology taking classes in our Department was a teacher of a very high standard. His impressive lecture on culture and civilization still remains in my memory. I remember his valuable sentence, 'Civilization is the totality of culture'. As a member of NSS, I had been to Berachampa (Chandraketugarh of archaeological importance) and Dr. Anilchandra Pal of the Department of Archaeology was our guide. His affectionate manner cut a good mark upon me. He was kind enough to write a credential in my favour. Dr. Sm. Kshanika Saha, Dr. A.K. Chatterjee, Dr. Sm. P. Niyogi were the other teachers in our Department at that time. I still remember them with great respect.

Last, but not at all the least, was none but Dr. Samaresh Bandyopadhyay, now a Professor in the Department, who was our teacher, mentor, friend, philosopher and what not? He had a magic wand to bring to life the ideas of any branch of the subject that lay dormant. Whatever intricate problem in the subject we had in our mind for the same we unhesitatingly went to Samareshbābu who was ready to answer any question, at any time and at any place. Believe it or not, very often we used to discuss some burning issues of the subject even at Ballygunge Bus Stop or Gariahat Junction. It would linger sometimes from two to four hours. Our company comprised Saikatdā (Saikat Bandyopadhyay)* and Subid Chatterjee**. Needless to add here, we would have occasional tastes of '*masālā dhosā*' of Nirmala and '*sṁgārā*' and '*amṛti*' of Indian Sweets, both situated at Gariahat, always, of course, from the exchequer of our beloved teacher. Sri Tusharkanti Sanyal and Sri Amalendu Ray, both belonging to the library of our Department, helped me in having access to a large number of books.

My intention to carry on research on an aspect of Indology could not be fulfilled and I was destined to join in the West Bengal Civil Service. But I still wave in delight whenever I think of the golden days in my *alma mater*.

* [Now working at the Indian Museum. — S.B.]

** [Now a Reader in the Department. — S.B.]

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BIOGRAPHICAL DATA*

Born in April, 1948, graduated in 1968 from the Scottish Church College, Calcutta. A post-graduate student of the Department of Ancient Indian History and Culture with Group IA (Epigraphy and Numismatics) during the session 1969-1971, obtained the M.A. degree of the University of Calcutta in the said subject in 1971 and also M.A. degree in History in 1973. Obtaining LL.B. degree of the same University, qualified in 1978 in Group 'A' in West Bengal Civil Service (Executive). First joined in the Burdwan Collectorate as a Deputy Magistrate and Deputy Collector on probation and then took charge of Block Development Office in Kalna-2 Development Block, Burdwan District. Served as Executive Magistrate both in Kalna Sub-Dvision of Burdwan, and Tufangunj Sub-Division of Cooch Behar. In-charge of Tufangunj Sub-Division for some time, served the Hooghly Collectorate as Special Land Acquisition Officer. At present, is on deputation to the West Bengal Essential Commodities Supply Corporation Ltd., a Government of West Bengal Undertaking, and is working as Officer on Special Duty (Plant) and Deputy Manager (Food Grains).

* [Supplied by Sri Chakravarti. — S.B.]

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AMALKUMAR MANDAL

(Born 1951)

REMINISCENCES

IT GIVES ME IMMENSE PLEASURE and happiness to write the reminiscences of my post-graduate days in the Department of Ancient Indian History and Culture of the University of Calcutta. In fact, I feel very proud of being one of the students of this celebrated Department and for the opportunity to prosecute my studies under the feet of a galaxy of learned teachers some of whom even held international reputation.

I joined the Department in 1970 and as I opted for Group IA (Epigraphy and Numismatics) I had the rare opportunity to come in close contact with some distinguished teachers like Prof. Dineschandra Sircar, Sri Dilipkumar Biswas, Dr. Kalyankumar Dasgupta and Dr. Samaresh Bandyopadhyay (now a Professor in the Department) whose profound scholarship and dignified personalities deeply impressed me from the very moment I started attending their classes. Their way of teaching, lucid and brilliant exposition of everything of the subject created deep interest in me which in future inspired me for contemplating on further studies and researches on ancient Indian inscriptions and coins.

During our time the number of students in our Department was not very large and it was only five in Group IA classes. Besides me, others were Sri Aminul Islam, Sri Parthasarathi Chaudhuri, Sri Kamalkumar Kundu (now Dr. Kundu) and Sm. Krishna Sinha (now Sm. Biswas). Naturally, a close relationship among the teachers and the students easily developed which continued for a long time even after we left the Department. This relationship creating a very pleasant and congenial atmosphere, in fact, gave a distinct

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character to the Department. I do not know whether the Department has the same character at present or not.

Prof. Sircar at our time was the Carmichael Professor and Head of the Department and also the Director of Centre of Advanced Study of the Department. Although he was the busiest person in the Department yet he was kind enough to afford some of his valuable times to teach us the Aśokan inscriptions and was seen to be present from first to last in all our functions. I perfectly remember his strong personality, style of teaching, smiling face and the question put to us all after the end of his every lecture — "Am I intelligible?" Sri Biswas was a soft-spoken man. He used to teach us the Brāhmī inscriptions of early Bengal. He is no doubt a scholarly person but it was difficult for us to ascertain at that time how much we gained from his lectures. Dr. Kalyankumar Dasgupta was a beloved teacher. He impressed us a lot while teaching historical geography from indigenous sources and the coins of the Sātavāhanas and the Western Satraps. He also took some classes in the Indian Museum and gave lectures on the development of Indian scripts.

Our most beloved teacher definitely was Dr. Samaresh Bandyopadhyay whose youthful spirit, indomitable courage, affectionate guidance, command over and love for the subject impressed us a lot from the first day of our entry into his class. His spontaneous and heartfelt sympathy for the students endeared him most to us all and he would not mind raising foolish questions even in the midst of his lectures in the class. His two classes on how to learn the use of diacritical markings are still very fresh in my memory. In fact, he was the key person whose inspiration kindled enormous interest in us all to concentrate on the studies of ancient Indian coins and inscriptions. I can never forget his way of presentation of very hard technical subject, particularly the Kharoṣṭhī inscriptions, in a lucid style and in a scholastic manner. His chanting of *ślokas* from the Gupta inscriptions were very much exciting and thrilling to us at that time. Myself often tried to emulate those from Dr. Bandyopadhyay, of course, beyond his knowledge. Here I like to add that I lost my father when I was in the Second year class and no words are adequate to express what a fostering care I have always enjoyed since that time from Prof. Bandyopadhyay. My conscience will feel guilty if I do not mention here about the same. There are many others who also enjoy the same care from Prof. Bandyopadhyay.

To us Dr. Bandyopadhyay was not only a very helpful teacher but also an able guide. His captainship in leading a study-trip of students of the Second year class and some research scholars of our Department in June, 1972, is

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still very fresh in my mind. At that time we visited Ajanta, Ellora, Khajuraho, Marble Rock of Jabalpore, etc. Although it was mid-summer and obviously those places were very hot yet we enjoyed very much the trip which lasted for about a fortnight. Each of us noticed with due respect the great hardship undertaken and role played by Dr. Bandyopadhyay and his very wide range of scholarship made as all awestruck. In fact, he has always been to us a true friend, philosopher and guide.

Other teachers who taught us were Dr. K.K. Ganguli, Sri Taponath Chakravarti, Dr. A.N. Lahiri, Dr. S.R. Das, Dr. Sm. Pushpa Niyogi, Dr. S.K. Mitra and Dr. D.R. Das. The affectionate treatment I received from all the teachers, especially, from Dr. Ganguli during the two years of my M.A. classes is unforgettable and I always remember it with deep gratitude and due reverence.

I must mention here that I was also associated with some extra-curricular activities of our Department. Special mention may be made of organising re-union celebrations of the Alumni Association of our Department. I had the opportunity to serve the Association as the Joint Secretary for three consecutive years under the Secretaryship of Dr. Samaresh Bandyopadhyay. I had also the opportunity to address the gathering on behalf of the then present students in the last of the three years' functions. We arranged for staging drama, musical soiree, etc. followed by distribution of packets of refereshment which were enjoyed by all present.

In this connection I deeply remember the love and co-operation extended to us by the non-teaching staff members of the Department. Tushardā and Amalendudā (Sri Amalendu Ray, now In-Charge of the Library of the Victoria Memorial, Calcutta) of our Departmental library were very much friendly to us all. They helped us a lot in finding out books from the almirah and open shelves whenever those were required by us. We never saw them getting annoyed when any requisition was placed to them for supplying a book. Sri Anilchandra Datta of our Department's office was also very helpful to us all. We had a very cordial and sweet relation with all of them.

I also remember the name of Sri Gorakh Singh, the Gate Keeper of our Department, with whom we had a very good relation. Although at times we used to quarrel with him yet we always felt that he loved us a lot.

A memorable event in which we were kindly offered opportunity to participate as volunteers was the 62nd Session of the Numismatic Society of India organised by the members of the Asiatic Society, Calcutta, and the teachers of our Department. It was indeed very encouraging to receive many

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distinguished scholars coming from different parts of India and foreign countries at the Howrah and Sealdah railway stations and to take care of them. I remember well how honoured I felt when I was given a rare privilege to address on behalf of the volunteers the august assemblage on the last day's cultural programme organised at the Lake Town Regional Labour Institute Auditorium, Calcutta. I also remember how much happy the delegates felt when they were offered *rasagollās* at the end of that day's programme following the custom *madhureṇa samāpayet*. I fondly recollect that the idea of offering the typically Bengali sweet *rasagollā* came from Dr. Samaresh Bandyopadhyay.

However, I always wish to get back to those sweet and memorable post-graduate days and be as long as possible with my teachers some of whom are, however, no more in this world of living. But alas! that can never happen.

BIOGRAPHICAL DATA*

Born on December 29th, 1951, at Contai in the Midnapore District of West Bengal, studied first at the Beleghata Deshabandhu High School, Calcutta, and then at the Netaji Sikshayatan, Agarpara, in the North 24 Parganas District, from which institution passed in 1967 the Higher Secondary Examination of the West Bengal Board of Secondary Examination. Graduated in 1970 from the Scottish Church College, Calcutta, passed in 1972 the M.A. Examination in Ancient Indian History and Culture with Group IA, in 1974 the LL.B. Examination from the Surendranath College of Law, Calcutta, and in the same year the B.Ed Examination from the David Hare Training College, Calcutta. In 1975 joined as Trainee Scholar in an archaeological excavation conducted by the Archaeological Survey of India, Government of India, at Tamluk in the Midnapore District of West Bengal. Joined the All India Radio in 1976 and served the same organisation in various capacities at its different centres of the country. Cadre Member of Indian Broadcasting (Programme) Service since July 1994, at present serving the Commercial Broadcasting Service, All India Radio, Calcutta, as the Assistant Station Director. Was associated with some organisation and very important publications like the *Charuchandra Chattopadhyaya Birth Centenary Volume* (1983) and the *D.R. Bhandarkar Birth Centenary Volume* (1984), both edited by Dr. Samaresh Bandyopadhyay, and Sri Amalendubikash Karchaudhuri's *Rāgpradhān Gāner Utsa Sandhāne* (in Bengali 1984), *Bāṅglā Gāner Kathār Kathā* (in Bengali 1986) and *Tribal Songs of North-East India* (1984).

* [Supplied by Sri Mandal. — S.B.]

GAUTAM SENGUPTA

(Born 1954)

BIOGRAPHICAL DATA*

BORN ON May 12, 1954, passed M.A. Examination in Ancient Indian History and Culture of the University of Calcutta in 1974 with Group IB (Fine Arts) standing First Class First and obtained Ph.D. in 1984 working on 'East Indian Sculpture (c. 4th to 7th century A. D.) : A Study in Style and Technique'. Curator, School of Historical Studies, Visva-Bharati, Santiniketan, from November 1979 to September 1985, Reader in Ancient Indian History and Archaeology, Department of History, North-Eastern Hill University, Shillong, from September 1985 to July 1990 and Director of Archaeology and Museums, Government of West Bengal, from August 1990. Charles Wallace Visiting Fellow for 1994 of Ancient India and Iran Trust, Cambridge, and President of the Historical Archaeology Section of the Indian History Congress in 1995. Published more than 30 articles and reviews, edited *Treasures of the State Archaeological Museum, West Bengal*, 3 volumes (1991), *Pratna Samīkṣā* (Journal of the Directorate of Archaeology, Government of West Bengal), Vols. 1-3 (1992) and with others *Archaeology of North-East India* (1990).

* [Supplied by Dr. Sengupta. — S.B.]

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STUDENTS OF ALLIED DEPARTMENTS



ASOKEKUMAR BHATTACHARYYA

(Born 1919)

REMINISCENCES

As a student in the Post-Graduate classes in the Sanskrit Department of the Calcutta University during 1938 to 1940, I had the privilege of attending a number of classes of some renowned teachers of the Department of Ancient Indian History and Culture alongwith the students of the said Department.

While sitting in the class-room waiting for the teacher to come for taking class in Ancient Indian Geography, I was very much struck by the reverential mood of the students expecting to meet and take lessons under the teacher concerned. Standing up as the teacher entered the room, we maintained a sort of silence that grew out of all respect for the teacher. Short-statured, grave and serious was this revered Professor who was none other than the renowned scholar, Prof. Hemchandra Raychaudhuri. Academically stalwart, he climbed up the platform firmly and took his chair. Not a single moment was lost in any other talks but he started on introducing the subject on the first day of our study. The manner in which he did it at once aroused a great inquisitiveness in my mind to know more of the subject and hear more from him. All that he lectured on throughout the following two years, he supplemented always by quotations, all from his unparalleled memory in lucid English and in perfect Sanskrit of the *ślokas* from the relevant texts. As a student of Sanskrit, I was amazed at this rare feast. Above all, we were all kept spellbound throughout the lectures days in and days out.

At the end of the classes, Prof. Raychaudhuri would straight go back to the Teachers' Room, keep the Register of Attendance himself into the almirah

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and walk back to his room. The Teachers' Room itself was a veritable temple where teachers with their store-house of knowledge inside moved about as though venerable mute gods. If, however, the teachers communicated among themselves, or to any student, it was in such a low voice that any body else could hear only the steppings and not the talks.

Once I had to go to Prof. Raychaudhuri to ask for a reference book. I was so hesitant that I stood before his room for a while, undecided as to whether to knock at the door, when to my surprise I found him coming from outside, and calling me inside, he first asked me to take seat for which I was the least prepared. Least did I know then that the giant in scholarship was an Ishan Scholar in History, a rare achievement in academic field. However, among other things, he asked me about my past academic records and being glad, remarked that a scholar to be a real scholar has to have a consistent brilliance throughout, and not a sporadic shine, which often is made through dubious means.

Long before my taking up iconography as one of my subjects at the M.A., I introduced myself to Dr. Jitendranath Banerjea. I could approach him easily to ask on any problem because of his ever loving attitude and ever smiling face. The first remark he made, I remember, was that any student who would like to study and delve deep into the subject of ancient Indian history and culture, must have adequate back-ground knowledge of Sanskrit, for, he said, language in which that culture is steeped forms the back-bone of any research into it. He further lamented saying that he felt pity that this linguistic equipment was becoming rarer in the following generations of students whose researches are based on translations only. It was through his encouragement and inspiration that I felt taking up iconography as a subject in my M.A. Examination. Unlike Prof. Raychaudhuri, Dr. Banerjea would always invite students to his residence and loved to chat with them on academic and other matters. I can not forget the positive guidance that he gave specially in respect of Jaina iconography which was then an almost untrodden field. It was he who asked me to visit Rajasthan and study the Mss., in its rich *Bhāndārs* for the purpose, which I could only do on my way back from Taxila in 1944-1945. It was, again, to us, his beloved students, that he often expressed his grief at his deterioration of eye-sight a few years before his death. His love for his students, perhaps for me particularly, was so much that having probably told about me very often to Prof. Sunitikumar Chatterjee, also my revered teacher at the University, that, on his demise, at the

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nursing home, Prof. Chatterjee phoned me up at my office at the Indian Museum, and I came only to arrange for carrying up his dead-body home nearby.

Endowed with a sportsmanlike spirit was another teacher at whose feet I had the chance to study at the Post-graduate Department of Ancient Indian History and Culture. He was Dr. Hemchandra Ray, whose monumental work *The Dynastic History of Northern India* was awe-inspiring indeed. He would often keep himself busy at sports activities of the University of which he was in charge, but appearing in the class, he would keep the students in good humour, by his oft-repeated grumble that he was a bachelor. He was so frank with his students that he once told me on the corridors of the University, that there was no body to stitch a button to his coat. We missed him, however, as he left the University on an assignment abroad.

It was a common experience of the students of those days that all teachers, without exception, had an open and free, and loving heart for those who came to learn under them. And, Dr. Benoychandra Sen was no exception. For Bengal inscriptions the interest that he created in me, lingered all my life. In and outside the class, he advised us to study these records which he described as a store-house of cultural information. His renowned ancestry made him as polite and humble in dealings, the like of which is never to be met with. Once I talked about some "Felicitation Volumes" publised in honour of some scholars outside Bengal. He at once replied that the felicitations were his successful students, and to organise this himself and for himself was ridiculous. However, much later, it was my great satisfaction that I could pay homage to this great soul by my humble studies on an aspect of Bengal inscriptions, which, also, I could not place at his feet, as he had left us long ago.

BIOGRAPHICAL DATA*

Born in 1919 in a family of reputed Sanskrit scholars of the 24 Parganas District, West Bengal, passed in First Division the Matriculation Examination in 1934 with five Letters and Asterisk mark from the South Suburban School, Bhowanipore, standing first from the school and securing a University Scholarship. In 1936 passed the I.Sc. Examination in the First Division from the Asutosh College, Calcutta, and the Kāvyatīrtha Examination of the Government Sanskrita Śikṣā Pariṣat, standing First Class Second and securing a *vṛtti* (scholarship) and won the First Prize in the All-India, Burma and Ceylon Essay Competition organised by the Ramakrishna Mission and

* [Supplied by Sri Bhattacharyya. — S.B.]

awarded a Gold Medal and Book Prizes. Passed the B.A. (Hons.) Examination in 1936 with Sanskrit securing First Class from the Scottish Church College. Stood First at the Honours Students Essay Competition at the Scottish Church College in 1937-1938. Selected by the Calcutta University, joined the Archaeological Excavations at Bangarh, Dinajpur, in 1938. First Class in Sanskrit in M.A. in 1941 with Epigraphy and History special papers. Passed in 1944 the B.L. Examination from the Calcutta University and took training in Excavations at Taxila under Dr. Mortimer Wheeler, the then Director-General of Archaeology in India. Awarded P.R.S. of the Calcutta University, on 'A Comparative Study of Hindu, Buddhist and Jaina Iconography' in December, 1949. Passed in 1950 B.A. Examination in Arabic from the Calcutta University. Passed in 1952 the M.A. Examination in Islamic History and Culture with special papers in Epigraphy and Numismatics, from the Calcutta University, and was placed First in the First Class.

Appointed Lecturer in Sanskrit in 1942 at the Sir Asutosh College, Chittagong. From 1943 to 1946 was Bengal Government Post-Graduate Research Fellow at the Asiatic Society of Bengal and worked under Dr. Kalidas Nag, the then General Secretary of the Society, on the project 'A Comparative Study of Hindu, Buddhist and Jaina Iconography'. Joined as a Lecturer in Sanskrit in 1946, the R.S. College, Howrah, became its Vice-Principal in 1947 and Principal in 1948. Joined Charuchandra College, Calcutta, as a Lecturer in Sanskrit, in July, 1949, and also as a part-time Lecturer in Sanskrit, Rishi Bankimchandra College, Naihati, 24 Parganas District. Appointed Assistant Curator, Archaeology Section, Indian Museum, under Archaeological Survey of India in August, 1949.

Joined the Excavation Course at Sisupalgarh, Bhuvaneswar, Orissa, under the Archaeological Survey of India in 1952. Appointed Lecturer in 1953 in the Department of Islamic History and Culture, Calcutta University, concurrently with the Museum assignment. Selected in 1954 by the UPSC, appointed Deputy Keeper, National Museum, New Delhi, then comprising Art, Archaeology and Anthropology, to take charge as the First Officer of the Museum. Studied in 1958 Museology being selected for a Fellowship by the Government of France, at Ecôle de Louvre, Paris. Passed in 1958 the Diploma Examination in Museology under the Museums Association of England, London, topping the list, with special paper on Indian Archaeology. Selected in 1960 by the UPSC, appointed Keeper, Art Department, National Museum, New Delhi. Appointed concurrently, Lecturer, School of Archaeology, ASI, New Delhi. Selected in 1964 for Deputation to the post of Superintendent, Museums Branch, Archaeological Survey of India, and joined the post in June 1964.

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Joined the post of Director, Indian Museum, Calcutta, in March, 1965. Appointed, concurrently, Part-time Lecturer, Department of Sanskrit, Calcutta University.

Deputed by the Government of India, represented India, at the Exhibition of Indian Art in Germany in 1966, at the International Conference of Fine-Arts Experts in Tokyo, Japan, in 1968. Invited by the Government of West Germany for a Course of Lectures on Indian Art and Archaeology, toured parts of Germany in 1969. Elected Fellow of the Museums Association of England in 1970. Awarded Commonwealth Travel Grant to join Conference called and invited by the Museums Association of England in 1972. Invited with a Visitorship to the Museums in France, W.Germany and Czechoslovakia and East Germany in 1972. Awarded Visitorship to visit museums in Australia in 1973. Invited, late in 1973, to attend the Conference called by the Asian Cultural Centre for UNESCO, Tokyo, on 'Modernization of Museums in Asia'. In October, 1975, after retirement, awarded a German Government Cultural Grant to work on aspects of Bengal temples. Awarded Japan Foundation Fellowship to study and work on Far Eastern Art at the Tokyo University and the Eastern Institute, Tokyo, Japan, for 1976 - 1977. Appointed in 1980 a Visiting Professor at the National University, Republic of China, to take Post-Graduate Classes on Indology. Appointed in 1981 Visiting Professor at the Chinese Culture University, Republic of China, to teach Indian Art and Archaeology. Awarded Fellowship by the Pacific Cultural Foundation to work on the art of the Pacific Area countries. Awarded in 1984 Jawaharlal Nehru Fellowship by the Nehru Memorial Fund, New Delhi, for outstanding work on art, Indian and foreign. Attended in 1986 on invitation the Asian-Pacific Cultural Symposium, R.O.C. (May, 1986). Attended as Delegate and Sectional Chairman the International Conference on Modern China (October 1986) in the Republic of China. Attended, on invitation, as Delegate representing India, International Symposium on 'Adversities and Reconstruction in China during the last 60 years' at Hong Kong (November, 1986). Awarded in 1987 Senior Research Fellowship by the Indian Council of Historical Research, New Delhi, to do researches on 'Cultural, Political and Historical Aspects of Perso-Arabic Epigraphy in India'. Sectional Chairman at the International Seminar on 'The Future of Oriental Studies and The Role of the Asiatic Society' held in April, 1994.

Author of more than a hundred research papers and *Chambā Rumāl* (1969), *Indian Coins in the Musée Guimet, Paris* (1971), *A Corpus of Dedicatory Inscriptions from Temples of West Bengal* (1982) and *A Pageant of Indian Culture — Art and Archaeology* (1993).

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GOURISWAR BHATTACHARYYA

(Born 1924)

REMINISCENCES

ALTHOUGH I WAS NOT a student of the Department of Ancient Indian History and Culture of the University of Calcutta I was taught by some of the teachers of the Department, viz. Dr. Benimadhab Barua, Dr. Jitendranath Banerjea and Dr. Benoychandra Sen. I was a student of the Department of Sanskrit (Group I) and I passed the M.A. Examination in 1950 with first class marks. After my B.A. Examination (with Sanskrit Honours) I wanted to study M.A. in Ancient Indian History and Culture and not in Sanskrit. In this connection I wish to recollect an interesting anecdote. The very day I registered my name as a student of the Department of Ancient Indian History and Culture I happened to meet Prof. Janakivallabh Bhattacharyya, my teacher at the Ripon College (now Surendranath College), in the University compound. Janakibabu was surprised to hear that I have enrolled myself as a student of the Department of Ancient Indian History and Culture and not of Sanskrit. He asked me to accompany him upto the Sealdah Station, and on the way he advised me to take Sanskrit (Group I with Inscriptions, Iconography, etc.) for my M.A. He convinced me that I shall be more benefitted in my future career if I want to study the original documents of Ancient Indian History. Thanks to Janakibabu, the next day I changed my subject for M.A. As an assistant to Dr. D. C. Sircar at the Government Epigraphist Office in Ootacamund for eight years I realized that without a sound knowledge of Sanskrit one cannot be a good epigraphist.

It was perhaps in 1980 when I came to Calcutta from Berlin Prof. D.C. Sircar asked me to give a lecture in his Department on the collection of the Berlin Museum of Indian Art. Since then I became closer to the Department of Ancient Indian History and Culture of the Calcutta University. Later I was also asked to give a lecture on the newly discovered inscriptions in the Department.

Unfortunately I have no contact anymore with the Sanskrit Department of the University, but I am always welcome to the Department of Ancient Indian History and Culture.

I felt very proud when Prof. B.N. Mukherjee, Prof. Samaresh Bandyopadhyay and Dr. Asokkumar Bhattacharyya asked me to contribute to the volume to be published on the occasion of the 75th Anniversary of the Department of Ancient Indian History and Culture. I wish all success to the worthy celebration.

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BIOGRAPHICAL DATA*

Born on February 15, 1924, in Malda, West Bengal, India, passed the Matriculation Examination in 1941 in First Division from the Malda Zilla School, Malda. Obtained the B.A. Honours degree in Sanskrit from the Ripon College (now Surendranath College), Calcutta, in 1945. Got the Kāvyatīrtha title in Sanskrit from the Bengal Sanskrit Association, Calcutta, in 1946. Passed the M.A. Examination in Sanskrit with Group I (Epigraphy and Iconography) in First Class from the University of Calcutta in 1950. Obtained the D.Phil. degree in Sanskrit Philosophy with English and French literatures as secondary subjects in 1967 from the University of Basel, Switzerland, working on 'Studies in the Concept of Śraddhā in Post-Vedic Literature'. Joined in 1952 as a Keeper of Sanskrit Manuscripts the Visva-Bharati at Santiniketan and taught Epigraphy and Sanskrit in its graduate and post-graduate departments. Joined the office of the Government Epigraphist for India, Archaeological Survey of India, in 1955 as an Assistant and remained there till 1962. Went to Basel in Switzerland in 1962 to work for a doctorate degree. Served the Museum of Indian Art in West Berlin (1968-1972, 1978-1989). Lecturer in the Department of Indology, Kiel University, in 1974-1975. Since 1989 teaching Sanskrit Epigraphy and Hindu and Buddhist Iconography at the Indological Department, Free University of Berlin. Took part in several conferences in India and in Europe and published several papers on epigraphy and iconography. Edited *Deyadharma : Studies in Memory of Dr. D.C. Sircar* (1986), *Akṣayanīvi : Essays presented to Dr. Debala Mitra in admiration of her scholarly contributions* (1991) and with Debala Mitra *Nalinīkānta Śatavārṣikī (Dr. N.K. Bhattasali Centenary Volume) : Studies in Art and Archaeology of Bihar-Bengal* (1989).

* [From details supplied by Dr. Bhattacharyya. — S.B.]



CHITRAREKHA GUPTA

(Born 1943)

REMINISCENCES

IN 1962 I JOINED, as the only student of the 5th year class, the Department of Archaeology, which had then been started only three years back. Most of the teachers of the Department were teachers from other Departments, like the Departments of Ancient Indian History and Culture, Geography and Anthropology. Since the curriculum of Archaeology, for obvious reason, included many subjects which were also taught in the Department of Ancient Indian History and Culture teachers from that Department outnumbered those from other Departments. As a student I attended the classes of Dr. A.N. Lahiri, Dr. Asok Das, Dr. Kalyankumar Dasgupta of the Department of Ancient Indian History and Culture. I exclude from this list Dr. S.R. Das, because he was then a teacher of the Department of Archaeology. Sri B.D. Chattopadhyaya, though a past student of the Department of Ancient Indian History and Culture, was a research scholar in the Department of Archaeology and used to take our classes in that capacity. Sri A.C. Pal was also a teacher of the Department of Archaeology. As a student I did not, however, get the opportunity of attending the classes of Prof. D.C. Sircar. I was expected to attend his classes on Aśokan inscriptions along with the students of the Department of Ancient Indian History and Culture, but, after three months' stay in excavation camp, when I came back to class room I found that Prof. Sircar had already finished his course on Aśokan inscriptions.

After receiving my post-graduate degree in 1964 when I thought of research work, Dr. S.R. Das introduced me to Prof. Sircar and I started working under him. I still remember the day when I was waiting anxiously in front of

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the door where Prof. Sircar was taking class of the 1st year M.A. students of the Department of Ancient Indian History and Culture. I had been attached to him as a research scholar for the last six months. He had asked me to write on any problem cropping up in my mind after going through Hirananda Sastri's *Nālanḍā and its Epigraphic Materials*. I was working on East Indian Seals and Sastri's book was my first basic text book which as a research student I was asked by Prof Sircar to read and re-read time and again. When I became tired of going through its lines, "Sir" asked me to write something. I wrote on the term *vārika*, which was found on some seals from Nalanda. I worked out the problem and gave him the note. He told me to collect the paper next day from the aforementioned class. Just imagine my anxiety! I had already come to know, yes, from horse's mouth, about Prof. Sircar's fastidiousness. He could not be easily pleased. From such a person I was to take my script in front of junior students. I waited with trepidation in my heart. At last the bell rang. The class was over. Prof. Sircar called me in and said : 'Very good, I am happy to read your paper. Go through the corrections'. Oh! I had the bird's wing to come back to my seat in the library. I opened the paper joyfully only to find that the whole script was full of corrections. There was hardly any line which had not the touch of Prof. Sircar's pen. There were mistakes of various sorts. After correcting the paper thoroughly Prof. Sircar had given his comment — 'Not bad for a novice'. From that day I started to love him. I was never afraid to approach him even with the silliest question, and he tried to explain everything very lucidly. What he disliked in a research student is theorising. His idea was that this was the formative period of a scholar, when he should read as much as possible and be acquainted with the writings of earlier scholars. Prof. Sircar believed that only a man of vast knowledge can formulate historical theory.

I finished my thesis under much constrains. I got married and could not devote as much time in research work as I should have done. Prof. Sircar felt sorry for that. I was much ashamed when one day he rebuked me by saying that he wished me to be his first lady-student doing Ph.D. under him. I do not know my position as yet, but I remember the touch of fatherly affection in his words.

After submission of the thesis I planned to do some work on social history on the basis of inscriptions. But one day, Prof. Sircar told me : 'There are many students who may work on social history but there are not many who can read inscriptions'. So he asked me to specialize on palaeography. I could

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not fulfil his desire. I wish, some of our students would grow up and would become in future great epigraphists like Prof. Sircar. I shall carry on my study as per my love, but whatever I do, I should try to keep it in mind that my esteemed teacher wished his students to write 'something better'. We should not write anything which a budding Sircar may throw away in future as 'all rubbish'. But alas! It is so difficult to achieve this goal.

BIOGRAPHICAL DATA*

Daughter of late Dwijendralal Sengupta, a former Member of the Indian Parliament, was born in Dacca (now in Bangladesh) in 1943. Passed the School Final Examination from the Baptist Girls' High School, Calcutta, in 1958; the Intermediate Arts Examination from the Lady Brabourne College, Calcutta, in 1960; the B.A. Examination with Honours in History from the Presidency College, Calcuttta, in 1962; the M.A. Examination in Archaeology from the University of Calcutta in 1964 and the LL.B. Examnation in 1965 from the University College of Law, Calcutta. Obtained the Ph.D. degree from the University of Calcutta in 1972. U.G.C. Research Scholar from 1965 to 1968. Lecturer in the Department of Archaeology from 1969 to 1983, Reader from 1983 to 1996 and since 14-08-1996 Professor in the said Department. Head of the Department of Archaeology (1985-1986 and since 1995 onwards). Attended some National seminars in the country and went to Germany in 1992 to attend an International seminar. Published several papers and *The Brāhmaṇas of India — A Study based on Inscriptions* (1983) and *The Kāyasthas — A Study in the Formation and Early History of a Caste* (1996).

* [Supplied by Prof. Sm. Gupta. — S.B.]

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10

M.A.s (1919-1995) IN ANCIENT INDIAN HISTORY AND CULTURE OF THE UNIVERSITY OF CALCUTTA*

1919

Ghatak, Jyotishchandra (NC)

1920

Bagchi, Prabodhchandra
Bandyopadhyay, Kalidas
Bandyopadhyay, Satyaprasanna
Chakrabarti, Jatindranath
Das, Tarakchandra
Datta, Bidhubhushan (NC)
Kuluvi, Kalipada
Majumdar, Nanigopal
Ray, Hemchandra
Sarkar, Asutosh

1921

Basu, Abaninath
Bandyopadhyay, Harimohan
Bandyopadhyay, Prabhamay (NC)
Chakrabarti, Bhupendrachandra
Chakrabarti, Bhupendranath
Chakrabarti, Kshirodmohan
Datta, Nagendrachandra
Datta, Rameshchandra
Ghosh, Amulyacharan (NC)
Ghosh, Chittaranjan
Majumdar, Paresprasad
Mitra, Pulinkrishna
Mukhopadhyay, Bhupalchandra
Mukhopadhyay, Karttikchandra
Ray, Sachidananda
Sarkar, Girindramohan
Sengupta, Kshitiskamal (NC)
Sinha, Gangananda

1922

Bagchi, Sachindranath (NC)
Bandyopadhyay, Harihar
Bhattacharyya, Tarapada
Chakrabarti, Nareschandra
Chaudhuri, Nareschandra
Debsarkar, Sudhirkumar
Goswami, Binodlal
Goswami, Dibakar
Maitra, Brajnedramohan
Mukhopadhyay, Parameshprasanna
Pathak, Lokendranath
Ray, Jyotirmay
Ray, Tridibnath
Sanyal, Rajanimohan
Sarkar, Kshitischandra
Sen, Binaychandra

1923

Basu, Sasankasekhar
Bhattacharyya, Amiyanath
Bhattacharyya, Bijaykumar
Chakrabarti, Pratulchandra
Chattopadhyay, Rakhahari
Das, Sanatkumar
Datta, Jaminimohan

* [Names of M.A.s from 1919 to 1969, compiled by the undersigned with some help from Sm. Kalyani Bajpeyi and Sm. Sumita Chatterjee for the *Prācyavidyātaraṅgiṇī*, ed. D.C. Sircar, University of Calcutta, 1969, pp. 485-506, are reprinted here from the same work and those from 1969 to 1995 have been copied from the records of the university by former students of the Department Sri Sunilkumar Biswas (Index Computer at the Department's Centre of Advanced Study) and Dr. Ramaprasad Majumdar of the Asutosh Museum. The alphabetical arrangement of the names from the years 1969 to 1995 has been helped by Sm. Sayantani Pal, Sm. Durba Ain, Sm. Srabani Mukhopadhyay, Sri Krishnendu Maiti, Sri Subhajit Dasgupta, Sri Sadananda Mandal, Sri Tapaskumar Mandal and a few others of the First Year Class of the Department of the Session 1995-1996, Sri Panchanan Sen, Typist of the Department's Centre of Advnaced Study, and Sri V. Krishnamurthi of Mumbai typed out the press-copy of this matter. Sincere thanks are due to all of them. NC = Non-Collegiate. — S.B.]

Maitra, Dharanimohan
Mitra, Karttikchandra
Palit, Gobindaprasad
Pattanayak, Ramaniranjan (NC)
Raghavendra Rao, V. (NC)
Ray, Pramodgopal
Sanyal, Niradbandhu

1924

Bandyopadhyay, Amarendranath
Bandyopadhyay, Ambujnath (NC)
Bandyopadhyay, Sailendranath
Bandyopadhyay, Sudhansukumar
Basak, Ahindrakumar
Bhattacharyya, Satyendranath
Dasgupta, Bhupendranath
Guptabaksi, Subodhchandra
Prasad, Bhubaneswar (NC)
Ray, Manoranjan (NC)
Ray, Pramathanath (NC)
Sarkar, Satindralal (NC)
Taraphdar, Nagendrakisor

1925

Acharyya, Jogendranath
Acharyyachaudhuri, Bhupendrakisor
Bandyopadhyay, Kalicharan
Chakrabarti, Sisirkumar
Ghosh, Debaprasad
Ghosh, Haricharan
Mukhopadhyay, Debaprasanna
Mukhopadhyay, Umaprasad
Ray, Bipraprasad
Sen, Amulyachandra (NC)
Sinha, Sibchandra

1926

Bagchi, Jitendranath
Bandyopadhyay, Bibhutibhusan
Bandyopadhyay, Jaydeb
Bandyopadhyay, Narendrakumar
Bandyopadhyay, Panchugopal
Basu, Sailendranath
Bhattacharyya, Upendrachandra
Chakrabarti, Indubhushan
Chattopadhyay, Jyotsnanath (NC)
Mukhopadhyay, Satischandra
Ray, Niharranjan
Raychaudhuri, Binayendranath (NC)
Sen, Nripendrachandra

1927

Bhattacharyya, Syamacharan
Bhattacharyya, Ramanchandra
Chattopadhyay, Nagendranath
Chaudhuri, Sibaniprasad (NC)
Das, Nilratan
Datta, Bibhutibhushan
Debnath, Surendrachandra
Lahiri, Girijaprasanna (NC)
Majumdar, Bimalkanti
Ray, Sarojendranath (NC)
Sanyal, Rabindranath (NC)
Sarkar, Amritalal (NC)
Sen, Prabodhchandra

1928

Bandyopadhyay, Asaninath
Bandyopadhyay, Sibdas
Basu, Khagendranath (NC)
Basu, Sailendranath
Bhattacharyya, Debendranath
Chakrabarti, Haranchandra
Chattopadhyay, Gurudas
Das, Tinkari
Ghatak, Satyaranjan
Ghosh, Asutosh
Goswami, Saradindubikash
Lahiri, Phanindramohan
Mukhopadhyay, Bimalaprasad (NC)
Raychaudhuri, Phatikchandra
Sur, Atulkrishna

1929

Bagchi, Manindranath
Bandyopadhyay, Kalikinkar
Bandyopadhyay, Nirmalchandra (NC)
Basu, Sudhirkumar
Chakrabarti, Birendrachandra (NC)
Chakrabarti, Gurugobinda
Chattopadhyay, Jitendranath
Gangopadhyay, Radharaman (NC)
Ghosh, Janakinath
Mukhopadhyay, Durgadas
Saraswati, Sarasikumar
Sengupta, Birendrakumar (NC)

1930

Bandyopadhyay, Binayaknath
Chaudhuri, Surendrabijay
Ghosh, Hemantakumar
Sanyal, Dinabandhu

CENTRAL LIBRARY

Saraswati, Sarasikumar (NC)

1931

Bagchi, Sarojendraprasad
Bandyopadhyay, Adrischandra
Bandyopadhyay, Lakshmiprasad
Bhattacharyya, Brindabanchandra
Chaudhuri, Phanindranath (NC)
Das, Tarapada (NC)
Dasgupta, Charuchandra
De, Harendrachandra (NC)
Ghosh, Sachindrakumar
Mukhopadhyay, Sudhirmohan (NC)
Mitra, Aseshbandhu
Saha, Saratchandra (NC)
Sarkar, Dineschandra
Sen, Nirmalchandra
Sen, Santoshkumar

1932

Bandyopadhyay, Sasankasekhar
Chakrabarti, Taponath
Das, Sambidananda
Datta, Kalikaprasad
Hudson, Miss Belle
Mukhopadhyay, Manmathanath
Mukhopadhyay, Sasankasekhar
Mukhopadhyay, Satyaniranjan
Mukhopadhyay, Sibapada
Ray, Amitabha
Sen, Matindramohan
Sinha, Kalipada (NC)

1933

Chakrabarti, Bholanath
Chakrabarti, Bijaykumar
Chattopadhyay, Binaybhushan
Chattopadhyay, Mrityunjay
Chattopadhyay, Ramendranath
Das, Lakshmiswar
Das, Satugopal
Dasgupta, Charuchandra (NC)
Deb, Surendrachandra
Ghosh, Sm. Bhramar
Mukhopadhyay, Subodhkumar
Raychaudhuri, Binaykrishna
Sen, Nisikanta

1934

Basu, Sudhirchandra
Bhattacharyya, Anadibhushan
Chattopadhyay, Kumudranjan (NC)
Datta, Asoknath
Gangopadhyay, Nanigopal
Gupta, Prabhatchandra (NC)
Jha, Srinandan
Mukhopadhyay, Bijayes (NC)
Ray, Kalisankar
Sanyal, Birendramohan
Sinharay, Subhendu

1935

Bandyopadhyay, Rameschandra
Bandyopadhyay, Satyendranath
Chattopadhyay, Kuladananda
De, Sachindrakumar (NC)
Gangopadhyay, Binaybhushan
Gangopadhyay, Kalyankumar
Ghosh, Sm. Jyotsna
Mukhopadhyay, Nirmalkumar
Parackal, O. Matthai (NC)
Saha, Dwijendranath

1936

Bandyopadhyay, Nalinprakas (NC)
Basu, Susilkumar
Bhattacharyya, Satyasundar
Chaudhuri, Basantakumar (NC)
Gupta, Prabodhchandra (NC)
Mitra, Sibsankar (NC)
Mukhopadhyay, Madhusudan
Sarkar, Rabindranath

1937

Bhawalkar, Sm. Vanamala (NC)
Chakrabarti, Saileswar (NC)
Chattopadhyay, Debkumar
Chattopadhyay, Krishnabihari (NC)
Chudhuri, Amulyabhushan
Datta, Dhirendrakumar (NC)
Ghosh, Samarendranath
Ghosh, Umapada (NC)
Mukhopadhyay, Mohankumar
Mukhopadhyay, Tarinisankar
Panigrahi, Krishnachandra
Sanyal, Bishnupada (NC)
Sengupta, Gangadhar

1938

Bandyopadhyay, Sm. Aloka
Bandyopadhyay, Amarnath
Basu, Sm. Jyotirmayi
Bhattacharyya, Sudhabrata
Chakrabarti, Sibnarayan
Chaudhuri, Jnaneschandra
Datta, Gaurisankar
Dikshit, Sadanand Kashinath
Guha, Jibendrakumar
Mitra, Ramaprasad
Mukhopadhyay, Santigopal
Sen, Subodhchandra
Sengupta, Bishnudas

1939

Barman, Chandicharan
Basuray, Sm. Binapani (NC)
Bhattacharyya, Sachindranath
Chakrabarti, Sukumar (NC)
Chattopadhyay, Kshetrasadhan
Datta, Rasamay
Ghoshal, Rameskumar
Gop, Raicharan
Gupta, Sukhamay (NC)
Kar, Rabischandra
Mitra, Aryyakumar
Ray, Bhabeschandra
Sarkar, Sailendranath (NC)
Sen, Prodyotkumar
Vimalananda, Teunakoon

1940

Bandyopadhyay, Narayanchandra
Bhattacharyya, Rabindranath
Biswas, Akhilbandhu
Chakrabarti, Sudhirkumar
Das, Sudhirranjan
Dasgupta, Sm. Amiya
Debi (Mrs. Sen), Sm. Jyotsna (NC)
Ghoshal, Basantakumar
Ghoshal, Tulsicharan
Gupta, Sm. Bani
Mitra, Prabhatkumar
Mukhopadhyay, Asoknath (NC)
Mukhopadhyay, Narendranath
Mukhopadhayay, Prithwisnath
Mukhopadhyay, Santoshkumar
Sadhu, Nirmalkumar
Sen, Daibakilal
Sur, Subodhkumar

1941

Bag, Jaladhar
Bandyopadhyay, Dilipkumar
Bandyopadhyay, Sibadas
Basu (Mrs. Datta), Sm. Amala (NC)
Basu, Balaichand
Basu, Sm. Purnima
Bhattacharyya, Indranath
Bhattacharyya, Jnanendrachandra
Bhattacharyya, Kanailal
Bhattacharyya, Sanjaykumar
Chakrabarti, Lakshminarayan
Chakrabarti, Sukumar (NC)
Chandra, Sukeschandra
Changkakati, Birendranath
Chaudhuri, Sm. Jogamaya
Das, Surendranath (NC)
Dassarma, Indubhushan
Datta, Jyotirmay
Gangopadhyay, Nalinikanta
Ghosh, Ramkinkar
Guha, Debapriya
Guharay, Sm. Sadhana
Mitra, Arunendranath
Mitra, Nirmalkumar
Mitra, Sisirkumar
Sengupta, Arabinda

1942

Bandyopadhyay, Satyacharan
Biswas, Dilipkumar
Chandra, Pratapchandra
Datta, Trailokyanath
Hajra, Ganganarayan
Joshi, Sm. Soma (NC)
Misra, Bachaspati
Mitra, Asokkumar
Mukhopadhyay, Sunil (NC)
Sarma, Amiyakumar

1943

Basu, Ajitkumar
Bhattacharyya, Chandrasekhar
Bhattacharyya, Manmatharanjan
Ghosh, Sachibhushan
Lahiri, Amarendranath
Mukopadhyay, Syamananda
Naskar, Purnendusekhar
Niyogi, Asutosh (NC)
Niyogi, Sm. Rama
Pal, Balaichandra
Ray, Kshirmohan
Ray, Sailendranath (NC)
Ray, Taraknath
Sanyal, Bimalendu (NC)
Sarkar, Krishnadas (NC)
Sengupta, Amarendranth (NC)

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1944

Bandyopadhyay. Arun (NC)
Barman. Debajyoti (NC)
Basu. Bimalkrishna (NC)
Basu. Sm. Renuka
Bhattacharyya. Jagannath (NC)
Bhattacharyya. Panchananda (NC)
Chakrabarti. Brajatosh
Chakrabarti. Syamaprasad
Chattopadhyay. Sm. Rama
Das. Bimalendubhushan
Das. Sudhansukanti
Dasgupta. Sm. Namita (NC)
Datta. Bimalkumar (NC)
Gangopadhyay. Jatindranath (NC)
Guhaniyogi. Sm. Renu
Gupta. Sm. Kalyani
Maitra. Ambikacharan (NC)
Majumdar. Sunilchandra
Mitra. Ajitkumar (NC)
Ray. Sunilkumar
Ray. Syamlal (NC)
Ray. Upendramohan
Saha. Swarnakarttik
Sarkar. Ratanlal
Sen. Premballabh
Sengupta. Dwijendralal (NC)

1945

Bandyopadhyay. Aswinikumar
Bandyopadhyay. Sm. Latika
Bera. Amarendrakumar
Chakrabarti. Rabindranath
Chattopadhyay. Gobindachandra
Chattopadhyay. Paritoshchandra
Chattopadhyay. Rabindranath
Gayen. Tapitranjan
Ghatak. Brajanath
Kundu. Nilkrishna
Lahiri. Sm. Latika
Mitra. Bimalchandra (NC)
Mukhopadhyay. Haripada
Mukhopadhyay. Pradyumnakumud
Pal. Balaichandra (NC)
Ray. Nitaidas (NC)
Ray. Sachchidananda
Raychaudhuri. Sm. Mira
Sengupta. Indubhushan (NC)
Sinha. Satyabrata (NC)
Sur. Prasantakumar

1946

Bandyopadhyay. Purushottam
Basu. Swadeshchandra
Bhattacharyya. Baidyanath
Bhattacharyya. Satyanarayan (NC)
Chattopadhyay. Asaram
Chattopadhyay. Binaykumar
Das. Sm. Bisweswari
Das. Jadunath
Dasgupta. Pareschandra
Datta. Sm. Manisha
Datta. Tejendralal
Gangopadhyay. Ajitkumar
Gupta. Rabindranath
Maitra. Binaykrishna
Majumdar. Sm. Anjali (NC)
Majumdar. Bimalkanti
Mitra. Sm. Debala
Mukhopadhyay. Manotosh
Naskar. Nabendusekhar (NC)
Ray. Atalendu
Ray. Sunilchandra
Sarkar. Kanchanlal
Sarkar. Nirendranath
Sengupta. Sm. Lilabati
Sengupta. Salilkumar
Sengupta. Sm. Sudhamayi

1947

Alam. Mohammad Khorshed
Bandyopadhyay. Chandankumar
Barma. Kshitischandra
Basu. Niharendrakumar
Basu. Sm. Sudha (NC)
Bhattacharyya. Sunilkrishna
Biswas. Bireswar
Biswas. Saurindra
Chandra. Amulyaratan
Dam. Harinarayan
Das. Nabakisor
Dasgupta. Manasmohan
De. Praphullaranjan
Dhar. Khagendralal (NC)
Lal. Sailendrabihari (NC)
Majumdar. Kamalapada
Majumdar. Sudhindrachandra
Mandal. Mrinalkanti
Mitra. Sunilkumar
Pain. Surendranath (NC)
Saha. Chintaharan
Sarbadhikari. Biswaranjan
Sen. Santibrata

1948

Basu. Niharendrakumar
Basu. Ramlal
Biswas. Bijankanti (NC)
Chakrabarti. Amarprasad (NC)

Chattopadhyay, Madanmohan
Chaudhuri, Sudhirranjan
Das, Dhirendrakumar
Datta, Ajitkumar
Datta, Hiranmay
Debi, Sm. Narayani
Ghosh, Jagadindrakumar
Ghosh, Pranabkumar
Ghosh, Satyendraprasad
Maharatna, Jaykrishna
Mukhopadhyay, Debaprasad (NC)
Mukhopadhyay, Kisorprasad
Mukhopadhyay, Satyendranath
Mustaphi, Himansusekhar
Mustaphi, Prabirchandra
Naskar, Amalendusekhar
Niyogi, Sm. Pushpa
Sana, Basudeb (NC)
Sarkar, Charumihir
Sarma, Krishnakumar
Sengupta, Sm. Nilakshi
Sinha, Biswanath
Sinha, Manabendra

1949

Adhikari, Bibhutibhushan
Bandyopadhyay, Anilkumar
Bandyopadhyay, Binaybhushan (NC)
Basu, Sm. Ilarani (NC)
Basu, Sm. Mira
Basu, Prabhatkumar
Bhattacharyya, Arabinda
Chakrabarti, Bireswar
Chakrabarti, Debkumar
Chakrabarti, Sm. Gita
Chakrabarti, Santoshkumar
Chakrabarti, Satyendranath
Dakua, Mahendranath
Das, Ramapati
Dasgupta, Chittaranjan
Datta, Syamal
Dattamajumdar (Mrs. Ghosh), Sm. Bina (NC)
Deb, Dhireschandra
Gangopadhyay, Sm. Anjali
Gangopadhyay, Sm. Binita (NC)
Gangopadhyay, Rabindranath
Ghatak, Niranjan
Ghosh, Amaleschandra
Ghosh, Arabinda
Ghosh, Binaykumar (NC)
Ghosh, Surendrakumar
Ghoshal, Ramdas
Jha, Hitnarayan
Kumar, Anantaprasanna
Maiti, Sachindrakumar
Mitra, Arunkumar (NC)
Mitra, Manabendranarayan
Mukhopadhyay, Satyapada
Mukhopadhyay, Subrata
Ray, Ajaykumar
Ray, Sm. Amita
Ray, Nalinikanta
Ray, Sailendranath
Sarkar, Haribishnu
Sil, Dwipendrakumar
Talukdar, Prankrishna
Thakur, Upendra
Tiwari, Ramanand

1950

Aditya, Sm. Anima
Bhattacharyya, Nirmalendu
Biswas, Sm. Anjali
Chaudhuri (Mrs. Lahiri), Sm. Bela (NC)
De, Harendrachandra (NC)
De, Mukundachandra (NC)
Ghosh, Balaikumar (NC)
Jha, Chandrasekhar (NC)
Mahanti, Karttikkumar
Maiti, Subodhchandra
Mukhopadhyay, Sambhuprasad (NC)
Pandit (Mrs. Chakrabarti), Sm. Hena
Pradhan, Sudhansusekhar
Ray, Nirmalendu
Ray, Praphullakumar (NC)
Sarkar, Chittaranjan
Sensarma, Manoranjan (NC)
Tripathi, Lalitkes (NC)

1951

Bandyopadhyay, Prabhat (NC)
Basu, Kalidas (NC)
Bera, Nalinikanta (NC)
Biswas, Aswinikumar (NC)
Chattopadhyay, Asitkumar
Chattopadhyay, Rabindranath
Chaudhuri, Hirendranarayan
Dasmahapatra, Debendranath
Datta, Debabrata (NC)
Datta, Manoranjan
Datta, Sm. Pratima (NC)
Datta, Phanindrachandra
Ghoshdastidar, Sm. Induprabha (NC)
Ghoshray, Narendralal (NC)
Guha, Sm. Renuka (NC)
Gupta, Manindrakumar (NC)
Mallik, Brajeswar
Mandal, Sudhirchandra
Mitra, Kanailal (NC)

Pandey, Mithilasaran
Sanyal, Ajitkumar
Sen, Sm. Kamala (NC)
Sen, Sm. Nibedita
Sen, Sm. Nila (NC)
Sengupta, Sm. Kamala (NC)
Simon, Miss Alexy

1952

Aich, Sm. Rama
Barua, Jatindranath
Barua, Subhutiranjan (NC)
Bhattacharyya, Sm. Kalyani
Bhattacharyya, Kamaleswar
Biswas (Mrs. Ray), Sm. Bithika
Biswas, Debabrata
Chakrabarti, Sm. Bela (NC)
Chakrabarti, Bhairabnath
Chakrabarti, Haridas (NC)
Chakrabarti, Sachindranath
Desarkar, Sm. Anima (NC)
Gangopadhyay, Nareschandra (NC)
Ghosh, Jitendrakumar (NC)
Ghosh, Sm. Reba (NC)
Jha, Chandrasekhar (NC)
Mukhopadhyay, Biswadeb
Mukhopadhyay, Durgamohan (NC)
Nag, Harold Satishchandra
Pal, Anathbandhu (NC)
Patra, Bhutnath (NC)
Saha, Brajendralal
Saha, Sudhirkumar
Sarkar, Kalyankumar
Sen, Nirendranath

1953

Adhya, Gobindalal (NC)
Chaudhuri, Sm. Gopahemangi
Dasgupta, Sm. Phulrani (NC)
Deb, Kshitischandra (NC)
Debi, Sm. Manorama (NC)
Deray, Sm. Pratibha
Gangopadhyay, Anilbaran (NC)
Mahato, Parbaticharan
Majumdar, Jyotishchandra (NC)
Mallik, Pramodkumar (NC)
Mitra, Prabirlal
Mukhopadhyay, Sm. Santi (NC)
Mustaphi, Sm. Chhabi (NC)
Ray, Sm. Amita
Ray, Sm. Jayanti
Raychaudhuri, Sm. Kamala
Saha, Sudhirkumar
Sikdar, Jogendrachandra

1954

Basu, Sm. Gita
Bhattacharyya, Sunitbhushan (NC)
Das, Nishikanta
Ghosh, Debaprasad (NC)
Ghosh, Sm. Mandira
Mitra, Jagannath (NC)
Mukhopadhyay, Sm. Minu
Mukhopadhyay, Sm. Sandhya
Mukhopadhyay, Syamchand
Nayak, Asutosh
Pakrasi, Sm. Abha
Sarkar, Jayantakumar (NC)
Singh, Awadheshnarain (NC)

1955

Bandyopadhyay, Jagannath (NC)
Basu, Sm. Gita
Basu, Sm. Sabita (NC)
Bhaduri, Sm. Sunanda
Bhattacharyya, Sm. Gauri
Bhattacharyya, Sanatkumar
Bhattacharyya, Sm. Tripti
Chakrabarti, Adhirkumar
Chaudhuri, Rathindramohan
Das, Jadupati
De, Sm. Mira
Ghosh, Sm. Namita (NC)
Guha, Aswinikumar (NC)
Guha, Sm. Manika
Gupta, Debidas (NC)
Haldar, Sm. Renuka
Kapur, Sudarsan
Mallikchaudhuri, Nirmalkanti (NC)
Manna, Bhabanisankar
Mitra, Sm. Gargi
Mukhopadhyay, Anathnath
Mukhopadhyay, Sm. Aparna (NC)
Mukhopadhyay, Paritosh (NC)
Nag, Sm. Triptikana
Pal, Mrinalkanti
Pal, Mullukchandra (NC)
Pramanik, Sarojranjan
Ray, Sm. Arati
Ray, Sm. Basanti
Raychaudhuri, Sm. Pratima
Rudra, Sm. Rama (NC)
Sanyal, Swadhinkumar
Sanyal, Taraknath
Satpati, Raghunath (NC)
Sengupta, Sm. Amita
Sengupta, Lakshmanchandra (NC)
Sinha, Satyacharan (NC)

1956

Bandyopadhyay, Sm. Amiya

Bandyopadhyay. Biswanath
Basak. Jagatbandhu (NC)
Basu. Pranabkumar
Chakrabarti. Sm. Manika (NC)
Chakrabarti. Sm. Padmini
Chakrabartibiswas. Rakhalchandra (NC)
Chattopadhyay. Bhaskar
Chattopadhyay. Kamalkumar (NC)
Chattopadhyay. Sm. Sunanda
Chattopadhyay. Sm. Mukti
Dasgupta. Kalyankumar
Datta. Sm. Manjula (NC)
De. Sm. Amita
Datta. Kamalakanta (NC)
Deb. Rabindranth
Gargari. Sm. Gauri (NC)
Gangopadhyay. Kalidas
Ghosh. Mrinmay (NC)
Gupta. Sm. Aruna (NC)
Hempala. Abeysuriya Ratnayake
Jana. Parameswar
Majumdar. Sm. Manjula
Mukhopadhyay. Sibendrakrishna
Nayak. Sitakanta
Pawuludevage. Leelananda Prematilleke
Ray. Sm. Karuna
Ray. Sm. Rini
Saha. Sm. Kshanika
Sarkar. Sibsankar
Sen. Dipakmohan
Sengupta. Pramathanath
Sinha. Sm. Mira
Sinha. Sm. Rita (NC)
Sinhamahapatra. Sasankasekhar (NC)
Srimani. Prangopal

1957

Adhya. Gorachand (NC)
Aich. Sm. Renuka
Bandyopadhyay. Sm. Bela
Bandyopadhyay. Sm. Lekha
Bandyopadhyay. Sm. Namita
Basu. Sm. Bandana (NC)
Basu. Gatikrishna (NC)
Basu. Sm. Indira
Bhattacharyya. Pranabkumar
Bhattacharyya. Satyaranjan
Bhattacharyya. Somnath
Bhattacharyya. Sudhendukisor
Bhuiyan. Asokkumar
Chakrabarti. Swadeshkumar
Chattopadhyay. Sm. Mira
Chattopadhyay. Sm. Rama
Chaudhuri. Sm. Kanika
Das. Sm. Baniprabha (NC)
Das. Dilipkumar
Das. Subhendubikash (NC)
Dasgupta. Sm. Manjusri (NC)
Dasgupta. Tapanasish
Gangopadhyay. Sm. Alorani
Ghosh. Samirkumar (NC)
Ghoshal. Tarunendra (NC)
Jas. Birendranath (NC)
Lahiri. Kedareswar (NC)
Mukhopadhyay. Bratindranath
Mukhopadhyay. Sadananda (NC)
Nandi. Sm. Sipra
Nath. Sureschandra (NC)
Ray. Amritalal (NC)
Ray. Sm. Subhra
Raychaudhuri. Chittaranjan (NC)
Raychaudhuri. Saurendrakumar
Sarkar. Amalendu (NC)
Sarkar. Sibsankar (NC)
Sau. Panchanan (NC)
Sen. Amalendubikas (NC)
Sen. Dipak
Sen. Sm. Manjulika (NC)
Sengupta. Sm. Rekha
Taraphdar. Sukumar

1958

Acharyya. Arupkumar (NC)
Acharyya. Sm. Utpala
Barman. Sm. Mayadevi
Basu. Sm. Nirupama
Basu. Subhashchandra
Basu. Sm. Subhra
Bhattacharyya. Kaliprasad (NC)
Bhattacharyya. Sm. Manjusri (NC)
Bhattacharyya. Narendranath (NC)
Bhattacharyya. Satyaranjan (NC)
Bhattacharyya. Sunandamohan
Bhaumik. Sm. Gita
Bhaumik. Nirmalchandra (NC)
Brahma. Ajendranath
Chakrabarti. Sm. Gita
Chakrabarti. Jyotishchandra
Chattopadhyay. Sarojkumar (NC)
Chattopadhyay. Sunandamohan
Chattopadhyay. Tarakeswar
Chaudhuri. Dilipkumar (NC)
Das. Asokkumar
Das. Sm. Binapani

CENTRAL LIBRARY

Das, Dharmanarayan (NC)
Das, Jagadischandra
Dasgupta, Sm. Anjali (NC)
Dasgupta, Sm. Kalyani
Dasgupta, Sm. Manika
Datta, Ajitkumar (NC)
Datta, Sm. Ila (NC)
Datta, Sm. Maya
Datta, Sm. Renu
Ghosh, Sm. Gita
Ghosh, Sm. Gita
Ghosh, Sm. Nila (NC)
Ghosh, Gorachand (NC)
Goswami, Narayanprasad
Guha, Sm. Gitika
Guin, Rabindranath (NC)
Haldar, Pramodbhushan (NC)
Jana, Sm. Manimala
Lala, Sm. Renuka
Majumdar, Subhendu (NC)
Mitra, Sm. Dolly
Mukhopadhyay, Abhayapada (NC)
Mukhopadhyay, Chandidas
Mukhopadhyay, Jugalkisor (NC)
Mukhopadhyay, Sm. Lakshmi
Mukhopadhyay, Sm. Manika
Nandi, Rasbihari
Niyogi, Sm. Dipali
Ojha, Kshudiram
Pal, Pratapaditya
Pradhan, Sm. Bimalpratibha (NC)
Pramanik, Manoranjan (NC)
Rakshit, Pradyotkumar (NC)
Ray, Durgadas
Ray, Santoshkumar
Ray, Tapaskumar (NC)
Raychaudhuri, Nirmalchandra (NC)
Raychaudhuri, Prabhatkumar
Samanta, Balaram (NC)
Samanta, Sailendranath
Sana, Birendrajitkumar
Sarkar, Amalendu (NC)
Sarkar, Harendranth (NC)
Sarkar, Sm. Ketaki
Sarkar, Manoranjan
Sarkar, Sm. Tapati
Sashi, Sm. Prabha
Sengupta, Sm. Anjali
Sengupta, Sm. Gita (NC)
Sengupta, Sm. Nandita
Stocking, Miss Estelle (NC)
Talapatra, Harikinkar

1959

Aich, Sm. Renuka (NC)
Bhattacharyya, Asokkumar
Bhattacharyya, Dhirajmohan
Bhattacharyya, Sm. Gayatri
Bhattacharyya, Sm. Minati
Bhattacharyya, Sm. Rama (NC)
Bhattacharyya, Ramdulal (NC)
Bhattacharyya, Saradindu
Bhattacharyya, Sureschandra
Bandyopadhyay, Amiyakumar
Bandyopadhyay, Santoshkumar
Basu, Sm. Amita
Basu, Sm. Bani
Basu (Mrs. De), Sm. Bani (NC)
Basu, Sm. Lina (NC)
Basu, Sm. Manjari
Bera, Pareschandra (NC)
Chakrabarti, Sm. Papri (NC)
Chakrabarti, Sm. Rekha (NC)
Chakrabarti, Sm. Sakti
Chattopadhyay, Ekkari (NC)
Chattopadhyay, Asimkumar
Chattopadhyay, Brajadulal
Chattopadhyay, Jagannath (NC)
Chaubey, Kapildeo (NC)
Chaudhuri, Sm. Mamata
Chaudhuri, Sm. Namita
Das, Pijushkanti
Das, Sm. Pushpita
Dasgupta, Lakshminath (NC)
Dasgupta, Narendranath (NC)
Dasgupta, Sm. Sipra
Datta, Basudeb
De, Kamalchandra
De, Sachindranath (NC)
De, Umeschandra (NC)
Debi, Sm. Madhuri (NC)
Gangopadhyay, Sm. Manjula
Ghosh, Sm. Archana
Ghoshdastidar, Sm. Rama
Guha, Sm. Aparna (NC)
Guha, Sm. Gitika (NC)
Majumdar, Subhrendranath
Mandal, Dhanapati (NC)
Mukhopadhyay, Ajaykumar
Mukhopadhyay, Sm. Arati
Mukhopadhyay, Sm. Bhabani
Mukhopadhyay, Khagendranath (NC)
Mukhopadhyay, Sm. Manjusri (NC)

Nag, Sm. Hena
Nandi, Sm. Gita
Nandi, Santoshkumar (NC)
Pal, Binaykrishna (NC)
Pal, Chittaranjan (NC)
Pal, Sm. Pratima (NC)
Rai, Sm. Padmakumari
Rana, Subalchandra
Ray, Pinakiranjan
Ray, Prasantakumar
Ray, Sasankasekhar
Raychaudhuri, Sm. Manika
Samanta, Rabindranath
Sarkar, Amalendu (NC)
Sarkar, Sm. Chhabi
Sen, Sunilkumar
Sen, Sm. Smriti (NC)
Som, Sm. Jaya

1960

Adhvaryu, Ramkrishna (NC)
Bandyopadhyay, Taraknath (NC)
Banik, Sadhucharan
Barmanray, Sm. Abharani
Basu, Sm. Aparajita
Basu, Sm. Sona
Basu, Sm. Uma
Bhattacharyya, Sm. Basanti
Bhattacharyya, Sm. Minati
Bhattacharyya, Nilmani (NC)
Bhattacharyya, Pankaj
Bhattacharyya, Sm. Pranati
Biswas, Manindranath (NC)
Biswas, Mrigankashekhar (NC)
Chakrabarti, Asimkumar
Chakrabarti, Sm. Nandita
Chakrabarti, Niranjan (NC)
Chanda, Bimalendunarayan
Chattopadhyay, Sm. Gauri
Chattopadhyay, Kalidas (NC)
Chattopadhyay, Sm. Manjula
Chaudhuri, Kasinath
Chrestien, Arnold Rabindra (NC)
Chopra, Sm. Rajeshprabha
Das, Sm. Anima
Das, Dipakranjan
Das, Sm. Mukulbala
Das, Nirmalkumar (NC)
Das, Prahladchandra
Das, Sm. Sabita
Das, Sm. Sarojini (NC)
Dasgupta, Kalyankumar
Datta, Madangopal
Datta, Ranendranath
Deb, Rabindranath (NC)
Debbarman, Phanindrabhushan
Gangopadhyay, Sm. Bijita (NC)
Ghosh, Sm. Subhra
Ghoshal, Sm. Kalyani
Gupta, Sm. Anita (NC)
Hajra, Nabaghanasyam (NC)
Mahapatra, Sasankasekhar
Maiti, Amarendranath (NC)
Mukhopadhyay, Adityanath
Mukhopadhyay, Sm. Dipti
Mukhopadhyay, Sm. Manjulika (NC)
Mukhopadhyay, Sm. Pratima
Nandi, Brajagopal
Narain, Sm. Usha
Niyogi, Haranchandra
Pal, Atulchandra
Palchaudhuri, Sm. Manju
Panda, Kalipada (NC)
Pandey, Narendranath
Patra, Abaniranjan (NC)
Pradhan, Harinarayan
Ray, Gobindalal (NC)
Ray, Sm. Karabi (NC)
Ray, Sm. Maya
Ray, Sm. Swarnalata (NC)
Raychaudhuri, Sm. Purnima
Saha, Panchanan (NC)
Sangma, Milton S.
Sanyal, Bhupendranath (NC)
Sanyal, Nirajkumar (NC)
Sarkar, Sm. Dyuti
Sen, Sm. Mira (NC)
Sen, Pasupatinath
Sen, Sm. Ratna
Sengupta, Dilipkumar (NC)
Sengupta, Santiranjan (NC)
Sengupta, Sarojranjan (NC)
Sengupta, Sm. Sutapa
Sikdar, Sm. Archana
Som, Sachindrakrishna (NC)

1961

Bandyopadhyay, Bimalendu
Bandyopadhyay, Sm. Binapani (NC)
Bandyopadhyay, Brajadulal
Bandyopadhyay, Satyanarayan
Bhadra, Subhashkumar
Bhattacharyya, Amitabha
Bhattacharyya, Asokkumar
Bhattacharyya, Dipakchandra
Bhattacharyya, Kalidas (NC)
Bhaumik, Susilchandra (NC)
Biswas, Asokkumar (NC)
Biswas, Sachindrasekhar
Biswas, Saileskumar (NC)
Biswas, Tarankumar
Chakrabarti, Arunkumar

CENTRAL LIBRARY

Chakrabarti, Sm. Baby
Chakrabarti, Sm. Mira (NC)
Chakrabarti, Sm. Sabita
Chakrabarti, Sm. Sudha
Chattopadhyay, Sm. Maya
Chaudhuri, Sm. Dipika
Chaudhuri, Manaskumar
Chaudhuri, Sm. Minakshi
Chaudhuri, Narayanchandra
Chaudhuri, Tinkari
Das, Jagadischandra (NC)
Dasgupta, Sm. Chandana
Dasgupta, Sm. Gita
Datta, Sm. Manjusri
Datta, Sm. Sibani
Debnath, Harinarayan (NC)
Dhar, Ajitkumar
Gangopadhyay, Dilipkumar
Ghatak, Tusharkanti (NC)
Ghosh, Apareschandra
Ghosh, Binaykumar (NC)
Ghosh, Sm. Sati
Gupta, Sm. Gita
Gupta, Sm. Krishna
Jalan, Sm. Kusum
Jana, Susantasekhar (NC)
Kar, Sm. Chitra
Konar, Subalchandra
Kundu, Sm. Mamata
Maitra, Jyotiswar (NC)
Maiti, Praphullakumar (NC)
Maiti, Sanatkumar
Maiti, Vivekananda (NC)
Malakar, Kalipada (NC)
Mandal, Manindranath
Mitra, Sm. Kamala
Mitra, Rathindranath
Mitra, Sukumar
Mukhopadhyay, Ajitkumar (NC)
Mukhopadhyay, Sm. Bimala
Mukhopadhyay, Sm. Gita
Mukhopadhyay, Harikumar (NC)
Mukhopadhyay, Mihirmohan
Mukhopadhyay, Sambhunath
Nag, Dilipkumar
Naskar, Satyendranath (NC)
Pani, Bimalkumar (NC)
Pattanayak, Saurendranath
Pradhan, Bansidhar
Ray, Manoranjan (NC)
Ray, Sm. Sudebi
Raychaudhuri, Sm. Amala
Ruj, Balaichandra
Sanyal, Hitesranjan
Sarkar, Asitkumar
Sarkar, Durgacharan
Sarkar, Mohanlal
Sarkar, Prabhatkumar (NC)
Sarkar, Sm. Pratibha (NC)
Sarkar, Suprakas
Sharma, Ganeshprasad

1962

Bag, Subhashchandra (NC)
Baisya, Nilendukumar
Bandyopadhyay, Sm. Jayanti
Bandyopadhyay, Sm. Mridula
Bandyopadhyay, Sunilbaran (NC)
Basu, Anilkumar (NC)
Basu, Santosh (NC)
Bhadra, Sankarchandra
Bhakta, Bhaktibhushan (NC)
Bhattacharyya, Kamalakanta (NC)
Bhattacharyya, Manoranjan (NC)
Bhattacharyya, Syamalendu
Bhaumik, Amulyaratan (NC)
Biswas, Dhananjay
Biswas, Jyotiprakash
Biswas, Radharaman
Biswas, Satyendraprasad (NC)
Chakrabarti, Biswanath (NC)
Chakrabarti, Biswanath (NC)
Chakrabarti, Biswaranjan (NC)
Chakrabarti, Biswaranjan (NC)
Chakrabarti, Jayantakumar (NC)
Chaudhuri, Asishkumar (NC)
Chaudhuri, Sm. Krishna
Chaudhuri, Prabirkumar (NC)
Das, Amitabha (NC)
Das, Bamdeb (NC)
Das, Sm. Nilima
Datta, Namitkumar
Dattamajumdar, Manabendra (NC)
De, Guruprasad (NC)
Gangopadhyay, Sm. Reba
George, P.V.
Gharai, Mukundalal (NC)
Ghosh, Biswanath (NC)
Ghosh, Sm. Bithika
Ghosh, Paresnath (NC)
Ghosh, Rajenkumar (NC)
Ghoshhajra, Purnachandra
Goswami, Niranjan
Guha, Bisweswar (NC)
Gupta, Sm. Debjani
Gupta, Kalipada (NC)
Gupta, Sm. Pratima (NC)
Gupta, Rabindranath (NC)
Gupta, Sanjaykumar
Hajra, Prabhakar

Kar, Makhanlal (NC)
Kumar, Bimalendu (NC)
Mahato, Gaurchandra (NC)
Maiti, Bishnupada
Majumdar, Sm. Santasri
Mandal, Kanailal
Mandal, Mohanbansi (NC)
Mandal, Ramapati (NC)
Mandal, Subhashchandra
Mukhopadhyay, Adyanath (NC)
Mukhopadhyay, Barin (NC)
Mukhopadhyay, Biswanath (NC)
Mukhopadhyay, Kisorimohan (NC)
Mukhopadhyay, Sm. Namita
Mukhopadhyay, Rabilochan (NC)
Mukhopadhyay, Sudhansusekhar
Munsi, Sm. Jharna (NC)
Nandi, Sm. Sulekha
Pradhan, Albert John (NC)
Purkayastha, Rabindralal (NC)
Ray, Guruprasad (NC)
Ray, Sm. Mina
Ray, Paresnath
Sanyal, Samirkumar
Sardar, Amalkrishna (NC)
Sarkar, Ajaykumar (NC)
Sarkar, Bimalkrishna
Sarkar, Jaydebkumar (NC)
Sarkar, Nagendranath
Sen, Debaprasad
Sengupta, Debabrata (NC)
Sengupta, Mrinalkanti
Sengupta, Bijaykumar
Singh, Denis Aita (NC)
Sinha, Sm. Pratima (NC)
Sinha, Smarajitkumar (NC)
Sinhababu, Naliniranjan (NC)
Sinharay, Achintyakumar (NC)

1963

Adhikari, Kshirodranjan (NC)
Baisya, Anantakumar (NC)
Bandyopadhyay, Baladeb (NC)
Bandyopadhyay, Dilipkumar
Bandyopadhyay, Jnanendralal
Bandyopadhyay, Sm. Krishna
Bandyopadhyay, Samares
Barman, Sm. Kalyani
Basu, Bikaskumar (NC)
Basu, Debkumar (NC)
Basu, Sm. Kanika
Basu, Sm. Ratna
Basu, Samirkumar (NC)
Basu, Surathkumar (NC)
Bhattacharyya, Sm. Arati (NC)
Bhattacharyya, Sm. Archana (NC)
Bhattacharyya, Bimalendu (NC)
Bhattacharyya, Hansanarayan (NC)
Bhattacharyya, Sm. Jayati
Bhattacharyya, Kanailal (NC)
Bhattacharyya, Prasaddas (NC)
Bhattacharyya, Santoshkumar
Bhaumik, Rajendrakumar (NC)
Bhaumik, Sudhirranjan (NC)
Biswas, Balahari (NC)
Biswas, Sm. Harimadhuri (NC)
Biswas, Sm. Sabita
Chakrabarti, Dilipkumar (NC)
Chattopadhyay, Sm. Annapurna (NC)
Chattopadhyay, Ramkrishna (NC)
Chattopadhyay, Santiranjan (NC)
Chaudhuri, Sm. Amiyabishnu
Chaudhuri, Sm. Arati
Chaudhuri, Biswanath (NC)
Dangeich, Satyanarayan (NC)
Das, Sm. Binata
Das, Parbatikumar (NC)
Das, Sm. Swastika (NC)
Dasgupta, Narendranath (NC)
Dasmahapatra, Mrigankamauli
Debhaumik, Sm. Ratna
Datta, Sarojit
Datta, Utpal (NC)
Gangopadhyay, Sm. Aparajita (NC)
Ghosh, Ajitkumar (NC)
Ghosh, Anilkumar (NC)
Ghosh, Sm. Hasirasi (NC)
Ghosh, Patitpaban (NC)
Goswami, Amares (NC)
Gupta, Sm. Jayanti
Gupta, Sm. Manjari
Hor, Kamalkanti (NC)
Huda, Shamsul (NC)
Kundu, Susantakumar
Maiti, Badalchandra (NC)
Majumdar, Asokkumar (NC)
Majumdar, Pankajkumar
Majumdar, Sukamal

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Mandal, Gopendranath (NC)
Mandal, Sadananda (NC)
Manna, Srinibaschandra
Mitra, Abanikumar (NC)
Mitra, Jitendranath (NC)
Mitra, Sm. Krishna
Mitra, Sm. Namita
Mitra, Tarunkumar (NC)
Mukhopadhyay, Amalchandra
Mukhopadhyay, Apurbakumar (NC)
Mukhopadhyay, Himansu (NC)
Mukhopadhyay, Sm. Mira
Mukhopadhyay, Sm. Nupur (NC)
Nandi, Gaurpada (NC)
Pal, Krishnadas (NC)
Pandu, Niradbaran (NC)
Pathak, Sm. Malina
Poddar, Satyendranath (NC)
Ray, Sm. Bharati
Ray, Bhudharchandra (NC)
Ray, Manoranjan (NC)
Ray, Sm. Nandini
Ray, Sujanananda (NC)
Ray, Sunilkumar (NC)
Saha, Amiyakumar (NC)
Saha, Sm. Lina
Saha, Pasupati (NC)
Samanta, Sankarprasad (NC)
Sannigrahi, Mahadeb (NC)
Saraswati, Bandana
Saunda, Gopalprasad
Sarkar, Kalinath (NC)
Sarkar, Sailendranath (NC)
Singh, Norbert Urbanus (NC)
Sinha, Sm. Namita
Som, Nirmalya
Talwar, Sm. Pramila

1964

Bandyopadhyay, Bansidhari (NC)
Bandyopadhyay, Basudeb (NC)
Bandyopadhyay, Sm. Bharati
Bandyopadhyay, Haradhan
Bandyopadhyay, Sm. Kamala (NC)
Bandyopadhyay, Sm. Kumkum (NC)
Bandyopadhyay, Purnachandra (NC)
Bandyopadhyay, Sm. Purnima (NC)
Bandyopadhyay, Samirkumar
Bandyopadhyay, Sarojkumar (NC)
Bandyopadhyay, Sm. Sibani
Bandyopadhyay, Sm. Sipra
Bardhan, Gopalchandra (NC)
Basu, Sm. Chandana
Basu, Sm. Manika (NC)
Basu, Mrinalkanti
Basu, Sm. Nandita
Basu, Ramkrishna
Basu, Sm. Runu
Basu, Sanatkumar (NC)
Basu, Sm. Sipra
Basu, Sm. Snigdha
Basumallik, Mathurmohan
Bhaduri, Sm. Kamala (NC)
Bharati, Tarakdeb
Bhattacharyya, Sm. Anima (NC)
Bhattacharyya, Bilwanath
Bhattacharyya, Jagannath (NC)
Bhattacharyya, Lakshmankumar (NC)
Bhattacharyya, Sm. Nandita
Bhawal, Nityananda (NC)
Biswas, Amulyakumar
Biswas, Arunkumar
Biswas, Barindrakumar (NC)
Chakrabarti, Sm. Anjali
Chakrabarti, Bhubaneswar (NC)
Chakrabarti, Biswaranjan (NC)
Chakrabarti, Nirmalkumar (NC)
Chakrabarti, Rabindranath
Chakrabarti, Sachipati (NC)
Chakrabarti, Sanjiban
Chattopadhyay, Sm. Anjali
Chattopadhyay, Sm. Bharati
Chattopadhyay, Susilkumar (NC)
Chaudhuri, Haranath (NC)
Chaudhuri, Kasinath (NC)
Chaudhuri, Sm. Nandini (NC)
Das, Asishkumar
Das, Biswanath
Das, Sm. Maya (NC)
Das, Sm. Pratima (NC)
Das, Satyajit (NC)
Dasgupta, Sm. Manjusri (NC)
Dasgupta, Subratakumar
Datta, Madhusudan (NC)
De, Amarendranth (NC)
De, Gorachand
De, Sm. Mrinalini
De, Sm. Suchitra (NC)
Debi, Sm. Sabita (NC)
Dhar, Sm. Rama (MC)
Gangopadhyay, Sm. Sulata
Ghosh, Bhupatibhusan
Ghosh, Bibhashendranath (NC)

Ghosh, Kisor
Ghosh, Sm. Krishna
Ghosh, Niranjan
Ghosh, Sm. Sandhyarani
Ghosh, Tarasankar
Ghoshal, Sm. Atreyi
Ghoshchaudhuri, Sanjibkumar (NC)
Guha, Sm. Dipti
Gupta, Sm. Gita (NC)
Gurung, Philip Bhukuna (NC)
Hosain, Sk. Mozammel (NC)
Kar, Jogeschandra
Kar, Sm. Sonali
Kar, Sm. Usharani (NC)
Kundu, Sm. Hasi
Maitra, Sumitkumar (NC)
Majumdar, Sm. Alakananda
Majumdar, Bijan
Majumdar, Sudhamay (NC)
Mandal, Durgapada
Mandal, Govindaprasad
Mandal, Sm. Kalyani
Mitra, Sm. Anima
Mitra, Nandadulal (NC)
Mukhopadhyay, Dwijendrakumar (NC)
Mukhopadhyay, Sm. Mita
Mukhopadhyay, Paritosh (NC)
Mukhopadhyay, Suhaschandra
Naskar, Hridayranjan (NC)
Pal, Sm. Sandhya
Pal, Srirupkumar
Palit, Binaybhushan (NC)
Pan, Mohinimohan (NC)
Pathak, Sm. Kanika
Pattanayak, Satischandra (NC)
Pradhan, Janendranath (NC)
Rai, Akhilesh Narain (NC)
Rangaswami, Sm. Vijaya (NC)
Rauth, Charuchandra (NC)
Ray, Amarendranath (NC)
Ray, Sm. Dipali
Ray, Kantibhushan (NC)
Ray, Sm. Krishna
Ray, Lakshmikanta (NC)
Ray, Pritimadhab (NC)
Ray, Sm. Smriti (NC)
Saha, Sm. Bharati
Saha, Sm. Mayarani
Sahu, Anilkumar (NC)
Sarkar, Sm. Ila
Sarkar, Priyendumadhab (NC)
Sau, Bhadreswar (NC)
Sen, Sm. Jharna (NC)
Sen, Kanailal (NC)
Sen, Ramprasad (NC)
Sen, Sm. Ratna (NC)
Sengupta, Asishkumar (NC)
Sengupta, Nikhilranjan (NC)
Sengupta, Prasantakumar
Sengupta, Sadhanchandra (NC)
Singh Rai, Benjamin Randip (NC)
Sinha, Anilkumar (NC)
Sinha, Mrityunjay (NC)
Sinha, Sm. Simanti
Sinharay, Baidyanath
Talukdar, Sm. Tanusri
Thakuri, Tek Bahadur (NC)

1965

Adhikari, Nareschandra (NC)
Allay, Premkumar
Bandyopadhyay, Haripada (NC)
Bandyopadhyay, Sm. Manidipa
Bandyopadhyay, Sm. Sima
Bardhan, Sm. Swapna
Basnayake, Henry Tissera
Basu, Dipakkumar
Basu, Gopalchandra
Bhattacharyya, Sm. Dipali
Bhattacharyya, Sm. Sipra
Bhattacharyya, Sitikantha (NC)
Bhaumik, Kanailal (NC)
Bhaumik, Manotoshchandra (NC)
Biswas, Sm. Rubi
Biswas, Subhrendu (NC)
Chakrabarti, Sm. Arati
Chakrabarti, Sm. Gita
Chakrabarti, Kanchankumar (NC)
Chakrabarti, Sudhirkumar (NC)
Chattopadhyay, Bhupendranath (NC)
Chattopadhyay, Sm. Sumita
Chattopadhyay, Pijushkanti (NC)
Chaudhuri, Rajatchandra (NC)
Das, Asitkumar
Das, Bamapada
Das, Ramchandra
Das, Santiranjan (NC)
Das, Sujitkumar
Datta, Sm. Anima
Datta, Sm. Asa (NC)
Datta, Bijaykumar (NC)
Datta, Sm. Bithika
Datta, Parimalkrishna
De, Sm. Chhaya

Ghosh. Sm. Manju (NC)
Ghosh. Sm. Minati (NC)
Ghosh. Mohinimohan (NC)
Ghosh. Narendranath (NC)
Ghosh. Sm. Pushpa (NC)
Ghosh. Sm. Ruby
Ghosh. Sm. Sandhya
Ghoshal. Debasish
Guha. Sm. Namita (NC)
Hait. Sambhunath (NC)
Hajra. Sm. Bharati
Haldar. Jnanranjan
Jati. Gaurisankar (NC)
Kar. Gobardhan (NC)
Kar. Sm. Sneha (NC)
Kole. Lakshmanchandra (NC)
Konar. Ranajit (NC)
Kundu. Kalyankumar
Lall. Mohan
Maiti. Sanatkumar (NC)
Majumdar. Sm. Minakshi
Majumdar. Niranjan (NC)
Majumdar. Sm. Saraswati
Mandal. Amalendu (NC)
Mistri. Narendranath (NC)
Mitra. Gangaram (NC)
Mitra. Sm. Kajali (NC)
Mitra. Sm. Mallar
Mukhopadhyay. Sm. Chitra (NC)
Mukhopadhyay. Sm. Juthika (NC)
Mukhopadhyay. Rabindranath (NC)
Mukhopadhyay. Sm. Sarbani
Mukhopadhyay. Tapankanti
Nandi. Sm. Krishna
Nayak. Parbaticharan (NC)
Niyogi. Prabhatkumar (NC)
Patra. Binodbihari (NC)
Ray. Dilipkumar
Ray. Sm. Gita (NC)
Ray. Krishnananda (NC)
Ray. Rameschandra (NC)
Ray. Srinibas (NC)
Saha. Sm. Usha (NC)
Samajdar. Sm. Krishna
Samanta. Bharatchandra (NC)
Samanta. Chittaranjan (NC)
Samanta. Taranikumar (NC)
Sarkar. Sasankasekhar (NC)
Sen. Sm. Seba (NC)
Sengupta. Symalkumar (NC)
Sinha. Arunkumar (NC)
Sinhachaudhuri. Pabitrakumar (NC)
Sinhamahapatra. Rajiblochan (NC)
Som. Sm. Mira
Talukdar. Sm. Anima (NC)

1967

Baidya. Adinath
Bandyopadhyay. Sm. Chitra
Bandyopadhyay. Sm. Jaya
Bandyopadhyay. Narayanchandra (NC)
Bandyopadhyay. Pankajkumar (NC)
Bandyopadhyay. Purnachandra (NC)
Bandyopadhyay. Sm. Sarama
Bandyopadhyay. Sukhamay (NC)
Bandyopadhyay (Mrs. Ray). Sm. Sumita (NC)
Basu. Sm. Ballari
Basu. Sm. Sumitra
Bhatia. Sm. Santoshkumari
Bhattacharyya. Amalendu (NC)
Bhattacharyya. Sm. Bani
Bhattacharyya. Sm. Gita (NC)
Bhattacharyya. Sm. Kajalkana (NC)
Bhattacharyya. Kamal
Bhattacharyya. Sm. Krishna
Bhattacharyya. Sm. Manjula
Bhattacharyya. Sm. Sabita
Bhattacharyya. Sailendrabijay
Bhattacharyya. Sudhirkumar
Bhaumik. Sm. Baijayanti
Biswas. Sm. Krishna
Chakrabarti. Sm. Alaka (NC)
Chakrabarti. Sm. Krishna
Chakrabarti. Sm. Nila
Chakrabarti. Sm. Rama
Chakrabarti. Sm. Swapna
Chattopadhyay. Adhirkumar
Chattopadhyay. Sm. Bijaya
Chattopadhyay. Niranjan (NC)
Chaudhuri. Sm. Mamata (NC)
Chaudhuri. Sankarlal (NC)
Chaudhuri. Sm. Sephali (NC)
Daniari. Anandakumar (NC)
Das. Arup (NC)
Das. Bimalendu
Das. Sm. Manorama
Das. Pinakiranjan (NC)
Das. Sisirkumar
Das. Sm. Sucheta
Das. Sm. Syamali
Dasgupta. Sm. Purnima
Datta. Sm. Manjusri
De. Sm. Kalpana
Debiswas. Bhalendukumar (NC)

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Debnath, Upendrakumar (NC)
Dhara, Prasantagopal
Dolui, Biswanath (NC)
Gangopadhyay, Anilbaran (NC)
Gangopadhyay, Debaprasad (NC)
Ghosh, Arabinda (NC)
Ghosh, Arunkumar (NC)
Ghosh, Nanigopal (NC)
Ghosh, Sm. Padma
Ghosh, Pranabkumar
Goswami, Sm. Jaya
Gupta, Saradindukisor (NC)
Jana, Balaram
Jogasarma, Bhabaniprasad (NC)
Kumar, Prasantakumar (NC)
Konar, Kamalkrishna (NC)
Konar, Phatikchandra (NC)
Laha, Anathkumar (NC)
Mahinta, Kalpataru
Maiti, Kalipada
Maiti, Sm. Sibani
Majumdar, Prakaschandra (NC)
Mandal, Jaydeb
Mandal, Madhusudan (NC)
Mandal, Sanatkumar (NC)
Mandal, Sm. Sujata
Mitra, Sm. Gauri
Mitra, Sm. Kumkum
Mitra, Sm. Malati
Mitra, Nisithranjan (NC)
Mukhopadhyay, Sm. Bandana
Mukhopadhyay, Dhrubakumar (NC)
Mukhopadhyay, Dhrubatara (NC)
Mukhopadhyay, Satyendranath (NC)
Nag, Sm. Sita
Pal, Syamalkumar (NC)
Pal, Sm. Tapati
Panja, Amritalal (NC)
Panja, Sm. Jayati
Phani, Parthacharan
Pusilal, Phanibhushan (NC)
Raha, Sm. Gayatri
Ray, Amalendu
Ray, Sm. Anjana
Ray, Sm. Chandana (NC)
Ray, Sm. Gita
Ray (Mrs. Basu), Sm. Ira (NC)
Ray, Sm. Kapoti
Ray, Pranabkumar (NC)
Ray, Sm. Rina
Ray, Sm. Sebika (NC)
Ray, Sm. Sibani
Ray, Sm. Sobha (NC)
Ray, Sm. Tapati
Raybarman, Kalyan
Raychaudhuri, Abanimohan (NC)
Samanta, Narayanchandra (NC)
Santra, Upendranath (NC)
Sanyal, Sujitkumar (NC)
Sarkar, Sm. Indrani
Satpathi, Prabhaschandra (NC)
Sen, Sm. Chitra
Sengupta, Sm. Bani
Sengupta, Dayamay
Sengupta, Sm. Helena
Sengupta, Ramendranath (NC)
Sil, Prankrishna (NC)
Sinha, Sm. Chhaya
Sinhasaharay, Sankarprasad (NC)
Subhadra, Sm. R.
Tripathi, Manibhushan

1968

Acharyya, Dhireschandra (NC)
Adak, Anandamohan (NC)
Aich, Pijushkanti (NC)
Bagchi, Aswinikumar (NC)
Bajpeyi, Sm. Kalyani (NC)
Bandyopadhyay, Sm. Anjali
Bandyopadhyay, Sm. Kalpana
Bandyopadhyay, Sm. Madhabi
Bandyopadhyay, Sm. Maya
Bandyopadhyay, Prabir
Bandyopadhyay (Mrs. De), Sm. Sabita (NC)
Bandyopadhyay, Sukumar (NC)
Bandyopadhyaychaudhuri, Baidyanath (NC)
Banik, Taraknath (NC)
Basak, Anilkrishna (NC)
Basu, Ajaykumar (NC)
Basu, Sm. Archana
Basu, Sm. Ila
Basu, Sm. Jayasri
Basu, Kamalakanta (NC)
Basu, Sm. Ratna
Basu, Saktikali
Betal (Mrs. Gayen), Sm. Bakul
Bhattacharyya, Anilkumar (NC)
Bhattacharyya, Bhubanmohan (NC)
Bhattacharyya, Dilipkumar (NC)
Bhattacharyya, Rabindranath

Biswas, Asokkumar (NC)
Biswas, Sm. Snigdha
Biswas, Sunilkumar (NC)
Chakrabarti, Sm. Aruna
Chakrabarti, Mahadeb (NC)
Chakrabarti, Sm. Malina
Chakrabarti, Prankumar (NC)
Chakrabarti, Sm. Rekha
Chakrabarti, Sitansusekhar (NC)
Chakrabarti, Sudhansukumar (NC)
Chakrabarti, Tarakeswar (NC)
Chattopadhyay, Panchanan (NC)
Chaudhuri, Sm. Ira
Chaudhuri, Salilkumar (NC)
Das, Sm. Sobha
Das, Sm. Syamali
Dasgupta, Sm. Ila
Datta, Sm. Ajanta
Datta, Kokanchandra (NC)
Datta, Sm. Pramila (NC)
De, Hemantakumar (NC)
De, Nisithkumar (NC)
Debnath, Chittaranjan (NC)
Dhar, Sukhendubikas (NC)
Gayen, Bipadtaran (NC)
Ghatak, Prasanta (NC)
Ghatak, Sm. Kapoti (NC)
Ghosh, Ajaykumar
Ghosh, Sm. Anindita
Ghosh, Asokkumar (NC)
Ghosh, Hariprasanna
Ghosh, Jagadananda (NC)
Ghosh, Krishnachandra (NC)
Ghosh, Subidkumar
Ghoshal, Tarasankar (NC)
Goswami, Arunabha
Goswami, Nirmalkanti (NC)
Guharay, Sm. Manju
Jajnik, Sm. Archana
Karak, Mahadebchandra (NC)
Khan, Debatosh
Mahapatra, Sm. Tapati
Mahata, Subodhchandra (NC)
Maiti, Anilbaran (NC)
Maiti, Lakshmanchandra
Maiti, Ramkrishna (NC)
Maiti, Salilkumar (NC)
Mandal, Rabindranath (NC)
Mandal, Sadhankumar
Manna, Radhasyam (NC)
Maulik, Sm. Bithika
Meta, Praphullakumar (NC)
Mitrachaudhuri, Kamal (NC)
Mukhopadhyay, Sm. Banani
Mukhopadhyay, Debiprasanna (NC)
Mukhopadhyay (Mrs. Gangopadhyay), Sm. Dipti
Mukhopadhyay, Kaliprasad (NC)
Mukhopadhyay, Sm. Krishna
Ray, Adhirkumar (NC)
Ray, Ranajitkumar (NC)
Ray, Sm. Sandhya
Rej, Asimkumar
Samanta, Bijaykrishna
Santra, Bhairabchandra (NC)
Sanyal, Mihirkumar (NC)
Sarkar, Ajitkumar (NC)
Sarkar, Bimalkrishna (NC)
Sarkar (Mrs. Saha), Sm. Narayani (NC)
Sarkar, Sm. Sumira (NC)
Sarkar, Swapankumar
Sen, Sm. Manua
Sengupta, Kalyan
Sengupta, Sm. Santwana
Sildas, Santimay (NC)
Sinha, Prabhendunarayan

1969

Adhikari, Sm. Sipra
Bandyopadhyay, Bimal
Bandyopadhyay, Buddhadeb
Bandyopadhyay, Prabodh kumar (NC)
Bandyopadhyay, Premdulal
Bandyopadhyay, Saikat
Basu, (Mrs. Datta), Sm.Bela
Basu, Sm. Lalita
Basu, Narottam
Basu, Prasantakanti
Bhattacharyya, Bhuvanes
Bhattacharyya, Himadri
Bhattacharyya, Krishnajiban (NC)
Bhattacharyya, Sm. Parbati
Bhattacharyya, Sm. Rekha
Bhattacharyya, Sm. Subhra
Bhaumik, Atulchandra
Brahmachari, Santoshkumar
Chakrabarti, Bimalkanti
Chakrabarti (Mrs. Chatterjee), Sm. Manju
Chakrabarti, Sm. Priti
Chakrabarti, Sekhar
Chakrabarti, Sm. Sumitra
Chattopadhyay, Sukumar
Chattopadhyay, Sm. Swapna
Chaudhuri, Sm. Anjali (NC)
Chaudhuri, Sm. Mamata
Chaudhuri (Mrs. Dasgupta), Sm. Pratima
Chaudhuri (Mrs. Majumdar), Sm. Sabita

CENTRAL LIBRARY

Das, Bhudebchandra (NC)
Das, Sudhansubhushan
Das, Sukhendumohan
Datta, Sm. Alpana
Datta, Daibanidhan
Datta, Sm. Nirupama
Datta, Pankajkumar
Datta, Sm. Suniti
De, Jitendranath
Gain, Sudhirchandra
Ghosh, Sm. Dipali
Ghosh, Jagannath
Ghosh, Sm. Kalpana
Ghosh, Sm. Maya (NC)
Ghosh, Raman
Ghosh, Samarendranath
Guha, Sm. Rina
Gupta, Sm. Rama
Khatua, Ardhendusekhar
Kole, Haradhan
Maiti, Asisbaran
Mallik, Sm. Minati
Mandal, Sm. Sibani
Mandal, Sisirbindu (NC)
Mandal, Swadesranjan (NC)
Mandal, Tarapada
Misra, Gajendranath
Mitra, Dilipkumar
Mitra, Rabindranath
Mukhopadhyay, Sm. Gopa
Mukhopadhyay, Sm. Jyotsna
Mukhopadhyay, Sm. Minati
Mukhopadhyay, Sm. Ranja
Mukhopadhyay, Sisirkumar
Mukhopadhyay, Subrata (NC)
Nath, Sm. Banisri
Nath, Narendrachandra
Pal, Alokkumar
Pal, Sm. Chitra
Pal, Dhirendranath
Parui, Chandrasekhar
Parui, Sasankasekhar
Pattanayak, Makhanlal (NC)
Pradhan, Lakshminarayan (NC)
Rahaman, Md. Muzibar
Ray, Anandamohan
Ray, Sm. Anindita
Ray, Asokkumar
Ray, Sm. Dipali
Ray, Sm. Krishna
Ray, Sm. Mitali
Ray, Sm. Nandita
Ray, Sudhirkrishna
Saha, Sm. Anjali
Saha, Susantakumar
Sanyal, Dilipkumar
Sanyal, Sm. Sima
Sarkar, Amaresh
Sarkar, Chittaranjan (NC)
Sarkar, Sm. Ruby
Sarkhel, Swapankumar
Satpathi, Binaybhushan (NC)
Sengupta, Sm. Kabita
Sengupta, Sm. Krishna
Sengupta, Sm. Malaya
Sengupta, Sm. Swapna
Sil, Sm. Mina (NC)

1970

Bandyopadhyay, Sm. Alaka-nanda
Bandyopadhyay, Asisbaran
Bandyopadhyay, Tapas-kumar
Basu, Indranath
Basu, Sm. Lily
Basu, Sm. Sudipta
Bera, Harendranath
Bhaduri, Sm. Pala
Bhattacharyya, Sm. Bharati
Bhattacharyya, Sm. Keya
Bhattacharyya, Sm. Sabita (NC)
Biswas, Pratimprasad (NC)
Chakrabarti, Sm. Anima
Chakrabarti, Harchandra (NC)
Chakrabarti, Sm. Krishna (NC)
Chakrabarti, Swapankumar
Chandra, Ranajitsekhar (NC)
Chattopadhyay, Kamala-kanta
Chattopadhyay, Sm. Parbati
Chattopadhyay, Sm. Purabi
Chattopadhyay, Sm. Sabita
Chattopadhyay, Subid
Chaudhuri, Arunkumar (NC)
Chaudhuri, Sm. Bharati
Chaudhuri, Sm. Jayasri
Chaudhuri, Kalyankumar
Das, Sm. Sila
Dasgupta, Sm. Sukla
Dastidar (Mrs. Kanungo), Sm. Manisha (NC)
Datta, Sm. Kalpana
Datta, Sm. Rekha
Datta, Sm. Sibani
De, Balaram (NC)
Deb, Sm. Champa
Ghosh, Sisirkumar (NC)
Ghosh, Sunilkumar
Ghosh, Sm. Supriya (NC)
Ghoshal, Ajitkumar (NC)
Gop, Ajitkumar (NC)
Hait, Amiyakumar (NC)
Haldar, Anilkumar (NC)
Hira, Sm. Madhuri
Hore, Amiyakanti (NC)
Laha, Sm. Smita

Lahiri, Sm. Sanchita
Majumdar, Sm. Nita
Majumdar, Pareskumar
Mandal, Sm. Santipriya
Mitra, Sm. Minakshi
Mitra, Santiram (NC)
Mukhopadhyay, Daibagopal (NC)
Mukhopadhyay, Sm. Jayasri
Mukhopadhyay, Sm. Sadhana (NC)
Mukhopadhyay, Sm. Sandhya (NC)
Mukhopadhyay, Sm. Sephali
Mukhoty, Sm. Bela
Nag, Sm. Bandana
Nanda, Syamalendu
Nehru, Mantripragada Sambasivamohana
Pal, Mukul
Patra, Suphalchandra (NC)
Porel, Soumyendu
Ray, Sm. Anibha
Ray (Mrs. Pal), Sm. Nilima
Ray, Nilkantha (NC)
Raychaudhuri, Swapankumar
Sadhu, Sm. Tandra
Saha, Sm. Aparna (NC)
Saha, Dilipkumar (NC)
Sarkar, Prabhaschandra (NC)
Sasaru, Sm. Archana
Sawoo, Sm. Mangala
Sinha, Anilbaran (NC)
Tarafdar, Sm. Manjula

1971

Adhikari, Susilkumar
Bandyopadhyay, Sm. Chandra
Bandyopadhyay, Muktinarayan
Basu, Sm. Dipali (NC)
Basu, Sm. Mayna (NC)
Chakrabarti, Sm. Anupa
Chakrabarti, Sm. Bakul (NC)
Chakrabarti, Basudeb
Chakrabarti, Sm. Kasturi
Chakrabarti, Tapaskumar
Chattopadhyay, Asoknath (NC)
Chattopadhyay, Sm. Krishna
Chaudhuri, Ramendra (NC)
Das, Bhaveschandra (NC)
Das, Binodbihari
Das, Gaurisankar
Das, Rabindranath (NC)
Das, Suhaskumar (NC)
Dasgupta, Sm. Sahana
Dasgupta, Sm. Sarmila
Datta, Dibyendubhusan (NC)
Datta, Madhaichandra (NC)
Datta, Prabodhkumar (NC)
Debnath, Sm. Pratima
Ghosh, Sashthipada (NC)
Ghosh, Sm. Dipali (NC)
Guha, Sm. Minati
Haldar, Manoranjan (NC)
Hazra, Sm. Suprabha
Kar, Sm. Kalyani (NC)
Kar, Nrisinhaprasad
Kar, Ramapada (NC)
Maitra, Ajitkumar (NC)
Maitra, Bijankumar (NC)
Maji, Birendranath (NC)
Maji, Kesablal (NC)
Mitra, Saktipada
Mukhopadhyay, Sm. Kajal
Mukhopadhyay, Sanatkumar (NC)
Mukhopadhyay, Sm. Sikha
Pal, Sm. Kalpana
Patra, Anilkumar (NC)
Pramanik, Lalitkumar
Ray, Sm. Krishna (NC)
Raymukhopadhyay, Sm. Mallika (NC)
Sardar, Suranjankumar
Sarmadhikari, Rajibkanti
Tapadar, Bimalchandra (NC)
Ukil, Syamlal

1972

Bandyopadhyay, Asimkanti (NC)
Bandyopadhyay, Sm. Minati
Bandyopadhyay, Somendranath (NC)
Basu, Sm. Sikha
Bhattacharyya, Malaykrishna (NC)
Bhaumik, Manoranjan
Biswas, Bhagirath
Chakrabarti, Asimkumar (NC)
Chakrabarti, Sm. Manjusri
Chakrabarti, Pramodkumar (NC)
Chakrabarti, Sm. Rama (NC)
Chakrabarti, Sm. Rita (NC)
Chakrabarti, Utpalkumar (NC)
Chaudhuri, Parthasarathi
Chaudhuri, Sm. Ratna
Das, Atulchandra (NC)
Dasgupta, Sm. Chitralekha
Deshmukhya, Sm. Namita
De, Parimalkumar (NC)
Gangopadhyay, Sm. Gita (NC)
Gangopadhyay, Sm. Ratna
Ghosh, Asimkumar (NC)

Ghosh (Mrs. Datta), Sm. Nilima
Islam, Aminul
Kundu, Kamalkumar
Maiti, Hiralal (NC)
Maiti, Udayan
Maitra, Sm. Mina
Majumdar, Sm. Krishna
Mandal, Amalkumar
Mandal, Sm. Rekha
Mukhopadhyay, Narayan (NC)
Mukhopadhyay, Sankaranand (NC)
Nandi, Sm. Sati (NC)
Raha, Sm. Nilima
Ray, Satyendranath (NC)
Sinha, Sm. Krishna
Tapasvi, Sm. Dipali (NC)
Thakur, Sm. Parul

1973

Bhaduri, Chirakisor (NC)
Bandyopadhyay, Purabi (NC)
Bandyopadhyay, Sm. Rubi
Banik, Sm. Kalyani
Basu, Sm. Anjali
Basu, Sm. Lalima (NC)
Basu, Sm. Swapna
Bhattacharyya, Sm. Aruna (NC)
Bhattacharyya, Manikpada (NC)
Chakrabarti, Sm. Sibani
Chattopadhyay, Sm. Ila
Chattopadhyay, Sm. Kalpana
Chaudhuri, Korakkumar
Chaudhuri, Sm. Sipra
Dasgupta, Sm. Jharna
Dasgupta (Mrs. Sen), Sm. Lalita (NC)
Dasgupta, Sm. Manju (NC)
Datta, Anandakisor
Datta, Anilkumar
Datta, Asokkumar (NC)
Datta, Sm. Bebi
De, Sm. Dora
Ghosh, Dronacharan (NC)
Ghosh, Kanailal (NC)
Ghosh, Sm. Mala
Ghsoh, Subalchandra (NC)
Ghosh, Sudhirkumar (NC)
Ghosh, Sm. Sunanda (NC)
Gupta, Sm. Sukriti
Guin, Rabindranath (NC)
Jana, Sm. Sabita
Maiti, Salilkumar (NC)
Maitra, Sm. Sukriti
Maji, Sisirranjan
Majumdar, Sm. Manika
Majumdar, Sm. Sutapa
Malakar, Benu (NC)
Mandal, Kshitiranjan (NC)
Mandal, Prasantakumar
Mitra, Sm. Debjani
Mukhopadhyay, Dilipkumar
Mukhopadhyay, Sm. Nirupama (NC)
Mukhopadhyay, Sm. Rina
Mukhopadhyay, Satinath (NC)
Mukhopadhyay, Somnath
Mukhopadhyay, Sm. Sonali
Nag, Arunkumar (NC)
Pal, Saktipada
Pal, Sudhirkumar (NC)
Pain, Tusharkanti
Ray, Sm. Dipali (NC)
Ray, Subhaschandra (NC)
Raychaudhuri, Pradyutkumar (NC)
Santra, Syamalkumar
Sanyal, Sm. Kamana (NC)
Sarkar, Jagadischandra (NC)
Sarkar, Rajyeswar (NC)
Sarma, Sibnarayan (NC)
Sen, Asiskumar
Sen, Sibankar (NC)
Sen, Sujitnarayan
Sinha, Sukumar (NC)

1974

Bagchi, Sm. Suprita
Bandyopadhyay, Sm. Dolly
Bandyopadhyay, Sm. Giti
Bandyopadhyay, Sm. Sonali
Bandyopadhyay, Sm. Subhra
Basu, Sm. Jayasri
Basu, Sm. Maitreyi
Bera, Jagannath (NC)
Bhattacharyya, Aloknath
Bhattacharyya, Sm. Pratibha
Chattopadhyay, Debiprasad (NC)
Chattopadhyay, Sm. Swati
Chaudhuri, Sm. Swati
Chaudhuri, Sm. Swati
Das, Anilkumar (NC)
Das, Sm. Chhabi
Das, Hrishikeshchandra (NC)
Das, Jogendrachandra (NC)
Das, Rathindranath (NC)
Das, Sm. Reba (NC)
Dasgupta, Sm. Suchitra
De, Sm. Bani
Ghosh, Sm. Bharati
Guha, Sm. Rita
Gupta, Sm. Sunanda (NC)
Jain, Sm. Manjusri
Jana, Nikhilbaran (NC)
Kole, Sm. Snigdha
Maiti, Indubhushan (NC)

Majumdar, Sm. Anita
Majumdar, Ramaprasad
Mallick, Md. Giasuddin
Mandal, Sm. Manjusri
Mitra, Sm. Manju
Mohanta, Sm. Manisha
Mukhopadhyay, Sm. Anita
Mukhopadhyay, Hrishikes
Mukhopadhyay, Sm. Subarna
Pal, Udaysankar
Pramanik, Nirmalkrishna (NC)
Raha, Sm. Srabani
Ray, Sm. Kabita
Sen, Kalipada (NC)
Sen, Sm. Nandita
Sengupta, Gautam
Sinha, Badalchandra (NC)
Sinha, Sitalprasad (NC)
Sinha, Sm. Sumitra
Sinhabiswas, Sm. Chhanda
Sinharay, Sm. Parna

1975

Bandyopadhyay, Sm. Rita
Bandyopadhyay, Sm. Sima
Basu, Prabhakar
Basu, Sm. Rita
Bhattacharyya, Sm. Sila (NC)
Biswas, Sm. Krishna
Chakrabarti, Ranabir
Chattopadhyay, Sm. Manidipa
Das, Amitabha
Das, Sm. Krishna
Das, Sm. Minati
De, Sm. Mira
Debi, Sm. Phalguni
Dhabaldeb, Sm. Ira
Dhali, Ruhul Amin
Gangopadhyay, Subinay (NC)
Ghosh, Sm. Anjali
Ghosh, Tarunkumar (NC)
Ghoshal, Sm. Jhara
Goswami, Sm. Kalpana (NC)
Gupta, Sm. Saswati
Mukhopadhyay, Sm. Ela
Naskar, Biswambhar
Nath, Sambhuprasad (NC)
Niyogi, Sm. Urbasi

1976

Begum, Arzoo
Bhatta, Krishnasankar
Bhattacharyya, Sm. Krishna
Bhattacharyya, Pradipkumar
Bhaumik, Tapaskumar
Chakrabarti, Sm. Anita
Chaudhuri, Sm. Minakshi
Das, Sm. Gopa
Datta, Sm. Ratna
Ghosh, Sm. Daliya
Ghosh, Sm. Papiya
Goswami, Sm. Sujata
Lodh, Sm. Mita
Maiti, Naliniranjan (NC)
Mukhopadhyay, Sm. Chhanda
Mukhopadhyay, Sm. Debika (NC)
Mukhopadhyay, Saibal
Mukhopadhyay, Sm. Sumita
Mukhopadhyay, Swapan
Pal, Indubhushan (NC)
Poddar (Mrs. Majumdar), Sm. Nilima (NC)
Samaddar, Sm. Syamali
Samanta, Biswanath (NC)
Sarkar, Sm. Uma
Sengupta, Sm. Anasuya
Syam, Sm. Bijaya

1977

Acharyya, Sm. Chitra (NC)
Bandyopadhyay, Sm. Ratna (NC)
Bhattacharyya, Sm. Smita
Chakrabarti, Sm. Gayatri (NC)
Chakrabarti, Sm. Shrubabati
Chandra, Sm. Chhanda (NC)
Chattopadhyay, Sm. Srabani (NC)
Dasgupta, Sm. Tapati
Datta, Sm. Kalpana
Datta (Mrs. Ray), Sm. Kanika
Debi, Sm. Usharani (NC)
Ghosh, Sm. Parbati
Ghosh, Sm. Piyali
Joardar, Sm. Soma
Karchaudhuri, Sm. Ruma
Khan, Ratankumar (NC)
Lahiri, Tapaskumar
Malik, Sm. Anu
Mandal, Chittaranjan
Mitra, Sm. Dipanwita
Rishi, Iswarchandra (NC)
Shaikh, Piaru

1978

Bandyopadhyay, Bidyapati
Bandyopadhyay, Sm. Madhumita
Bandyopadhyay, Narayanchandra (NC)
Basu, Sm. Sonali (NC)
Bayen, Tapankumar
Bhattacharyya, Sm. Kabita
Bhattacharyya, Sm. Krishna (NC)
Bhattacharyya, Priyabrata (NC)
Chakrabarti, Sm. Anjali
Chaudhuri, Sm. Mala
Chaudhuri, Parimalkumar (NC)

Das, Sm. Indrani
Das, Sm. Madhuri
Das, Sm. Mina (NC)
Datta, Sm. Jyotsna (NC)
Datta, Rabin (NC)
Gangopadhyay, Sm. Krishnakali
Ghosh, Sm. Nandini
Haldar, Sm. Mahuya
Maiti, Sm. Minakshi (NC)
Maitra, Sm. Sima
Maji, Sarojkumar (NC)
Mal, Ramchandra (NC)
Mitramustaphi, Sm. Pranati (NC)
Mukhopadhyay, Susantakumar (NC)
Nath, Sm. Swapna (NC)
Pattanayak, Bikaskumar (NC)
Rahut, Sm. Rita
Ray, Sm. Debi
Ray, Sm. Dipa (NC)
Ray, Sm. Ketaki (NC)
Raychaudhuri, Prasantakumar
Saha, Sm. Kalpita
Saha, Sm. Mita
Sanyal, Jimutbahan
Sanyal, Sm. Subhra
Sarkar, Sm. Mala
Sen (Mrs. Dasgupta), Sm. Aparna (NC)
Sinha, Sm. Anima
Sinha, Sm. Sulagna
Thakurta, Sm. Ratna

1979

Bandyopadhyay, Sm. Mitali (NC)
Basak, Sm. Subhra
Basu, Sm. Dhira (NC)
Basu, Parthapratim
Bera, Sm. Padmarani (NC)
Bhaumik, Sm. Debika
Chaudhuri, Sm. Bharati (NC)
Chaudhuri, Sm. Binata
Chandra, Hemantakumar
Dasray, Bhaskar
Datta, Asok (NC)
Datta, Sm. Swapna
De, Sm. Sikta (NC)
Gangopadhyay, Sm. Ajana
Gangopadhyay, Sm. Indira (NC)
Gangopadhyay, Sm. Purabi (NC)
Ghosh, Krishnachandra (NC)
Guha (Mrs. Datta), Sm. Niyatirani (NC)
Guharay, Sm. Sinchita
Kadir, Abdul (NC)
Maitra, Sm. Basabi (NC)
Majumdar, Sm. Sweta
Mallik, Sm. Rita (NC)
Mandal, Sm. Sumita
Mukhopadhyay, Sm. Manju
Mukhopadhyay, Sm. Sarmi
Nag, Sm. Suchitra (NC)
Nandi, Sm. Chandra
Naskar, Sm. Krishna
Pariya, Mahimaranjan (NC)
Raha, Sm. Bhaswati
Sarkar, Sm. Madhumita
Venkateswar, Sm. Gomathy

1980

Ahmed, Naseem
Bandyopadhyay, Sm. Basudha (NC)
Bandyopadhyay, Sm. Debjani
Bandyopadhyay, Sm. Madhumita
Bandyopadhyay, Prasun
Bandyopadhyay, Sm. Sumita
Basu, Janamejaya (NC)
Begum, Bilkish Ara
Bhaduri, Sm. Shyamali
Bhattacharyya, Sm. Maitreyi
Bhattacharyya, Syamalkumar
Bhunia, Shyamapada (NC)
Biswas, Asimkumar
Chakrabarti, Sm. Ayushmati (NC)
Chakrabarti, Sm. Chandralekha
Chakrabarti, Sm. Kasturi
Chakrabarti, Sm. Sarbani
Chaudhuri, Sm. Minakshi
Chaudhuri, Sm. Rita
Datta, Sm. Sabari
Datta, Sm. Santilata
Das, Sm. Basabi
Das, Sm. Jaba
Das, Sm. Rita
De, Madanmohan
Debnath, Sm. Lili
Deuri, Sm. Miti (NC)
Ghosh, Pasupati
Ghoshal, Sm. Anita
Ghoshmajumdar, Santi
Guin, Sm. Aditi
Islam, S. K. Sareful (NC)
Jana, Sm. Minakshi
Jana, Rasbihari
Majumdar, Sm. Ratna
Maiti, Bijaykumar (NC)
Maiti, Sm. Rupasri
Mallik, Abdul Rauf
Mandal, Md. Sahabuddin
Mitra, Asokkumar (NC)
Mitra, Sm. Ena
Mukhopadhyay, Sm. Anuradha

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Mukhopadhyay, Sm. Madhumita
Mukhopadhyay, Sm. Nilanjana
Mukhopadhyay, Sm. Sikha (NC)
Mukhopadhyay, Sm. Tapati
Nandan, Sm. Putul
Niyogi, Sm. Radharani
Pal, Sm. Mita
Ray, Sm. Prathama
Ray, Sm. Rita
Ray, Sarmistha
Ray, Tusharnath
Hodrigurs, Clarence
Saha, Sm. Radharani
Sasmal, Sm. Sanghamitra
Sen, Sm. Parbati (NC)
Sengupta, Sm. Mala
Srinivasan, Sm. Poornima

1981

Ata, Birendranath (NC)
Ata, Pannalal (NC)
Baguli, Parimal (NC)
Bandyopadhyay, Sm. Bharati
Bandyopadhyay, Sm. Madhumita (NC)
Bandyopadhyay, Niharbaran (NC)
Bandyopadhyay, Sunilkumar (NC)
Bar, Phanibhushan (NC)
Basu, Sm. Paramita
Basu, Sm. Rupali
Basu, Sm. Sutapa (NC)
Bedajna, Sm. Sujata (NC)
Bera, Girijasankar (NC)
Bhanjachaudhuri, Sm. Keya (NC)
Bhattacharyya, Aniruddha
Bhattacharyya, Biswanath
Bhattacharyya, Chittaranjan (NC)
Bhattacharyya, Narendranath (NC)
Bhattacharyya, Sm. Sarbani
Biswas, Sm. Purabi
Bhunia, Rohinibhushan (NC)
Chakrabarti, Sm. Aruna (NC)
Chakrabarti, Gauranga
Chakrabarti, Gopal (NC)
Chakrabarti, Sm. Manjusri (NC)
Chakrabarti, Sm. Mira
Chakrabarti, Sm. Rina (NC)
Chanda, Sm. Srabanti
Chattopadhyay, Sm. Gayatri (NC)
Chattopadhyay, Kartikchandra (NC)
Chattopadhyay, Sm. Krishna
Chattopadhyay, Sm. Supti
Das, Bikaschandra (NC)
Das, Debrabrata (NC)
Das, Paritosh (NC)
Das, Prasadranjan
Das, Sm. Purnalakshmi (NC)
Das, Ranjitkumar (NC)
Das, Satyanarayanlal (NC)
Datta, Nidhuranjan (NC)
Datta, Santoshkumar (NC)
Debmunsi, Arunchandra
Dedalal, Sm. Mala
Desarkar, Sudhirkumar (NC)
Dhar, Sm. Kalyani
Dingal, Gunadhar (NC)
Gain, Debasish
Gangopadhyay, Saibal
Gazi, Md. Razuddin (NC)
Gazi, Nazimuddin (NC)
Ghosh, Sm. Anubha
Ghosh, Sm. Minakshi (NC)
Ghosh, Sm. Rasmani (NC)
Ghosh, Sm. Sandhya (NC)
Ghosh, Sm. Subhra (NC)
Giri, Satyabrata (NC)
Goswami, Sm. Soma (NC)
Guchhait, Surendranath (NC)
Gupta, Sm. Manju
Gurya, Pulinbehari (NC)
Haldar, Bimalendu (NC)
Haldar, Kshitischandra (NC)
Haldar, Sm. Mridula
Haldar, Sunilkumar (NC)
Jana, Guruprasad (NC)
Jana, (Mrs. Konar), Sm. Jharna (NC)
Jana, Sukumarchandra (NC)
Kayal, Gorachand (NC)
Kuiti,, Subratakumar (NC)
Kundu, Sm. Dipali (NC)
Lalmahmood, Md. (NC)
Maiti, Arabindakumar (NC)
Maiti, Gayatrikumar (NC)
Maiti, Kenaram (NC)
Maiti, Ramkrishna (NC)
Maiti, Sandip (NC)
Maiti, Sm. Santanu (NC)
Maiti, Tapaskumar
Maitra, Sm. Paramita (NC)
Mandal, Chittaranjan (NC)
Mandal, Liakat Ali (NC)
Mandal, Muktendusekhar
Mandal, Sm. Sandhyamani
Mandal, Sukdeb (NC)
Mitra, Sm. Prajnaparamita
Molla, Abdul Hamid (NC)
Mukhopadhyay, Sm. Bharati

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Mukhopadhyay, Tarunkumar (NC)
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Palit, Sm. Kajari
Pattanayak, Debprasad (NC)
Patra, Sunilkumar
Pradhan, Sm. Nilima (NC)
Pradhan, Pulinbehari (NC)
Pradhan, Sarojkumar (NC)
Purkait, Sasadhar (NC)
Putatundi, Sm. Manikuntala
Ray, Sm. Bina (NC)
Ray, Sm. Gopa
Ray, Sm. Sikha (NC)
Raychaudhuri, Sm. Chaitali
Saha, Sm. Reba
Saha, Sudhansukumar (NC)
Sahu, Sankhabaran (NC)
Saikh, Syed Ali (NC)
Sana, Sm. Minati (NC)
Sardar, Jagadischandra (NC)
Sardar, Kumudranjan (NC)
Sarkar, Sm. Chaitali
Sarkar, Sm. Mahua
Sarkar, Susanta (NC)
Seikh, Md. Abdul Khaleque
Sen, Sm. Ila
Sen, Sm. Mahuya
Sengupta, Sm. Rekha (NC)
Sengupta, Sm. Rita
Sengupta, Saumitra
Sinha, Prasantakumar (NC)
Thakur, Sm. Aruni

1982

Barman, Sm. Nilima (NC)
Basu, Sm. Chaitali
Basu, Sm. Sila
Basu, Subhaskumar (NC)
Basu, Tapankumar (NC)
Bera, Debendranath (NC)
Bhaumik, Sm. Maya (NC)
Biswas, Md. Kutubuddin (NC)
Biswas, Sm. Sagarika
Biswas, Sunilkumar (NC)
Boyal, Indupati (NC)
Chakrabarti, Sm. Dwitiya (NC)
Chakrabarti, Sm. Sikha
Chaudhuri, Bijan (NC)
Chaudhuri, Pareshnath (NC)
Chaudhuri, Sm. Rita
Das, Sm. Mandira (NC)
Das, Narugopal (NC)
Das, Tarapada (NC)
Datta, Kalyankumar (NC)
Datta, Sm. Ibha (NC)
Gangopadhyay, Sm. Arundhati
Gangopadhyay, Sm. Sumita
Ghatak, Suprabhas (NC)
Ghosh, Sm. Krishna (NC)
Ghosh, Sm. Rinku
Giri, Asokkumar (NC)
Giri, Haripada (NC)
Giri, Maheswar (NC)
Guria, Banamali (NC)
Hait, Sm. Basabi
Haldar, Amarendranath (NC)
Haldar, Ramchandra (NC)
Haldar, Ramchandra (NC)
Jana, Manmathanath (NC)
Kapat, Sm. Sarbani (NC)
Kayal, Krishnendu
Khatua, Debasish
Khatoon, Sajira
Mahapatra, Asiskumar (NC)
Mahapatra, Madhusudan (NC)
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Maiti, Brajendranath (NC)
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Majumdar, Sachindranath
Mal, Arabindakumar (NC)
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Mallik, Amitkumar (NC)
Mandal, Sm. Anjali (NC)
Mandal, Sm. Debimaya (NC)
Mandal, Sm. Mamata (NC)
Mandal, Nurnabi (NC)
Mandal, Quasem Ali (NC)
Mandal, Sm. Santi (NC)
Mandal, Sm. Syamali
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Pahari, Binayranjan (NC)
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Pradhan, Parameswar (NC)
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Ray, Sm. Rina
Ray, Sm. Sonali (NC)
Sahu, Khagendranath (NC)
Samanta, Tarunkumar

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Sarkar, Sm. Saswati (NC)
Sen, Sm. Debkanya
Sengupta, Prabalranjan

1983

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Bandyopadhyay, Sm. Dipali (NC)
Bandyopadhyay, Sm. Sarama (NC)
Bera, Satyaranjan (NC)
Bhandari, Ramkrishna (NC)
Bhattacharyya, Loknath (NC)
Bhunia, Krishnaprasad (NC)
Bhunia, Pijushkanti (NC)
Bhunia, Tusharkanti (NC)
Chakrabarti, Sm. Gopa (NC)
Chakrabarti, Sm. Maitreyi (NC)
Chakrabarti, Sm. Mridula (NC)
Chakrabarti, Naderchand (NC)
Chakrabarti, Somendranath (NC)
Chattopadhyay, Sm. Anima (NC)
Chattopadhyay, Jyotirmay (NC)
Das, Sm. Jayanti (NC)
Das, Nirmalkumar (NC)
Datta, Sm. Bithika
Datta, Sm. Saswati
Dattasarma, Sm. Rupasri
Gangopadhyay, Sm. Anita (NC)
Ghosh, Sm. Chhaya (NC)
Haldar, Asokkumar (NC)
Haldar, Sm. Putul (NC)
Jana, Sm. Alaka (NC)
Kapri, Hrishikes (NC)
Mahata, Bimalchandra (NC)
Maiti, Hiranyakumar (NC)
Maiti, Pulinbihari (NC)
Maitra, Sm. Keya
Mal, Adwaitakumar (NC)
Mallik, Umeschandra (NC)
Mandal, Sm. Anjali (NC)
Mandal, Sm. Dipa
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Mukhopadhyay, Sm. Pampa (NC)
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Nandagoswami, Jyotirmay (NC)
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Sengupta, Sm. Mahuya (NC)
Sk., Abulkalam (NC)
Sk., Samsuddin (NC)
Tribedi, Swapan (NC)

1984

Acharyyachaudhuri, Sm. Arati (NC)
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Bandyopadhyay, Sm. Chaitali
Bandyopadhyay, Sm. Jolly
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Bandyopadhyay, Sm. Kakali
Bandyopadhyay, Sm. Mala (NC)
Bandyopadhyay, Sm. Saraswati
Bandyopadhyay, Sm. Sipra (NC)
Barman, Sm. Kanika (NC)
Basu, Bhavasankar (NC)
Bera, Tapaskumar (NC)
Bhakta, Sm. Swapna (NC)
Bhattacharyya, Sm. Minati (NC)
Bhattacharyya, Samarendra (NC)
Bhattacharyya, Sm. Sima (NC)
Bhattacharyya, Swapankumar (NC)
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Chakrabarti, Sm. Manjira
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Datta, Sm. Ruma
De, Arabindakumar
De, Subimal (NC)
Deb, Sm. Maitri
Debi, Sm. Kanak (NC)
Dikshit, Gopalkrishna (NC)
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Gangopadhyay, Sm. Debi (NC)
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Ghosh, Sankarkumar (NC)
Guha, Sm. Saswati
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Haldar, Atulchandra (NC)
Hamid, Abdul (NC)
Jana, Anantakumar (NC)
Kantha, Gopaldeb
Kar, Pranabkumar (NC)
Karmahapatra, Manimay
Khan, Abdul Wahab
Khanra, Rajendranath (NC)
Laha, Sm. Lakshmi
Mahanti, Bishnupada (NC)
Mahapatra, Aswinikumar (NC)
Maiti, Anilbaran (NC)
Maiti, Sm. Nilima
Maiti, Rabindranath (NC)
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Maiti, Sm. Radharani
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Mayra, Krishnamohan (NC)
Mollah, Md. Ajijul Haque (NC)
Molla, Md. Mohsin
Mukhopadhyay, Sm. Pampa
Mukhopadhyay, Sukumar (NC)
Muniyan, Himansusekhar (NC)
Mollik, Nasim Ali
Nayak, Parimalkumar (NC)
Nayak, Satyeswar (NC)
Ojha, Surapati (NC)
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Patra, Nimaichandra (NC)
Pramanik, Sm. Susmita
Purkait (Mrs. Baidya), Sm. Bandana (NC)
Ray, Sm. Dipanwita
Ray, Gorachand (NC)
Ray, Prasantakumar (NC)
Raychaudhuri, Sm. Anima
Saha, Bikaskumar (NC)
Sahu, Ajitkumar (NC)
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Sarma, Ranjitkumar (NC)
Sasmal, Tarunkanti (NC)
Sen, Pramatharanjan (NC)
Shaikh, Sultan (NC)
Sural, Sisirkumar (NC)

1985

Alam, Masud (NC)
Ali, Sk. Mainuddin (NC)
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Ali, Md. Ziad (NC)
Baidya, Bidhanchandra (NC)
Bandyopadhyay, Sm. Reba (NC)
Bandyopadhyay, Samarendranarayan (NC)
Bandyopadhyay, Thakurdas (NC)
Bar, Banamali (NC)
Bar, Dipakkumar (NC)
Bar, Nikhilchandra (NC)
Barua, Sm. Nibedita
Basak, Sm. Gayatri (NC)
Basu, Ranjitkumar (NC)
Basu, Sm. Rita
Basu, Sm. Suchandra
Basu, Sm. Sucharita (NC)
Basu, Sm. Sucheta
Bera, Asoktaru (NC)
Bera, Bidhanchandra (NC)
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Bhattacharyya, Sm. Sweta
Bhaumik, Nirmalkumar (NC)
Biswas, Amalkumar (NC)
Biswas, Anindya (NC)
Biswas, Apurba (NC)
Biswas, Jagadishchandra (NC)
Biswas, Sm. Malati (NC)
Biswas, Sm. Purnima (NC)
Biswas, Sm. Reba (NC)
Biswas, Subratakumar
Biswas, Suhridkumar
Chakrabarti, Sm. Debasri
Chakrabarti, Dilipkumar (NC)
Chakrabarti, Sm. Mita (NC)
Chattopadhyay, Sm. Kalyani (NC)
Chattopadhyay, Sm. Krishna (NC)
Chattopadhyay, Ramkrishna (NC)
Chattopadhyay, Sadhankumar (NC)
Chattopadhyay, Sekharkanta (NC)
Chattopadhyay, Sm. Sobhana (NC)
Chaudhuri, Debakinandan (NC)
Chaudhuri, Phanibhushan (NC)
Das, Sm. Anjana (NC)
Das, Bibhasranjan (NC)
Das, Sm. Dipali (NC)
Das, Gaurmohan (NC)
Das, Gurupada (NC)
Das, Krishnapada (NC)
Das, Pankajkumar (NC)
Das, Sm. Tapati
Dasadhikari, Sm. Manikuntala (NC)
Dasadhikari, Sachinandan (NC)
Datta, Sm. Gita (NC)
Datta, Partha
Datta, Sambhunath (NC)
Datta, Sudebkumar (NC)
Datta, Sm. Swapna (NC)
Datta, Sm. Swastika (NC)
Gayen, Sankariprasad (NC)
Gazi, Abulkalam (NC)
Ghorai, Sm. Kanan (NC)
Ghosh, Animes
Ghosh, Barunkumar (NC)
Ghosh, Kanuchandra (NC)
Ghosh, Sm. Minarani
Ghosh (Mrs. Mitra), Sm. Mira (NC)
Ghosh, Pallabkumar (NC)
Ghosh, Sm. Sampa
Ghosh, Sanatan (NC)
Ghosh, Sm. Suma
Ghoshal, Sm. Sunanda (NC)
Giri, Tarapada (NC)
Golam, Mohammed (NC)
Guha, Sm. Kakali
Gupta, Anandagopal (NC)
Hajra, Sukumar (NC)
Haldar, Anantakumar (NC)
Haldar, Sm. Aparajita (NC)
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Haldar, Phakirchand (NC)
Haldar, Subalsakha (NC)
Haque, Md. Aminul (NC)
Hossain, Ahmmed (NC)
Hota, Dipakkumar (NC)
Jana, Abhimanyu (NC)
Jana, Ajitkumar (NC)
Jana, Sm. Archana (NC)
Jana, Sm. Asita (NC)
Jana, Sanjibkumar (NC)
Jana, Subalkumar (NC)
Kabiraj, Mrinalkanti (NC)
Kalapahar, Jibankrishna (NC)
Kali, Rabindranath (NC)
Kar, Sm. Sutapa (NC)
Khan, Sm. Purabi (NC)
Khatun, Mongila
Kundu, Dilipkumar (NC)
Laha, Sm. Arati (NC)
Lahiri (Mrs. Chakrabarti), Sm. Pranati (NC)
Lodh, Manaskumar (NC)
Mahapatra, Bijaykumar (NC)
Maiti, Badalchandra (NC)
Maiti, Pushpendu (NC)
Maiti, Rathindranath (NC)
Majumdar, Sm. Pratiksha (NC)
Majumdar, Sanjitkumar (NC)
Mallick, Mabud Ali (NC)
Mallik, Durgadas (NC)
Mandal, Adwaitakumar (NC)
Mandal, Anandakumar (NC)
Mandal, Md. Nurayen (NC)
Mandal, Pareschandra (NC)
Mandal, Rabindranath (NC)
Mandal, Ramchandra (NC)
Mandal, Subhashchandra (NC)
Mandal, Sunilkumar (NC)
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Mandal, Sankarkumar (NC)
Mani, Kamalkrishna

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Mistri, Jogendranath (NC)
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Mitra, Milankumar (NC)
Molla, Laher Ali (NC)
Molla, Md. Nassiruzzaman (NC)
Mukhopadhyay, Sm. Angana (NC)
Mukhopadhyay, Sm. Chhanda (NC)
Mukhopadhyay, Sm. Krishna (NC)
Mukhopadhyay, Syamsankar (NC)
Nanda, Satyabrata (NC)
Naskar, Sukumar (NC)
Pal, Sm. Rina
Panda, Asokkumar (NC)
Panda, Narayanchandra (NC)
Patra, Bangabir (NC)
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Patra, Susilkumar (NC)
Patra, Tapasmohan
Pradhan, Thakurdas (NC)
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Pramanik, Tapankumar (NC)
Ray, Krishnendu
Ray, Subhashchandra (NC)
Ray, Sm. Suchandana
Ray, Sm. Sutapa (NC)
Rudra, Asimkumar (NC)
Samai, Malaykumar (NC)
Samanta, Kalipada (NC)
Samanta, Swadesranjan (NC)
Sanyal, Tarunkumar (NC)
Sariket, Srishtidhar (NC)
Sarkar, Chanchalkumar (NC)
Sarkar, Haranchandra (NC)
Sarkar, Prasantakumar (NC)
Sattar, Abdus (NC)
Seth, Jagannath (NC)
Sikdar, Sm. Dipali (NC)
Sinha, Gautamkumar (NC)
Sk., Afzaluddin (NC)
Suri, Sm. Bibha

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Adgiri, Tuhinbaran (NC)
Ahamed, Jamaluddin
Akhan, Mohiuddin (NC)
Ali, Sk. Mozammel (NC)
Ali, Barjahan (NC)
Bandyopadhyay, Chinmay (NC)
Bandyopadhyay, Sm. Kakali
Bandyopadhyay, Madanmohan (NC)
Bandyopadhyay, Pijuskanti (NC)
Bandyopadhyay, Prabirkumar (NC)
Bandyopadhyay, Sm. Pratibha
Bandyopadhyay, Sm. Sampa
Bandyopadhyay, Sm. Sonali
Bandyopadhyay, Sm. Sukla
Basu, Sm. Annapurna
Basu, Sm. Bandana (NC)
Basu, Sm. Dipti
Basu, Sm. Sila (NC)
Begum, Bilkish
Begum, Mahenaaz
Begum, Mosammat Ali (NC)
Bera, Haradhan (NC)
Bera, Sm. Jyotirmayi (NC)
Bhandari, Chittaranjan
Bhandari, Gopalchandra (NC)
Bhattacharyya, Durgapada (NC)
Bhattacharyya, Manotosh (NC)
Bhattacharyya (Mrs. Bandyopadhyay), Sm. Prabha (NC)
Bhattacharyya, Sankar (NC)
Bhattacharyya, Sudhinath
Bhattacharyya, Sm. Sulata
Bhattacharyya, Tapandeb
Bhaumik, Sm. Sabita (NC)
Bhuniya, Sm. Umarani (NC)
Biswas, Bhabaniprasad (NC)
Biswas, Gaurpada (NC)
Biswas, Haranchandra (NC)
Biswas, Kamanamay (NC)
Biswas, Sm. Namita (NC)
Biswas, Sm. Ranjana
Biswas, Syamapada (NC)
Bit, Sm. Sampa (NC)
Chaklanabis, Sm. Lipika
Chakrabarti, Sm. Arundhati
Chakrabarti, Sm. Arunima
Chakrabarti, Asimkumar (NC)
Chakrabarti, Sm. Bhabani (NC)
Chakrabarti, Sm. Chhabi (NC)
Chakrabarti (Mrs. Bhattacharyya), Sm. Jogmaya (NC)
Chakrabarti, Sm. Manju (NC)
Chakrabarti, Nityananda (NC)
Chakrabarti, Sanghamitra
Chattopadhyay, Kaliprasanna

CENTRAL LIBRARY

Chattopadhyay, Mrityunjaya (NC)
Chattopadhyay, Sm. Rita
Chaudhuri, Sm. Gauri
Chaudhuri, Kalyan (NC)
Chaudhuri, Sm. Sangita
Chaudhuri, Sm. Swati
Chondar, Bhaskar (NC)
Das, Sm. Anamika (NC)
Das, Sm. Animarani (NC)
Das, Sm. Bakul
Das, Binodbihari (NC)
Das, Sm. Bipasa
Das, Sm. Chandana (NC)
Das, Debabrata (NC)
Das, Dilipkumar (NC)
Das, Harekrishna (NC)
Das, Jayadeb (NC)
Das, Sm. Krishna
Das, Madhusudan (NC)
Das, Sm. Manasi
Das, Nilratan (NC)
Das, Ranajit
Das, Sm. Rina
Das, Rupkumar (NC)
Das, Samirkumar (NC)
Das, Satischandra (NC)
Das, Sharanan (NC)
Dasgupta, Sm. Gopa
Datta, Sm. Sikha
Dattamajumdar, Sm. Suchandra
De, Asokkumar (NC)
De, Sm. Jayasri (NC)
Debnath, Ranes (NC)
Dhali, M.A. Hannan (NC)
Dhara, Jaydeb (NC)
Ditti, Sm. Chhaya (NC)
Dogra, Amiyakumar (NC)
Gangopadhyay, Sm. Chhandita
Gazi, Fazar Ali
Giri, Sm. Pratimarani (NC)
Ghorai, Asitkumar (NC)
Ghosh, Amartya
Ghosh, Sm. Chhandasri
Ghosh, Kamalkumar (NC)
Ghosh, Manotosh (NC)
Ghosh, Rabindrachandra (NC)
Ghosh, Sm. Ranjusri
Ghosh, Ratankumar (NC)
Ghosh, Sm. Sila
Ghosh, Sm. Sonali
Ghosh, Surajit
Ghoshal, Sm. Rasmani (NC)
Haldar, Anadibhushan (NC)
Haldar, Apurba (NC)
Haldar, Bimalkrishna (NC)
Haldar, Sm. Bisakha (NC)
Haldar, Madanmohan (NC)
Haldar, Sm. Maya (NC)
Haldar, Debasish (NC)
Haque, Md. Azmal (NC)
Haque, Shamsul (NC)
Huda, Md. Samsul (NC)
Islam, Md. Anuarul (NC)
Islam, Nazrul
Jamaluddin, Md. (NC)
Jana, Asimbikas (NC)
Jana, Asokkumar (NC)
Jana, Chandicharan (NC)
Jana, Nimaichand (NC)
Jana, Sm. Nirmalarani (NC)
Jana, Rangankanti
Jana, Santoshkumar (NC)
Jana, Srikantakumar (NC)
Jana, Sm. Suprabhakumari (NC)
Kahali, Subimal (NC)
Khan, Sitansubhushan
Khan, Tusharkanti (NC)
Kanrar, Sm. Anita (NC)
Kansai, Sankar (NC)
Kar, Sm. Bipasa
Kayal, Subhash (NC)
Khatuya, Manoranjan (NC)
Khettry, Sm. Sarita
Kuley, Dilipkumar (NC)
Maiti, Asimkumar (NC)
Maiti, Asitkumar (NC)
Maiti, Banabihari (NC)
Maiti, Bibhutibhushan (NC)
Maiti, Sm. Kamala (NC)
Maiti, Pratapchandra (NC)
Maiti, Sm. Sucheta
Maji, Sm. Dipali (NC)
Maji, Sunilkumar (NC)
Majumdar, Sm. Aparna
Majumdar, Chinmay (NC)
Majumdar, Debaprasad (NC)
Majumdar, Dipakkumar (NC)
Majumdar, Siddhartha (NC)
Mallik, Sm. Nupur (NC)
Mandal, Ahindrakumar (NC)
Mandal, Alokkumar (NC)
Mandal, Asitbaran (NC)
Mandal, Chittaranjan (NC)
Mandal, Easin
Mandal, Kalipada (NC)
Mandal, Kamalranjan (NC)
Mandal, Sm. Mira
Mandal, Nakulchandra (NC)
Mandal, Nitaipada (NC)
Mandal, Nripendranath (NC)
Mandal, Prabhansu (NC)
Mandal, Pradipkumar (NC)
Mandal, Sm. Pranati (NC)
Mandal, Rabindranath (NC)
Mandal, Sm. Sanaka
Mandal, Sudhansu (NC)

CENTRAL LIBRARY

Mandal, Sudhirkrishna (NC)
Mandal, Tarunkanti (NC)
Manna, Sm. Abha (NC)
Manna, Kamal (NC)
Mia, Md. Shah Alam (NC)
Misra, Dipakkumar (NC)
Mitra, Debkumar (NC)
Mitra, Sm. Sucharita (NC)
Molla, Kamaluddin (NC)
Molla, Md. Sirajul Islam (NC)
Mridha, Bimalkrishna (NC)
Mukhopadhyay, Badalkumar (NC)
Mukhopadhyay, Bholanath (NC)
Mukhopadhyay, Sm. Chitra (NC)
Mukhopadhyay, Sm. Lipika (NC)
Mukhopadhyay, Madhusudan (NC)
Mukhopadhyay, Pranabkumar (NC)
Mukhopadhyay, Santiranjan (NC)
Mukhopadhyay, Sm. Sibani
Mukhopadhyay, Sm. Sunita
Mukhopadhyay, Utpalkumar (NC)
Nandi, Sarojkumar (NC)
Pal, Asokkumar (NC)
Pal, Kantikumar (NC)
Pal, Ramchandra (NC)
Pal, Sm. Rina
Pal, Sm. Sipra (NC)
Parial, Siddhartha (NC)
Parichha, Sukhamay (NC)
Pati, Tapaskumar
Pramanik, Narayanchandra (NC)
Pramanik, Sm. Sabita
Pramanik, Subodhkumar
Pramanik, Sm. Susmita
Purkait, Buddhadeb
Purkait, Somnath (NC)
Rahaman, Atahar (NC)
Ray, Asitkumar (NC)
Ray, Sm. Kajal (NC)
Ray, Sm. Kalyani (NC)
Ray, Sm. Mitra (NC)
Ray, Sm. Sabita (NC)
Ray, Sibdas (NC)
Ray, Sm. Tandra
Ray, Tapan (NC)
Ray, Tusharkanti (NC)
Ray, Udaysankar (NC)
Saha, Sm. Mira
Saha, Sm. Ranjana
Saha, Sukumar (NC)
Sardar, Sm. Gaurirani (NC)
Sardar, Md. Shamsul Hoque (NC)
Sarkar, Sm. Minati (NC)
Sarkar, Gautam (NC)
Sarkar, Niranjankumar (NC)
Sarkar, Parimal (NC)
Sarkar, Sm. Rina (NC)
Sasmal, Sm. Abha (NC)
Sen (Mrs. Gupta), Sm. Bharati (NC)
Sen, Sm. Indrani
Sengupta, Sm. Anjali (NC)
Shaikh, Sofiullah
Sikdar, Sm. Sarbani
Sinha, Sm. Manjusha (NC)
Sinha, Mrityunjay (NC)
Sinha, Syamaprasad (NC)
Sinha, Sm. Sarbani
Sinharay, Nisithbaran (NC)
Sur, Sm. Gayatri
Tripathi, Kesabchandra (NC)

1987

Abdullah, Md. (NC)
Acharyya, Sm. Arundhati (NC)
Adhikari, Rabisankar (NC)
Adhya (Mrs. Chakrabarti), Sm. Minati (NC)
Arnab, Durlabhkisor (NC)
Auddhya, Debjyoti (NC)
Bhadra, Arun (NC)
Bag, Anathbandhu (NC)
Bag, Phanindranath
Bag, Sm. Pratibha (NC)
Baidya, Biswanath (NC)
Baidya, Raghunath (NC)
Baidya, Rajkumar (NC)
Bain, Sm. Bulbul
Bakash, Md. Meher (NC)
Bandyopadhyay, Sm. Aparna (NC)
Bandyopadhyay, Sm. Kakali
Bandyopadhyay, Sm. Keya
Bandyopadhyay, Sm. Madhuchhanda
Bandyopadhyay, Sm. Manasi
Bandyopadhyay, Nirmal (NC)
Bandyopadhyay, Prabirkumar (NC)
Bandyopadhyay, Sm. Reba (NC)
Badyopadhyay, Sm. Rekha (NC)
Bandyopadhyay, Sunayan
Bandyopadhyay, Sm. Tanima
Barua, Biswarup (NC)
Barui, Prosenjitkumar (NC)
Basak, Sm. Gauri (NC)
Basak, Sm. Mausumi
Basu, Debasis (NC)
Basu, Pasupati (NC)
Basu, Sm. Sudipa
Basu, Sm. Uma (NC)
Bera, Alokkumar (NC)

Bera, Amalchandra (NC)
Bera, Binay (NC)
Bera, Pratapchandra (NC)
Bera, Pushpendu (NC)
Bera, Sm. Sangita
Bera, Sumit
Bhatta, Sm. Jayanti (NC)
Bhattacharyya, Debranjan (NC)
Bhattacharyya, Kamales (NC)
Bhattacharyya, Sm. Mala (NC)
Bhattacharyya, Ratan (NC)
Bhattacharyya, Sm. Saswati (NC)
Bhaumik, Sm. Puriya
Biswas, Bipratip (NC)
Biswas, Sm. Maya (NC)
Biswas, Sm. Purnima
Biswas, Sm. Purnimarani (NC)
Chakrabarti, Abhijit (NC)
Chakrabarti, Arunkumar (NC)
Chakrabarti, Himansu-sekhar (NC)
Chakrabarti, Sm. Mamata (NC)
Charan, Dilipkumar (NC)
Chattopadhyay, Sm. Bani
Chattopadhyay, Sm. Jharna (NC)
Chattopadhyay, Sm. Mallika
Chattopadhyay, Sm. Sikha (NC)
Chaudhuri, Sm. Dayamayi (NC)
Chaudhuri, Sm. Paramita
Chaudhuri, Sm. Siuli
Chondar, Prasantakumar (NC)
Chondar, Susantakumar (NC)
Das, Asiskumar (NC)
Das, Kamalkumar (NC)
Das, Kasinath (NC)
Das, Sm. Mayuranki
Das, Parimalkumar (NC)
Das, Prabirkumar (NC)
Das, Pramathanath (NC)
Das, Samirkumar (NC)
Das, Sm. Sarmila (NC)
Das, Sm. Sima (NC)
Das, Sm. Subhagata (NC)
Das, Sm. Subrata
Das, Sukhendu (NC)
Das, Swapankumar (NC)
Dasgupta, Sm. Madhumita
Dassarma, Sm. Kakali
Datta, Pranabkumar (NC)
Datta, Sankarkumar (NC)
Datta, Sm. Srabani
Debsarma, Devabrata (NC)
Dhar, Santiranjan (NC)
Dinda, Surajkanta (NC)
Dulaluddin, Md. (NC)
Gayen, Chittaranjan (NC)
Ghorai, Pareshchandra (NC)
Ghosh, Jayadev (NC)
Ghosh, Ramanarayan (NC)
Ghosh, Sm. Sutapa
Ghoshal, Sm. Srabani
Goldar, Sm. Sujata (NC)
Guha, Abhijit (NC)
Hajara, Rabindranath (NC)
Haldar, Balaram (NC)
Haldar, Mrinalkanti (NC)
Haldar, Murarimohan (NC)
Haldar, Prasantakumar (NC)
Haldar, Sailendranath (NC)
Haldar, Sm. Siuli (NC)
Haque, Md. Nurul (NC)
Hota, Umapada (NC)
Hoque, Abdul
Jana, Sm. Bharati
Jana, Sm. Bibha
Jana, Dilipkumar (NC)
Jana, Jaydev (NC)
Jana, Mukteswar (NC)
Jana, Prabirkumar (NC)
Jana, Sm. Sikha (NC)
Kader, Md. Abdul (NC)
Kalapahar, Jibankrishna (NC)
Kanrar, Asokkumar (NC)
Kaul, Sm. Chandraprabha (NC)
Khanra, Sm. Mita (NC)
Khatun, Manuara (NC)
Kuiti, Manojit (NC)
Kundu, Sm. Sonamani (NC)
Maipkap, Anilkumar (NC)
Maiti, Dilipkumar (NC)
Maiti, Kalyan (NC)
Maiti, Malinchandra (NC)
Maiti, Ratanchandra (NC)
Maitra, Sm. Madhuchhanda (NC)
Majumdar, Alok (NC)
Majumdar, Sm. Dali (NC)
Majumdar, Sm. Dipti
Majumdar, Sm. Mita
Mal, Gangaram (NC)
Mallik, Mrinalkanti (NC)
Mallik, Pankajkumar (NC)
Mallik, Tapankumar (NC)
Mandal, Bhudebchandra (NC)
Mandal, Chandicharan (NC)
Mandal, Sm. Gopa
Mandal, Sm. Jalpana (NC)
Mandal, Manoranjan (NC)

CENTRAL LIBRARY

De, Dwijen (NC)
De, Sm. Krishna
De, Madhusudan (NC)
De, Sitansukumar (NC)
Ghosh, Arunkumar (NC)
Ghosh, Bibhutibhushan (NC)
Ghosh, Sm. Raka
Ghoshal, Sm. Nilima
Goswami, Sm. Chhaya (NC)
Goswami, Sibaranjan (NC)
Guha, Asokkumar
Guha, Sm. Panchali
Hajra, Asokananda
Kanrar, Hrishikes
Kole, Madanmohan (NC)
Laha, Satyacharan (NC)
Lahiri, Niranjankrishna
Mahata, Bibhutibhushan (NC)
Maiti, Tarapada (NC)
Maitra, Sm. Jayanti
Mallik, Pradipkumar
Mandal, Jadupati (NC)
Mandal, Nirmalendu (NC)
Mitra, Sm. Arati (NC)
Mitra, Krishnasakha (NC)
Mukhopadhyay, Baidyanathprasad (NC)
Mukhopadhyay, Jibanhari (NC)
Nandi, Ajaykumar (NC)
Nandi, Amalkumar
Nayak, Umakanta
Pore, Paresnath (NC)
Purkait, Chandrasekhar
Ray, Sm. Lalima (NC)
Ray, Sm. Namita
Raychaudhuri, Sm. Uma
Saha, Phanibhushan (NC)
Samanta, Madanmohan (NC)
Sardar, Birendranath
Sarkar, Sm. Kalidasi
Sarkar, Rajatkumar (NC)
Sarkar, Sm. Sandhya
Sau, Chittaranjan (NC)
Sen, Dwijen (NC)
Sen, Sm. Nilima
Sengupta, Sm. Bandana (NC)
Sinha, Sm. Archana (NC)
Sur, Sm. Pritirani (NC)
Talukdar, Sm. Anima
Ukil, Sm. Ketaki

1966

Acharyya, Sm. Swapna
Bandyopadhyay, Sm. Karabi (NC)
Bandyopadhyay, Sm. Mira
Bandyopadhyay, Mohanlal (NC)
Bandyopadhyay, Narayanchandra (NC)
Bandyopadhyay, Nisikanta (NC)
Bandyopadhyay, Prasantakumar (NC)
Barman, Sm. Bithika (NC)
Basu, Sm. Sakti (NC)
Bera, Amulyaratan (NC)
Bhadra, Ajitkumar (NC)
Bhattacharyya, Sm. Anima
Bhattacharyya, Bijanbihari (NC)
Bhattacharyya, Sm. Dipti (NC)
Bhattacharyya, Karunes (NC)
Bhattacharyya, Sm. Sumita
Bhaumik, Janakimohan
Bhaumik, Kenaram (NC)
Bhaumik, Sm. Manju
Biswas, Sm. Renuka (NC)
Biswas, Sub'hashchandra (NC)
Chakrabarti, Sm. Madhuri
Chakrabarti, Sm. Pranati
Chakrabarti, Prithwischandra (NC)
Chakrabarti, Rabindranath (NC)
Chandra, Sm. Swapna
Chattopadhyay, Anjankumar
Chattopadhayay, Debendranath (NC)
Chattopadhyay, Dilipkumar (NC)
Chattopadhyay, Tapas
Chattopadhyay, Sm. Uma
Chaudhuri, Sm. Maya (NC)
Das, Arunsankar (NC)
Das, Sm. Bharati
Das, Gunadhar (NC)
Das, Sm. Kamala
Das, Narendranath (NC)
Das, Sm. Rama (NC)
Das, Sm. Sakuntala
Das, Samirkumar
Das, Santoshkumar (NC)
Das, Sm. Sipra (NC)
Das, Subalchandra
Das, Tulasicharan (NC)
Dasgupta, Sm. Pratibha
Datta, Amulyachandra (NC)
Datta, Sm. Sumita
De, Rabindranath
De, Shashthiram
De, Sm. Sipra (NC)
De, Sudhinkumar
Ghatak, Jibanlal (NC)
Ghosh, Sm. Dipali
Ghosh, Gaurgopal (NC)
Ghosh, Gobindachandra
Ghosh, Haripada (NC)

CENTRAL LIBRARY

Mandal. Najrul Haque (NC)
Mandal. Niharkanti (NC)
Mandal. Sm. Pampa
Mandal. Sm. Pramila (NC)
Mandal. Ranjitkumar (NC)
Mandal. Ratanlal (NC)
Mandal. Sudhirkumar (NC)
Mandal. Sukantakumar (NC)
Mandal. Syamalkumar (NC)
Manna. Sm. Nibedita (NC)
Meyur. Haradhan (NC)
Middya. Suphalchandra (NC)
Misra. Amiyakumar (NC)
Mitra. Sm. Sucharita
Mukhopadhyay. Asokkumar (NC)
Mukhopadhyay. Radharaman (NC)
Mukhopadhyay. Sm. Sarbari
Mukhopadhyay. Sm. Sima (NC)
Mukhopadhyay. Sm. Sukanya
Mukhopadhyay. Tapaskumar (NC)
Mukhopadhyay. Sm. Tapti
Nanda. Mrinalkanti (NC)
Nandagoswami. Sm. Sucharita (NC)
Nandi. Sm. Chandrani
Nandi. Sm. Dipti (NC)
Nandi. Ratankumar (NC)
Naskar. Pannalal (NC)
Naskar. Subalchandra (NC)
Nath. Nilmani (NC)
Nath. Sm. Rina (NC)
Nayak. Prafullakumar (NC)
Ojha. Kshitisbaran (NC)
Pal. Asimkumar (NC)
Pal. Gautam (NC)
Pal. Hiranmay (NC)
Pal. Mukundalal (NC)
Palai. Radhakanta (NC)
Panda. Sm. Supriti (NC)
Parui. Umasankar (NC)
Pariya. Akhilkumar (NC)
Patra. Biswanath (NC)
Patra. Nirmalendu
Pattanayak. Sabyasachi (NC)
Poddar. Sm. Rama (NC)
Pradhan. Chandrasekhar
Pramanik. Basudeb
Pramanik. Mahadeb (NC)
Pramanik. Sahadeb (NC)
Pramanik. Sunilkumar (NC)
Purkait. Md. Abdul Kadir (NC)
Putatunda. Sm. Kaberi
Rahaman. Md. Anisur (NC)
Ray. Sm. Anita
Ray. Asutosh (NC)
Ray. Sm. Banalata
Ray. Bikaschandra (NC)
Ray. Dilipkumar (NC)
Ray. Sm. Kshama (NC)
Ray. Sm. Namita
Ray. Sm. Nirupa (NC)
Ray. Sm. Sikha (NC)
Ray. Sm. Soma
Ray. Sm. Syamalika (NC)
Raychaudhuri. Alakkumar (NC)
Raychaudhuri. Sm. Susmita
Raymandal. Basudeb (NC)
Raymandal. Binduraj (NC)
Raymandal. Debraj (NC)
Saha. Nirmalkumar (NC)
Sana. Ratankumar (NC)
Santra. Pradipkumar (NC)
Sardar. Bhupal (NC)
Sarkar. Arup (NC)
Sarkar. Subalchandra (NC)
Sen. Sm. Ketaki
Sen. Sm. Ruma (NC)
Sengupta. Sm. Chitralekha (NC)
Sengupta. Sm. Rubi (NC)
Sengupta. Sm. Sakuntala
Shaikh. Md. Ataulla (NC)
Sk. Harezuddin (NC)
Som. Sm. Srabani
Thakkar. Sm. Rekha

1988

Adhikari. Gaurpada (NC)
Aktar. Amina
Ali. Md. Sadeque (NC)
Badaroddoza. Md. (NC)
Bag. Sm. Snigdha
Baguli. Nabakumar (NC)
Baidya. Md. Abdus Salem (NC)
Baidya. Subalchandra (NC)
Bain. Sankar (NC)
Bairagi. Praphullakumar (NC)
Baksi. Sm. Dola
Bandyopadhyay. Sm. Bandita (NC)
Bandyopadhyay. Sm. Ibha (NC)
Bandyopadhyay. Sm. Indira
Bandyopadhyay. Sm. Sila (NC)
Bandyopadhyay. Sm. Sonali
Bandyopadhyay. Sm. Subhadra (NC)
Bandyopadhyay. Sm. Sudipa
Bandyopadhyay. Sm. Tapasi (NC)
Bar. Syamalkanti (NC)
Baral. Debasis (NC)
Basak. Biswanath (NC)

CENTRAL LIBRARY

Basu, Sm. Chumki
Basu, Sm. Lipika (NC)
Basu, Sm. Nandita
Basu, Sm. Runu
Bera, Satrughnakumar (NC)
Bera, Sirishkumar (NC)
Betal, Sm. Barnali (NC)
Bhatta, Sm. Lakshmirani (NC)
Bhattacharyya, Sm. Nandini (NC)
Bhattacharyya, Rammohan (NC)
Bhattacharyya, Samarendra (NC)
Bhattacharyya, Sm. Soma (NC)
Bhattacharyya, Sm. Sumita
Bhaumik, Sm. Sarmishtha
Bhuniya, Manoranjan (NC)
Biswas, Ahladchandra (NC)
Biswas, Arabinda (NC)
Biswas, Asitkumar (NC)
Biswas, Bijaynarayan (NC)
Biswas, Dipendranath (NC)
Biswas, Sm. Mahamaya (NC)
Biswas, Sm. Swapna (NC)
Chakrabarti, Ajitkumar (NC)
Chakrabarti, Sm. Anjali (NC)
Chakrabarti, Barunkumar (NC)
Chakrabarti, Biswajit (NC)
Chakrabarti, Dilipkumar (NC)
Chakrabarti, Sm. Gita (NC)
Chakrabarti, Gobinda (NC)
Chakrabarti, Sm. Madhumita (NC)
Chakrabarti, Sm. Nandini (NC)
Chakrabarti, Sm. Nipa (NC)
Chakrabarti, Parthasarathi (NC)
Chakrabarti, Sm. Rina (NC)
Chakrabarti, Sm. Sarmistha (NC)
Chakrabarti, Saumendu
Chakrabarti, Tarun
Chandra, Sm. Sipra
Chattopadhyay, Animesh (NC)
Chattopadhyay, Sm. Ila (NC)
Chattopadhyay, Sm. Kumkum
Chattopadhyay, Sm. Madhumita
Chattopadhyay, Sm. Rina (NC)
Chattopadhyay, Sm. Sikha (NC)
Chattopadhyay, Sm. Sudeshna (NC)
Chattopadhyay, Swarajkumar (NC)
Chaudhuri, Sm. Barnali (NC)
Chaudhuri, Chittaranjan (NC)
Chaudhuri, Sm. Srabani
Chhari, Sm. Runu
Chondar, Sm. Mitali (NC)
Dalapati, Pratapchandra (NC)
Das, Sm. Bharati (NC)
Das, Bidhanchandra (NC)
Das, Sm. Chandana (NC)
Das, Dilipkumar (NC)
Das, Sm. Dipa (NC)
Das, Sm. Durga (NC)
Das, Girindranath (NC)
Das, Harulal (NC)
Das, Malaykumar
Das, Manotoshkumar (NC)
Das, Sm. Namita (NC)
Das, Sm. Papiya (NC)
Das, Pramathanath (NC)
Das, Prithwishkumar (NC)
Das, Sm. Sampa (NC)
Das, Sm. Srabani (NC)
Das, Sunilkumar (NC)
Das, Swapankumar (NC)
Das, Symalkumar (NC)
Das, Tapankumar (NC)
Das, Tusharkanti (NC)
Dasgupta, Somjit
Dasmandal, Manabendranarayan (NC)
Datta, Asitkumar (NC)
Datta, Sm. Atreyi (NC)
Datta, Banabihari (NC)
Datta, Bimalchandra (NC)
Datta, Sm. Kakali
Datta, Sm. Maya (NC)
Datta, Sm. Piu
Datta, Sm. Reshmi
Datta, Rohiminandan (NC)
Datta, Sm. Sikha (NC)
Datta, Sudhirkumar (NC)
Datta, Sm. Subrata (NC)
De, Sm. Bubun
De, Sm. Mausumi (NC)
Deb, Sm. Gargi (NC)
Deb, Gautama (NC)
Deb, Sm. Krishna
Dhara, Sm. Chhabi (NC)
Gangopadhyay, Sm. Anupa (NC)
Gangopadhyay, Pranabkumar (NC)
Gangopadhyay, Sm. Sarmistha
Gazi, Md. Abbas Ali (NC)
Gazi, Md. Abdul Hannam (NC)
Gharai, Bhupendranath (NC)
Ghosh, Anupkumar (NC)
Ghosh, Basudeb (NC)

CENTRAL LIBRARY

Ghosh, Sm. Kalpana (NC)
Ghosh, Sm. Kamala (NC)
Ghosh, Sm. Mausumi
Ghosh, Pankajkumar
Ghosh, Paritosh (NC)
Ghosh, Sm. Saswati
Ghosh (Mrs. Kumar), Sm. Sephali (NC)
Ghosh, Sm. Sukriti (NC)
Ghosh, Sm. Swapna (NC)
Ghosh, Sm. Swarnali
Ghosh, Sm. Syamali (NC)
Ghosh, Syamsundar (NC)
Ghosh, Tapankumar (NC)
Ghoshal, Anupkumar (NC)
Ghoshal, Sukumar (NC)
Giri, Asishkumar (NC)
Gupta, Sm. Lila
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PART II

RESEARCH PAPERS
ON
ANCIENT INDIAN HISTORY AND CULTURE

TWO ŚAIVA GANDHĀRAN RELIEFS IN SHERRIER COLLECTION (LONDON)

R.C. AGARWALA

DR. M. TADDEI[1] FROM ITALY AND DR. H. HÄRTEL[2] from Germany have thrown a flood of light on Gandhāran Śaiva Iconography by way of bringing to light three headed Śaiva statues wherein the front head is human whereas the faces on two sides are those of animals. All these are of standing and four armed Śiva; the latter sculpture is now preserved in the Indian Art Museum at Berlin (Germany). Recently, Mr. Julian Sherrier[3] from London has acquired another Gandhāran Śiva statue (Fig. 1) wherein four armed divinity is shown with an additional human face to left and a deer head to the right side*; the legs and feet are missing due to slight damage. All these reliefs are welcome additions and need further probe from iconogra-phic point of view; their Indian parallels are still wanting. The specimen published by Sherrier presents 2 human faces of three headed Śiva and that enhances its importance still further. All these traits require deep probe for understanding the development of Śaiva pantheon during the early centuries of the Christian Era in the Gan-dhāra region. This will be besides our study of Kuṣāṇa coins which is quite rewarding and fairly advanced.



Fig. 1
Multi-Headed Śiva; Gandhāran Relief (Collection of J. Sherrier, London).

The second relief (Fig. 2) in Sherrier Collection[4], rectangular in shape and measuring 7 inches (18 cms.) in height and 10 inches

1 See his 'A New Early Śaiva Image from Gandhāra', *South Asian Archaeology, 1983*, ed. J.Schotsmens and M. Taddei, Nepalse, 1985, pp. 615-628 and Plates.

2 See his 'A Śaiva Relief from Gandhāra', *ibid., 1985*, ed. K. Friefelt and P. Sorensen, London, pp.392-396 and Plates.

3 See his, 'Śiva in Gandhāra', *ibid., 1991*, ed. A.J. Gail and G.J.R. Menvissen, Berlin, 1993, pp.617-624 and Plates 48 (Nos. 1 to 4). Śiva is illustrated on p.622 as Plate 48 (3).

* [The deity's haed-gear and not its face shows a human-face on its left side and a deer-head on its right. — S.B.]

4 *Ibid.*, Plates 48.1A on p.618.

(25 cms.) in length, is all the more interesting. It is quite an unusual specimen in the realm of Gandhāran Art as it presents before us a group of four male and female Śaiva divinities, all of Śiva Family and standing side by side with halos behind their heads. Beginning from left, appears four armed Śiva as first figure, with a trident in his right upper hand and probably a *vajra* or thunder-bolt in upper left hand, the right lower hand has been placed in *abhaya* pose while opposite lower carries the long-necked nectar-pot as usual. Here the position of side faces is reversed where we notice an animal head to the left and an additional human face to right as compared to the previous one*. Here Śiva is shown in *ūrdhvaretas* pose as also in all the Gandhāran Śaiva statues cited above.



Fig. 2
Line Drawing of Gandhāran Schist Panel;
Śiva-Pārvati - Skanda and Ṣaṣṭhi standing in a row;
(Collection of J. Sherrier, London).

The second figure, from left in the rectangular relief, is that of standing two armed goddess whose right hand is broken but she appears to carry a long handled mirror in her left hand, suggesting her identification with Pārvatī-Umā, the spouse of Śiva. She has put on a *sārī* as nether garment, one bend of which is hanging down from her left shoulder. Her face is serene and the matted locks on her head, round ear lobes and v-shaped necklace have been beautifully carved.

The third figure in Sherrier relief from left is that of standing Skanda-Kārttikeya with his legs stretched to sides; he puts on a long tunic over the tight fitting trousers, with a turban as head-gear. A full size lance (*śakti*) across the body in his right hand and a cock held in his left make his identity very clear. This is, further, corroborated by the carving of a tiny figure of his vehicle peacock between his outstretched legs. He is none else but two armed Skanda-Kumāra. Mention may also be made of Gandhāran tiny statue of Skanda now

* [In this case also the head-gear of the deity and not its face has deer-head on its left side and a human-face on its right. — S.B.]

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preserved in the Reserve Collection of Indian Art Museum at Berlin[1] (Germany) where we come across additional details in respect of the deity such as a bell (*ghaṇṭā*) hanging to his right side and sword hanging to left suggesting his warrior status; the peacock bird in the Berlin Museum statue appears on the rectangular pedestal below whereas in the relief from Sherrier Collection (under scrutiny) the peacock, facing front, is carved between the outstretched legs of Skanda-Kumāra[2].

The fourth and the last figure, on the Gandhāran panel in Sherrier's Collection and appearing at the end and next to Skanda, is very interesting, as we find here an elegant carving of goddess Ṣaṣṭhī ; she carries a lotus flower in her right hand while the left is stretched below and kept above her naval portion; around her main central head can be seen five additional human heads in a traditional manner as we also find on the coins of the Yaudheyas and in the Kuṣāṇa sculptures of Mathura quite profusely. Mr. Sherrier (*op.cit.*, p.621) suggested her identification with "*six-headed Kṛttikās*" but that is not correct. This grouping of Śiva and Pārvatī in the left half and that of Skanda and Ṣaṣṭhī in the remaining half of the Gandhāran relief is quite an unusual trait; it proves beyond doubt the inclusion of Skanda-Ṣaṣṭhī as a unit along with Śiva-Pārvatī for ritualistic purposes; the tiny relief under review might have been a portable object carved for worship by some Śaiva devotee. It is at present a solitary specimen of its type in the realm of Gandhāran Art. Indian parallels are of course not available as yet.

Mention may also be made of a rare small Gandhāran grey schist diptych (2nd-3rd Century A.D.) now preserved in the Cleveland Museum[3] of Art in U.S.A. (Museum No. 1985; 162-63, height 14.6 cms. = 6 inches approximately). This was first published by our dear friend Dr. S.J. Czuma, Keeper of Indian and Asian Art in the Cleveland Museum, in *Kuṣāṇa Sculptures — Images from*

1 Published for the first time by R.C. Agarwala, 'Skanda with Cock and Peacock — a Rare Device in Gandhāra Art', *Eastern Approaches : Klaus Fischer Felicitation Volume*, ed. T.Maxwell, Delhi, 1992, pp.130-132 and Plates 43 to 45, and Bibliography on p. 132. This statue was personally examined by me in the Berlin Museum during my visit there in May, 1986.

2 Mr. Sherrier (*op.cit.*, Plate 48. 2A) has also illustrated a four feet high statue of Śiva-Pārvatī from Gandhāran region wherein Skanda with a lotus and halo behind his head is shown between the legs of main deities and riding a peacock astride, *ibid.*, Figure Plate 48.2A on p.620. This appears to be a very late relief; may be even of early Śāhī workmanship.

3 Photographs kindly supplied by Dr. Czuma as published by me in *East and West*, Rome, Vol. 43, 1993, pp.271-275 and Plate.

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Early India, Cleveland, 1985, Plate 80 on p.162 as Pañcika and Hāritī. I examined the specimen again with the help of enlarged photographs from Dr. Czuma and came to the conclusion that the upper half, covering only a space measuring about 5 cms. in height (=2 inches), presented inside a curved niche shows none else but Ṣaṣṭhī and Skanda seated side by side. In the Cleveland diptych, the goddess appears first, she has placed her legs below as in most of the Gandhāra figures; she carries a lotus flower in her right hand and a purse in the left which she holds quite firmly. Here also her identification with six-headed goddess Ṣaṣṭhī is clearly justified by the carving of five tiny heads all around her central head. Next to her may be seen the male deity with a long spear held in his right hand and a small cock in the left hand; he is bedecked with an Indian nether garment, a *dhoti*; the matted locks on his head are quite clear; he is not shown in the dress of a foreigner; he is none else but Skanda-Kumāra, the peacock appears below his right knee. This Gandhāran relief of unusual iconographic interest also needs thorough study because the lower panel therein, depicting a couple in standing pose (male carrying a bird in left hand and appearing first and female next to him), cannot be identified properly as already illustrated by me in detail in my paper 'Ṣaṣṭhī in Gandhāran Art', *East and West*, Rome, Vol. 43 (1993), pp.271-275 and Plates with Bibliography on page 275. The carving of Ṣaṣṭhī and Skanda is very clear here. The problem of Skanda in Gandhāran Art has also been discussed by me at length in my paper recently published in *Roopa Lekha* (Vol. 62-63, ed. D.C. Bhattacharyya, Delhi, 1993, pp.48-53 and Plates on pp.48-49). It is thus sufficient to conclude that the aforesaid two Śaiva Gandhāran reliefs, in Mr. Sherrier's Collection at London, deserve closer scrutiny and careful analysis in evaluating the role of Śaiva pantheon in a region where Buddhist Art was in full glory. The association of Brāhmaṇic deities in Buddhist sculptures is another field which needs further probe as also suggested by M.Taddei[1] and B.N. Mukherjee[2]. The specimens in Sherrier's[3] Collection have not been fully discussed as yet and hence this short note, it is hoped, will further initiate

1 See his 'Non Buddhist Deities in Gandhāran Art — Some New Evidence', *Investigating Indian Art*, ed. M. Yaldiz and W. Lobo, Berlin, 1987, pp.349-362 and Plates.

2 See his 'Development of Iconography of Kārttikeya (Mahāsena) in Central Asia', *ibid.*, pp. 249-259.

3 We must congratulate Mr. Sherrier for such superb acquisitions and illustrations cited above. I am equally obliged to him for sparing a reprint of his illuminating paper for my ready reference.

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discussions about iconographic importance in respect of Skanda[1] and Ṣaṣṭhī as also attested by the Cleveland Museum Gandhāran diptych[2] under reference. We have also to account for the absence of Ṣaṣṭhī on the coins of Kuṣāṇa rulers.

Association of a peacock with early Skanda images from Gandhāra region is now quite evident in the statue in the Berlin Museum, rectangular panel in Sherrier Collection and Cleveland Museum diptych cited above. Besides this, we are aware of a late-Gandhāra independent statue of two armed Skanda riding astride the peacock and carrying a long spear and cock in the respective hands in the specimen now preserved in the State Museum at Lucknow (A.C. No. 49.45, height 21 cms. = 8.5 inches; N.P. Joshi and R.C. Sharma, *Gandhar Sculptures in the State Museum, Lucknow*, 1969, pp.90-91, Figure 71; S.D. Trivedi, *Masterpieces in State Museum, Lucknow*, 1989, p.18, Figure 5; R.C. Agrawala, *Roopa Lekha*, Delhi, Vols. 62-63, 1993, Figure on p.49). One such fragmentary specimen is of course preserved in the British Museum at London as per information kindly supplied by Dr. W. Zwalf, the then Keeper of Oriental Antiquities of the British Museum, London.

1 A third century A.D. Brāhmī Inscription from Abbotabad and now preserved in the Lahore Museum (Pakistan) makes an important reference to a temple of Kumāra Kārttikeya constructed by a foreigner named Gaśura Ṣafāra, son of Maka (D.C. Sircar, 'Abbotabad Inscription of the Time of Kadambeśvara Dāsa, Year 25', *Ep. Ind.*, Vol.XXX, 1953, pp.59-62 cited by P.G. Paul and D. Paul in their paper published in *East and West*, Vol.39, Rome, 1989, p.115, footnote 7.

2 I have carefully examined the lower portion of this diptych; it presents Skanda and Devasenā standing side by side; Skanda is single headed and carries a lotus-stalk in his right hand and bird in the left. His spouse had got *nidhi-śṛṅga* mark on her head; she may be Devasenā as Lakṣmī with a single head.

RŪPA IN THE SENSE OF 'ANIMAL'

SAMARESH BANDYOPADHYAY

IT IS WELL-KNOWN THAT THE WORD *rūpa* has been used in different senses in Sanskrit literature.[1] We had occasions to deal with in details on the use of the word in the sense of 'coin'.[2] The present paper attempts, to show that the word has also been used to denote 'animal' in Sanskrit literature and the belief that its use in this sense is simply confined to the lexicons and difficult to find in Sanskrit literature seems to require modification. In his monumental work entitled *A Sanskrit-English Dictionary*, M. Monier-Williams, while enumerating the different meanings of the word, writes[3] — 'cattle, a beast' putting 'only L.' within bracket before mentioning this meaning. Apparently basing on this remark of Monier-Williams, A. K. Narain, in an editorial note on the interpretation of the passage '*paśuvikretā pādikaṁ rūpaṁ dadyāt* of the *Arthaśāstra* as 'the cattle-seller shall pay one *pāda* (one quarter of a *paṇa* per cattle'[4], states that the translation is incorrect since '*rūpa* in the sense of cattle is hard to find in Sanskrit literature' and that 'this meaning is only of lexicon interest'.[5]

In this connection it is indeed exceedingly interesting to draw attention at first to an inscription of Saṁvat 276 (882-883 A.D.), belonging to the time of Bhoja, from Pehoa (ancient Pṛthudaka) in the Karnal District of Haryana. Published within 1892,[6] the inscription records[7] an agreement for imposition, in proportions duly specified, by some pious horse-dealers upon themselves and their customers, of some taxes or tithes, the proceeds of which were to be distributed among some temples, priests and sanctuaries and it has the passage (lines 10-12)[8] — . . . *Pṛthudake ghoṭaka[ghoṭikāve]ga[sa]ra rūpādi-*

1 Cf. M. Monier-Williams, *A Sanskrit-English Dictionary*, Oxford, New Edition, 1899, pp.885-886.

2 Cf. our discussion on '*Rūpa*' in *Early Indian Indigenous Coins*, ed. D.C. Sircar, University of Calcutta, 1971, pp.158-160, and also in our paper 'Official Designations Originating from Coin-names (*Journal of Ancient Indian History*, Vol. II, ed. D.C. Sircar, University of Calcutta, 1970, pp.95-98 and also footnotes 11-22).

3 *Op. cit.*, p.886.

4 *Journ. Num. Soc. Ind.*, Vol. XXII, 1960, p.16.

5 *Ibid.*, p.16, footnote 1. Narain further states *(loc.cit.)* that '*pādikaṁ rūpam* sems to be an expression as *cavanni paisā* in Hindi'.

6 *Ep. Ind.*, Vol. I, pp.184-189.

7 *Ibid.*, p.184.

8 *Ibid.*, p.187.

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vikraya[sya] rājakīyopakraye Ṭhakkurajanapadā[dyu]pakraye ca tathā Traighāṭakādisthāneṣu kevalaṁ rājakīya evopakraye rūpaṁ pra[tti-dharmmaheto]ryaddharmmadvayamasmābhi rakṣayanīvyāṁ pradattaṁ. The passage has been translated[1] as — 'we have given on the sale of horses, mares, mules and other animals — in Pṛthudaka in case of purchase by the king as well as in the case of a purchase by the Ṭhakkuras, the provincials and so forth and in Traighāṭaka and other sacred places in the purchase by the king alone – for the sake of spiritual merit two *dharmas* for each animal, as a perpetual endowment'. The learned editor of the inscription G.Bühler has added an interesting note stating that '*rūpa* has the meaning of an animal according to the *koṣas* and is used in that sense by Bāṇa.'[2] He has not, however, referred to any particular passage from Bāṇa's works probably for the reason that Bāṇa has really used the word, as we may point out, in a number of passages, such as

(i) *araṇyabhūmimiba rūpa sampannām,*[3] (ii) *rūpanusāra pradhāvitānām,*[4] (iii) *akhilarūpa vināśāya dhumaketu jālamiba samudgatam,*[5] (iv) *rupā-pahāriṇa akāṇḍavyādhena*, etc. etc.

What is, however, extremely stimulating to point out in this connection is that long before Bāṇa, Kauṭilya in his *Arthaśāstra* has used the word *rūpa* in the sense of 'animal' in a number of passages. The passages[6] along with their translations[7] are quoted below.

(i) *Jaradgudhenugarbhiṇīpaṣṭauhīvatsatarīṇām samavibhāgaṁ rūpa-śatamekaṁ pālayet* (2.29.4).

["One person should look after one hundred animals containing an equal number of aged cows, milch cows, cows with young, cows with calf for the first time and heifers".]

1 *Ibid.*, p.189 and footnotes.

2 *Ibid.*, p.189, footnote 44 and also p.473.

3 *Bāṇa's Kādambarī*, 4th Revised edition by M.R. Kale, Delhi, 1968, p.24 and note.

4 *Ibid.*, p.54.

5 *Ibid.*, p.55.

6 For the passages i-vii, see R. P. Kangle, *Kauṭilīyearthaśāstra*, Part I, Bombay, 1960, pp.84-85 and for the passage viii, see *ibid.*, p.122. The passage vii has already been quoted above.

7 For the translation of the passages i-vii, see R. P. Kangle, *The Kauṭilīya Arthaśāstra*, Part II, Bombay, 1963, pp.190-193, and for that of the passage viii, see *ibid.*, p.282. The Chapter 2 of the *Arthaśāstra*, in fact, uses the word *rūpa* in the sense of 'animal' (*ibid.*, p.193, footnotes).

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(ii) *Vyādhitānyaṅgānanyadohīdurdohāputraghnīnāṁ ca samavibhāgaṁ rūpaśataṁ pālayanatastajjātikaṁ bhāgaṁ dadyuḥ. Iti bhagnotsṛṣṭakam* (2.29.6).

["Herdsmen looking after one hundred animals divided into an equal number of cows that are diseased, that are crippled, that do not allow another person to milk them, that are difficult to milk and that kill their calves, should give a share appropriate to that class. These are (cattle) become useless and cast off."]

(iii) *Evaṁ rūpāgraṁ vidyāt* (2.29.15).

["Thus he should be cognisant of the number of animals".]

(iv) *Parapaśūnāṁ rājāṅkena parivartayitā rūpasya pūrvaṁ sāhasadaṇḍaṁ dadyāt* (2.29.17).

["He who changes the cattle of another with the royal mark shall pay the lowest fine for violence per animal".]

(v) *Svadeśīyānāṁ corahṛtaṁ pratyānīya paṇitam rūpaṁ haret. Paradeśīyānāṁ mokṣayitā'rdhaṁ haret* (2.29.18-19).

["After recovering what is stolen by thieves from cattle belonging to his own country, a person shall receive the animal agreed upon. He who recovers cattle belonging to a foreign country shall receive half (the animals)".]

(vi) *Stenavyālasarpagrāhagṛhītaṁ vyādhijarāvasannaṁ cāvedayeyuḥ, anyathā rūpamūlyaṁ bhajeraṇ* (2.29.24).

["They should report cattle seized by robbers, wild animals, serpants or crocodiles and cattle that have died because of disease or old age; otherwise, they shall be liable to pay the price of the animal".

(vii) *Paśuvikretā pādikaṁ rūpaṁ dadyāt* (2.29.30).

[The seller of cattle shall pay one quarter (of a *paṇa*) per animal.

(viii) *Pañcapaṇikaṁ dvipadarūpasya niṣkrayaṁ dadyāt, Catuṣpaṇikamekakhurasya, dvipaṇikaṁ Gomahiṣasya, pādikaṁ kṣudrapaśūnām* (3.16.23).

["He shall pay a ransom of five *paṇas* for each two-footed being, four *paṇas* for a one-hoofed creature, two *paṇas* for a cow or a buffalo, one quarter (of a *paṇa*) for a small animal.]

A RARE BUDDHIST IMAGE OF SUKHĀVATĪ LOKEŚVARA FROM NEPAL

A. K. BHATTACHARYYA

IN BUDDHIST ICONOGRAPHY, Nepalese bronze and gilt brass icons perhaps provide the largest variety of representations as prescribed in the different relevant texts. The texts, again, refer to often quite a number of sub-varieties under one concept. This is evident in the 108 varieties of Avalokiteśvara, otherwise called Lokeśvara[1], listed in Buddhist iconography. In fact, these one hundred and eight varieties are illustrated by line-drawings in the Macchandar Vahal, Kathmandu, Nepal, which has been the storehouse not only of drawings and paintings but metal images to a large extent. It is an established fact that in this hill-tract state, Tāntric Buddhism found the fullest expression mostly from the 9th century A.D. Whereas this Tāntric influence from India to the south of this hill-guarded area helped the full-flowering of the Mahāyāna pantheon, it also transmitted to trans-Himālayān southern China, the forms that got its rudimentary elements in this small Himālayān state. There are evidences also that Nepal assimilated and patently exhibited some of the Chinese traits in turn. The later kingdoms of Nan-chao and Tali in Southern China were the most to be imbued with this Tāntric Buddhism as expressed through extant drawings of iconic entities on silk scrolls of the late twelfth century A.D.

The varieties of Avalokiteśvara or Lokeśvara assume different forms and are given appellations according as they are benign or malevolent. They also vary in their nomenclature in keeping with the appearances of the *āyudhas* and hand-poses they exhibit. Stylistically, however, they have a commonness in the delineation of the halo behind, the exuberance of ornaments and the stylisation of their seats when the latter consist of a platform set on an open-petalled lotus. In the ornamentations, specially in the very late examples, they differ from those executed in Tibet in the conspicuous absence of precious or semi-precious stones set into the ear-rings, armlets and wristlets.

It has ever been observed that these varieties of representations as icons, show a convention, a regional convention indeed, that the figures have a metamorphosed third eye in the shape of an elevated dot that distinguishes them from Hindu, that is, Brāhmaṇic divinities. In so far as the female form of the belly is concerned, whether as individual deities or as an accompanying

1 Benoytosh Bhattacharyya, *The Indian Buddhist Iconography*, Reprint, 1968, p.394.

Śakti, a slimness invariably characterises the delineation inspite of the otherwise fleshy and rounded body. These late forms, in the case of male deities, show a feature of straight-angled broad shoulder as demanded by masculinity.

It is also often noticed that, probably due to the promiscuity of styles, though not always common, in the regions of South China, Tibet and Nepal, flapping lower ends of scarfs at the sides mark a feature of pleasing margins endowed to the entire composition.

In the instances from the regions aforesaid, whether Brāhmaṇic Hindu or Buddhist, an icon is always taken to be the ground to display the artistic skill of a composer through constrained efforts, of putting in as much ornaments on the iconic entities as can the concept represented take on. So far as the 'weapons' (*āyudhas*) held or the poses exhibited by the icon are concerned, they become thereby subservient to the form. This, in fact, indirectly gives the artist the freedom to deviate from the written textual prescriptions.

According to the very usual descriptive details,[1] a rarer variety of Lokeśvara, which can be identified as Sukhāvatī Lokeśvara, now in the collection of the Indian Museum, Calcutta,[2] shows six hands of which the first two, with one each from left and right, make the *Dharmacakra* or the *vyākhyāna-mudrā*, exposition of the sermon. The others, clock-wise, hold a manuscript, a lotus stalk, in the two left, and exhibits *varada* (the boon-giving pose) and holds the rosary over the thumb, in the two right ones. Describing this form, Amṛtānanda in his *Dharmakoṣa-saṁgraha*, as quoted by Bhattacharyya, lays down[3] that the deity should be three-faced, and should, in his six hands, show in the right ones, the *mudrās* or poses, of darting an arrow, holding rosary of beads, and of the bestowal of boons; while the left ones should hold the bow, a lotus, with the third placed on the thigh of Tārā seated at his left. The common features consisting of the presence of the rosary, the lotus, the *varada-mudrā*, together with the presence of Tārā at left, according to Amṛtānanda, sufficiently warrant us to identify the image as that

1 *Ibid.*, p.395.

2 See Plate VII.

3 *Op.cit.*, p.142 (त्रिमूखः श्वेतवर्णः षड्भुजः दक्षे मुद्राः
शरक्षेप-जपमाला-वरदानि वामेषु धनुः
कमल-तारोरुसमर्पयानि ललितासनः
कमलोपरि वज्रतारा-विश्वतारा-पद्मतारामिः
परिवृतः उपरि स्थितः । ।).

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PLATE VII



Sukhāvatī Lokeśvara

of Sukhāvatī Lokeśvara who, according to both the descriptions, sits in the *lalitāsana* sitting mode. The conspicuous absence of the *parivāra-devatās*, Vajratārā, Viśvatārā and Padmatārā, around, as are required in the *Dharmakoṣa-saṁgraha*, is, however, a point of difference that the present image suffers from. Tārā at the left of Lokeśvara is, however, complete with the figure, haloed, holding a lotus stalk in the left hand and the right holding a serpent by the thumb and the index fingers while showing an *abhaya* with the open palm facing the viewer. This form of Tārā conforms to the Viśvamātā form[1] of White Tārā, except that she holds the serpent without making it her *vāhana* of which she is bereft. Finally to maintain symmetry and balance, the *lalitāsana* (also called *ardhaparyaṅkāsana*) of Lokeśvara and Tārā show an interchange of the dangling foot, in that it is the right, in the case of Lokeśvara and the left, in that of Tārā.

The composition can, by any consideration, safely be assigned to c.17th century A.D.

1 *Ibid.*, p.308, footnote 1.

BANGLADESH NATIONAL MUSEUM PRASASTI OF PĀHILA

GOURISWAR BHATTACHARYYA

INSPITE OF HIS KEEN WILLINGNESS to publish the unpublished inscriptions lying in the collection of the Bangladesh National Museum the reputed epigraphist D.C. Sircar could not do that because he was unable to get either a photo or an impression of the inscription he wanted. The inscriptions were, therefore, rotting in the collection of the Museum. This is also the case with the present inscription which is being published here.* We saw this beautifully inscribed stone inscription a few years back, but were able to get a small size (9cms. x 13cms.) black-and-white photo of it only very recently. As the engraving is excellent we publish the record and point out its importance in the following pages.

We are no doubt surprised to find out that D. C. Sircar had already seen and noted down the important points of this inscription, but so far as our knowledge goes he has not published it any where. It is possible that while he had gone to Dhaka being invited to attend a seminar held under the auspicies of the Dhaka Museum in 1976 he as an 'inscription-hunter' must have seen the inscribed stone. For while turning over the pages of his *Pāl-Sen Yuger Vaṁśānucarit* (in Bengali, 1982) we found that he has noted several important points from this inscription without referring to the inscription itself, although he has mentioned that the inscription was found in Pabna, a place which is in the northern part of Bangladesh. In his said work, Sircar says (p. 45), (our translation) "On the other hand we come to know from a stone inscription discovered in the Pabna District of North Bengal that a certain minister of Devapāla constructed a *maṭha* or temple of Viṣṇu in that area and donated it to the Vaiṣṇava recluses, and that one of his ancestors was a favourite person of Yaśovarman. It has been said in the inscription that Pañcahūti was the overlord of Bhaṭṭala*maṇḍala*; his descendent, the lord of the Bhaṭṭala*deśa*, Karkarāja or Karpūra was favoured by Yaśovarman. Devapāla used to enjoy material comforts having entrusted the burden of his kingdom on Pāhila, the son of Śivarudra and grandson of Karka. It appears that this fact indicates that there was certain influence of Kānyakubja on the politics of Bengal."

• Sircar has read the names of the rulers and the division in North Bengal

* [The inscription was first edited in Bengali by Swapankumar Biswas in *Bāṅglādeś Asiatic Society Patrikā*, Vol. XII. No. 2. December. 1994. pp.13-21. There are, however, serious mistakes in the reading of Biswas. — S.B.]

correctly, but we are not aware whether he had transcribed the text of the inscription fully or not? However, his remark on page 70 of the above-mentioned work makes it evident that the inscription was not published during his lifetime.

The black stone-slab measuring 66 cms. in length and 35 cms. in breadth which is exhibited in the gallery of the Bangladesh National Museum (Acc. No. 66.256)[1] contains sixteen lines of writing of a beautifully engraved inscription, the first line of which is a bit shorter than the other fourteen lines, and the sixteenth or the last line is very short recording only the name of the engraver. Excepting the salutation at the beginning and the last line the text of the inscription is written in Sanskrit verse of different meters and the script of writing is *Siddhamātṛkā*. The inscription does not contain any precise date but belongs to the time of the Pāla ruler, Devapāla (9th century) as is evident from the text of it.

About the palaeographic features it is to be mentioned that the vowel signs for *a* (line 6), *ā* (line 7), *i* (line 3), *u* (line 16) and *e* (line 14) occur in the record, and medial vowel sign for *ā* is both short (*-sura-*, line 1) and long (*-devā-*, line 1), medial vowel sign for *u* has also two forms, (*-vasu-*, line 1) and (*-guṇa-*, line 10), medial sign for *e* is put generally on the top of the letter (*-vate*, line 1), but sometimes also at the left of it (*devapāla-*, line 11), a feature no doubt of the transitional period, medial vowel sign for *o* has also two forms, both the early (*namo*, line 1) and the later form (*-bhogī*, line 11), medial vowel signs for *ai* and *au* occur. Of the consonants the most striking letter is *śa*[2] which has a later form without the loop on top (*śaśvad-*, line 2).[3] Ligature signs occur in the following combinations, *ṅka*, *ṅga*, *ñca*, *jña*, *kṣṇa*, *kṣma* etc., the *ñca* being written in two ways (compare for example, *-viriñci-* in line 1 and *-pañcahūti-* in line 6).

1 Find-spot Pabna, North of Bangladesh.

2 For the developed form of *śa* in the Devapāla period this record is quite interesting. It is possible that the writing on the copper-plates is rather conservative than that on the stones.

3 For remarks on the development of this key-letter in the eastern Indian records, see Sircar 'Copper-plate Inscription of King Bhavadeva of Devaparvata', *JAS (Letters)*, Vol. VII, Part 2, 1951, pp. 83-94. The late form of *śa* without a loop occurs already in the Nalanda stone inscription of Dharmapāla, year 4. See S. Subramonia Iyer, 'Nalanda Inscription of Dharmapāladeva, year 4', *Ep. Ind.*, Vol. XLII (1977-78), 1992, p.105. Subramonia Iyer is absolutly wrong to call the characters of writing as "the East Indian Variety of the Proto-Nāgarī script of about the 8th century A.D."

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Of orthographical features mention may be made of the use of *va* for *ba* which no doubt is a common feature in the inscriptions of this period from Eastern India. Consonants are reduplicated with the subscript *r*, but not in the case of *rya* in *gāmbhīryasya* (line 12). *Anusvāra* instead of final *m* has been used at the end of verses.

This is a *praśasti* but no author of the composition is mentioned. It is engraved by Dakkadāsa who is described as *khānikara*. The term is quite interesting and it occurs only in this record. It does not find mention in the *Sanskrit-English-Dictionary* of M. Monier-Williams. However it originates from the Sanskrit verb *khan* in the sense of digging, here engraving.

The inscription opens with the *siddham* symbol together with the salutation to Vāsudeva, i.e. Viṣṇu, followed by verse one in praise of Hari or Viṣṇu, described as lord in companion with Lakṣmī. From this fact it is to be assumed that the family to which the person who issued the record,. belonged was Vaiṣṇava. That the Pāla rulers were tolerant Buddhists is evident from this record also. The second verse is in praise of Kaṁsāri, i.e. Kṛṣṇa (same as Viṣṇu) who destroyed the fortune of Hiraṇyakaśipu in battle. The third verse is in praise of Lakṣmī described as residing in the heart of Kaiṭabhāri or Viṣṇu. The author wishes that the goddess should bring good fortune to all. The fourth verse gives us an important information. It refers to the administrative division, Bhaṭṭala*maṇḍala*, which surely comprised the Pabna District to the north of Bangladesh. It is described as a prosperous place and devoid of sin, quite natural for the Kali age, due to the sacrifices and uttering of the *Vedas* by the Brahmins. The reference to a new division in Puṇḍrvardhana which was unknown to us is important and interesting. The Jagjibanpur or Jagajjibanpur (Malda District, West Bengal) copper-plate-inscription of the Pāla ruler, Mahendrapāla of his regnal year 7 also informs us of a new territorial division in Puṇḍravardhana, viz. Dardaraṇī*maṇḍala* during the rule of Dharmapāla.[1] The fifth verse refers to the unique hero and of well-known fame, Pañcahūti, the overlord of Bhaṭṭala*maṇḍala*, of whom it is said that even to-day the learned while narrating the achievements in the battles refer to his deeds at first like those of Pṛthu. In the next verse, i.e. verse six, reference is made to Karkarāja who was born in the family of Pañcahūti, who became the lord of Bhaṭṭala*deśa* and was a great hero. He was the unique friend to king Yaśovarman and he gave shelter to his associates, Brāhmiṇs, relatives and friends. This verse is historically very im-

1 See Gouriswar Bhattacharya, 'The New Pāla Ruler Mahendrapāla : Discovery of a Valuable Charter', *South Asian Archaeology*, Vol. 4, London, 1988, p.71.

portant, because it proves that king Yaśovarman (c.725-753 A.D.) of Kanauj was the overlord of North Bengal. In the Prakrit poetical composition, *Gauḍavaho* by Vākpati, the court-poet of Yaśovarman of Kanauj, it is described how Yaśovarman killed the king of Gauḍa-Magadha and then proceeded towards the east and defeated the lord of Vaṅga. Sircar (*loc.cit.*) remarks (our translation), "Pabna was included in Puṇḍravardhana of North Bengal, but close to the border of Vaṅga. Perhaps Puṇḍravardhana was included or under the Gauḍa kingdom and for that reason Yaśovarman had his influence there". This fact is proved by the present inscription found in Pabna. Karkarāja who was a subordinate to Yaśovarman, must have lived in the second quarter of the eighth century. Verse seven says that Karkarāja was given a second name, Karpūra by the people because of his excessive enjoyment of camphor *(karpūra)* and by lavishly donating it. But it was not unusual for the rulers at that time to have a second name or *viruda*, for we know that Dharmapāla was also called Vikramaśīla and Mahendrapāla had a second name, Saṅgrāmatāra. Verse eight informs that from Karkarāja was born Śivarudra, who was of a liberal character and of deeds aspired in the world, and having observed him being embraced by *Śrī* or fortune incarnate, *Kīrti* or fame[1] being angry went to the border of the ocean, that means his fame was widely spread. Verse nine mentions that he begot a son of unusual glory by his queen, Dotte-*bhaṭṭārikā*, who was called Pāhila, who was a hero, who was known for fame in possesing all qualities, who was intelligent, and therefore, the illustrious lord, Devapāla having entrusted the burden of his kingdom on him used to enjoy the material comforts, having removed the pleasure of the wives of the powerful enemy force, i.e. having defeated or killed his enemies. This verse enables us to date the administrator, Pāhila. As Pāhila was a subordinate to Devapāla he must have lived in the ninth century. D.C. Sircar, ascribes c.810-847 A.D. to Devapāla (*op.cit.*, pp. 67, 179; but to c.812-850 A.D. on p. 11). According to de Casparis the thirty-fifth regnal year of Devapāla, i.e. the issuing date of the Nalanda copper-plate inscription of the ruler should be placed between 860 and 870 A.D., and in that case Devapāla who had ruled at least for thirty-seven or thirty-nine years must have ruled between 862(64) and 905(07) A.D. (See de Casparis, 1950 : p. 297). The Pāla chronology has to be re-written because of several new discoveries, the most important of them being the Jagjibanpur or Jagajjibanpur copper-plate inscription of Mahendrapāla of his regnal year 7. Verse ten

1 The meaning of the word *kīrti* is ambiguous. See our discussion on p.390, footnote 4.

describes the good qualities of Pāhila and says that sky became pale on account of his fame. The object of the inscription is recorded in verse eleven viz. Pāhila donated a cloister *(maṭha)* to the Vaiṣṇava recluses having observed the transitoriness of wealth, life and youth, and the steadfastness of *dharma*. In verse twelve the author of the *praśasti* expresses the desire that the great fame of the illustrious Pāhila should remain firm as long as the crescent moon shines on Śiva, the radiance lies in the sun, as long as Lakṣmī resides in the heart of Adhokṣaja, i.e. Viṣṇu, and as long as the sky remains clear with its horizon with stars and planets. Finally in line sixteen it is said that the charter was engraved by Dakkadāsa.

Text[1]

(Metres : Verses 1, 2, 10, 11, 12 *Sārdūlavikrīḍita;* Verses 3, 5, 8 *Vasantatilaka;* Verse 4 *Vaṁśastha;* Verse 6 *Indravaṁśā;* Verse 7 *Anuṣṭubh;* Verse 9 *Sragdharā*)

L.1. *Siddham*[2] *Oṁ namo bhagavate Vāsudevāya*[3] // *BhaktiprajñaViriñci-Saṅkarasurādhīśādināṅkaukasāṁ* /[4] *cūḍāratnamarīcicumv*[5]*icaraṇāmbhojastrilokī-*

L.2. *śvaraḥ /GandharvvĀpsarasāṁ gaṇaiḥ kṛtanutiḥ saṁravdhasaṁgītakaiḥ / śaśvadyacchatu maṅgalāni bhavate Lakṣmīsanātho Hariḥ // (1•)*[6] *Cakraṁ kvāsya gadā kva cāsirama-*

L.3. *laḥ śārṅgaṁ kva carmmeṣavo hantā kena raṇe Hiraṇyakaśiporastreṇa vittaṁ mahat / itthaṁ vyākulacetasāṁ na marutāmudyanti yāvadgirastāvattīkṣṇa nakhāgrabhinnada-*

L.4. *nūjaḥ Kaṁsāriranyotsavaḥ*[7] // *(2•) Yasyāḥ surāsuranaroragarājyalābhāt*

1 From the photo supplied by the Bangladesh National Museum. We are thankful to Afroz Akmam, Deputy Keeper of the Museum, for the photo. See our enlarged photo accompanying this article (Plate VIII).

2 Expressed by a symbol.

3 For a similar type of salutation, viz. *Siddham* (symbol) *Oṁ namo Puruṣottamāya namaḥ* //, see Sircar, 'Three Pāla Inscriptions : (1) Gayā Inscription of the time of Nārāyaṇapāla, Year 7', *Ep. Ind.*, Vol. XXXV (1963-64), Delhi, 1966, p.227.

4 *Daṇḍa* is unnecessary here and also below after *saṁgītakaiḥ* in line 2 and after *rājyalābhāt* in line 4.

5 Read *b* for *v* in *cumvi* here and also below in *saṁravdha* in line 2, in *vahubidha* in line 4, in *vudhāḥ and mahāvalaḥ* in line 7, in *vabhūva* in line 10, in *ripwala* in line 11 and in *vudha* in line 14.

6 We have inserted the verse numbers in the transcription.

7 Meaning is not quite clear.

PLATE VIII



Bangladesh National Museum Praśasti of Pāhila (c. 9th century)

[Accession No. 66.256]

/ saṁpattayo vahuvidhā jagati prasādāt / sā Kaiṭabhārihṛdayasathalavāsinī Śrīḥ ka-

L.5. lyāṇamāvahatu yo jagadekavandyā // (3*) Sarasvatīsambhavapāvanīkṛte śriyānvite Bhaṭṭala[1]nāmni maṇḍale / dvijātivedadhvaniyajñakarmmabhirnnirastasa-

L.6. rppatkalikālakalmaṣe // (4*) Tatrādhipaḥ samabhavajjagadekavīraḥ śrīPañcahūtiriti viśrutanāmadheyaḥ / adyāpi saṅgarakathāsu sadaiva yasya rekhāḥ Pṛthori-

L.7. va vudhāḥ prathamaṁ likhanti // (5*) Tasyānvaye Bhaṭṭtaladeśanāyakaḥ śrī Karkkarājaḥ prathito mahāvalaḥ / āsīdYaśovarmmanṛpaikavallabho mitradvijajñātisuhṛtsa-

L.8. māśrayaḥ //(6*) Karppūrasyātibhogena pradānenātiyogataḥ / yasya cakre janairnnāma Karppūra iti cāparaṁ[2] // (7*) Tasmādajāyata jagatspṛhanīyakarmmā śrīmānu-

L.9. dāracaritaḥ Śivarudranāmā / śliṣṭaṁ śriyā yamabhivīkṣya śaśāṅkaśubhrā pāram tā[3] jalanidheḥ kupiteva kīrttiḥ // (8*) Dottebhaṭṭārikāyāmasadṛśamahimā

L.10. tasya putro vabhūva śūraḥ śrīPāhilākhyaḥ sakalaguṇagaṇakhyātakīrttirmaha[4]śvi / yasmin rājyaṁ bhid[5]hayākhilaviṣayasukhaṁ sevate tyaktacinto devaḥ śrī

L.11. Devapālaḥ samadaripuvalastrīvilāsāpanodaḥ // (9*) Bhakto devagurudvijātiṣu sadā snigdhaḥ suhṛnmitrayorbhogī sarvajanopabhogya-vibhavo namraḥ

L.12. pratāpotkaṭaḥ / gāmbhīryasya nidhānamapratihataṁ dhairyasya cāmbhonidhiryasyoddāmayaśovitānapihitaṁ jātam nabhaḥ pāṇḍuraṁ // (10*) Tenāsmin kalikā-

L.13 lakalma[6]ṣamṛṣā kīrttiṁ sthirāṁ vatvatā[7] Laksmīnāthasamarppitācala-

1 Already read by Sircar who also read *Pañcahūti* mentioned in line 6. *Bhaṭṭaladeśa* and *Karkkarājaḥ* in line 7. *Śivarudra* in line 9. *Pāhilākhyaḥ* in line 10. *Devapālaḥ* in line 11 and *Pāhilasya* in line 15.

2 Read — *ram* here and also below in *pāṇḍaraṁ* in line 12.

3 Read — *gatā*.

4 Read — *na*.

5 Read — *ni*.

6 The ligature has doubtfully been read by us.

7 Read — *tanvatā*.

dhiyā tadbhaktimargh[1]*aḥ sadā // sampajjīvitayauvanāni capalānyālokya dharmmaṁ*

L.14. *sthiraṁ dattaḥ pravrajitebhya eṣa vivudhasthānānukarī maṭhaḥ*[2]*// (11*) Yāvaccandrakalā vibhāti Giriśe yāvatprabhā Bhāskare Lakṣmīryāvad Adhokṣajasya*[3] *va-*

L.15. *sati premālasā vakṣasi / nakṣatragrahacakravālavimalaṁ yāvnnabho rājate tāvatkīrttir*[4]*ihātanotu vipulā śrī Pāhilasya sthirā // (12*)*

L.16. *Utkīrnnaṁ khānikara Dakkadāsenaḥ*[5]

1 Reading is *doubtful* here.

2 Vaiṣṇavite *maṭha* is also mentioned as an object of donation in the Gaya Inscription of the time of Nārāyaṇapāla, Year 7, line 16, see Sircar, *ibid.*, Vol. XXXV, p.228. A Saivaite *maṭha* is also mentioned in the Bāngaḍh stone inscription of the time of Nayapāla (see Sircar, *Journ. Anc. Ind. Hist.*, Vol. VII, 1975, pp.135-158, and also his *Śilālekha-tāmraaśāsanādir Prasaṅga* (in Bengali), 1982, p.94. The *maṭhapati*-Cihoka is mentioned in the Sanokhar (Bhagalpur District, Bihar) copper image-cover inscription of the 9th regnal year of Ballālasena (see Sircar, *Ep. Ind.*, Vol. XXX, 1958, pp.78-82 and also *Pāl-Sen Yuger Vaṁsānucarit*, pp.154-157 and *Select Inscriptions*, Vol. II, Delhi, 1983, p.123). This inscription refers to a *maṭha* dedicated to the Sun-god. For a discussion on *maṭha*, see *Journ. Anc. Ind. Hist.*, Vol. XVII, 1990, pp.164-178.

3 The name of Viṣṇu as Adhokṣaja is quite interesting. It is one of the twenty-four forms of Viṣṇu holding the attributes in the following order : *padma, gadā, śaṅkha, cakra* (clockwise from the lower right hand), see E. Haque, *Bengal Sculptures : Hindu Iconography upto c. 1250 A.D.*, Bangladesh National Museum, Dhaka, 1992, pp.51, 54.

4 *Kīrtti* may denote the cloister (*maṭha*) also. See Sircar, Śilālekha-tāmraśāsanādir Prasaṅga, pp. 96, 174-176; but in verse 23 of the inscription *kīrtti* does not mean a temple or maṭha, but perhaps an image and also fame, see Sircar, *ibid.*, pp.91-92.

5 Read — dāsena. Sometimes two dots are put as a punctuation mark. The name Dakkadāsa is known to us from the Mirzapur (or Lakhnau Museum) copper-plate grant of Śūrapāla (I) of his regnal year 3. At the end of the inscription (line 72), it is said that the Sāmanta Dakkadāsa and Vairocandāsa were responsible for engraving the plate (see Sircar, *ibid.* pp.80, 217-218). Now from our inscription it is apparent that Dakkadāsa was a royal engraver and he lived from the time of Devapāla to Śūrapāla I, although the Jagjibanpur plate of Mahendrapāla was not engraved by him. Vairocanadāsa appears perhaps to be his son. It is interesting to note that while Dakkadāsa was simply a khānikara at the time of Devapāla he was raised to the position of a royal officer (*sāmanta*) at the time of Śūrapāla I.

PERSISTING ERRORS IN STUDYING SANSKRIT INSCRIPTIONS OF CAMBODIA

KAMALESWAR BHATTACHARYYA

THE SANSKRIT INSCRIPTIONS OF CAMBODIA are the most important in South-East Asia. They are important not only in respect of their number and their size (there is even an inscription comprising 298 stanzas), but also in respect of their quality.

After queer beginnings,[1] the serious work on these texts began when, in 1879, the great Dutch Sanskritist, Hendrik Kern, edited and translated one of them, on the basis of the materials made available to him by a zealous French explorer. Until 1882, Kern published some other inscriptions still. But, for historical reasons, the work was soon undertaken by three eminent French Sanskritists, Auguste Barth, Abel Bergaigne and Emile Senart. On the basis of the documents collected by the administrator-explorer Etienne Aymonier, Barth published in 1885, under the auspices of the French Académie des Inscriptions et Belles-Lettres, his *Inscriptions sanscrites du Cambodge*, and in 1893, after Bergaigne's accidental death in 1888, the latter's *Inscriptions sanscrites de Campā et du Cambodge* — not without having revised them severely. At the beginning of this century, Barth still published Sanskrit inscriptions of Cambodia and helped and advised his successors, Louis Finot and George Coedès.

The work was, therefore, continued by the latter, who included in their programme the edition and translation of the inscriptions in the local language, Khmer, as well. In 1966, three years before his death, George Coedès completed the publication, begun in 1937, of his *Inscriptions du Cambodge*, a monumental work in eight volumes, which, with rare exceptions, does not comprise the earlier or parallel publications, by the author himself or by others. There ended the great era of Cambodian epigraphy.

I have no authority to say what has happened on the Khmer side. But, on the Sanskrit side, things certainly are not going well. True, it is not given to everybody to be George Coedès, who, in 1906, when he was but twenty years old, already published an important Sanskrit inscription, and who, over the sixty years that followed, edited and translated hundreds of texts written in Sanskrit and in Khmer, texts often difficult and considerable in extent, while

1 These are narrated by Louis Finot in his 'Notes d'épigraphie VII', *Bulletin de l'Ecole française d'Extrême-Orient, Vol. IV*, 1904, p.672.

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devoting, at the same time, many other fundamental studies to South-East Asia, among them two magisterial syntheses on history. But the present activity appears derisory when one counts the Sanskrit inscriptions that have been edited and translated over the past thirty years or so : four or five modest texts at most, among them one, edited and translated recently, in Thailand, by a Thai scholar. Not that the French authorities have neglected the field : on the contrary, an unprecedented importance has been given to South-East Asian epigraphy and to things of the "Indian World" in general, and unprecedented facilities for work have been provided. One might believe that what remained to be done has been done. However, several Sanskrit inscriptions, discovered since the completion of the publication of Codès' *Inscriptions du Cambodge* (and they are still discovered, it seems), have been awaiting publication. Even the fragments that have been found, and which come to fill gaps in texts published before, have not been published. Last but not least, the works of the great scholars — Barth, Bergaigne, Finot and Coedès —, however, admirable they may be upon the whole, contain grave errors of reading and interpretation; and an enormous task remains to be accomplished in correcting them.

A great number of these errors have already been corrected. All scholars working in the field have, more or less, contributed to this task — although the more technical questions were considered only in the recent past. The job of an epigraphist in this field does not consist in only deciphering the texts and culling the historical information they contain (supposing that one knows where to look for them and where not to look for them). To do full justice to these texts, one must possess, in addition to an excellent knowledge of the Sanskrit language, the vast Sanskrit culture that finds expression in them.[1]

More errors remain to be corrected, and some of them, covered with great names, have persisted for over a century now. An example is cited here, for it has an interesting history.[2]

1 Cf. Kamaleswar Bhattacharyya, 'The present State of Researches on the Sanskrit Epigraphy of Cambodia', *Amṛtadhārā : R.N. Dandekar Felicitation Volume*, Delhi, 1984, pp. 475-484, and 'Some Observations on the Sanskrit Epigraphy of Cambodia', *Corolla Torontonesis : Studies in Honour of Ronald Morton Smith*, Toronto, 1994, pp. 225-228.

2 For a couple of similar instances, see Kamaleswar Bhattacharyya, 'Sanskrit Epigraphy of Cambodia : Where does it stand?', *The Visva-Bharati Quarterly*, New Series, Vol. 2, Parts 1-4, 1991-1992, p.189 with footnote 13; and his 'Notes lexicographiques sur les inscriptions du Cambodge', *Journal Asiatique*, Vol. 283, 1995, p.210.

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In an inscription of King Yaśovarman I, dated 889 A.D., there is a stanza which Bergaigne read as follows :

Yaṁ vīkṣya vismayo dhāturitīvāyaṁ prajāpatiḥ /
ātmanaḥ pratisṛṣṭo me kimabhūt parameśvaraḥ //

And he translated :

"En le voyant, le Créateur s'est étonné, et semblait se dire à lui-même : Pourquoi donc me suis-je créé à moi-même un rival dans ce roi qui est un autre Prajāpati [seigneur des créatures], et pourquoi en ai-je fait en outre un Parameśvara [roi suprême ou Śiva]?" ["Seeing him, the Creator was astonished, and seemed to say to himself : Why then have I created a rival to myself in this king who is another Prajāpati (lord of creatures), and why have I made of him, in addition, a Parameśvara (supreme king or Śiva)?"]

In a note Bergaigne explained *prajāpati* as "L'un des noms du Créateur" ("One of the names of the Creator"). And he added : "L'idée de 'rival' paraît être exprimée par le préfixe *prati* dans *pratisṛṣṭa*. Le mot *parameśvara* implique en outre l'idée de Śiva : le Créateur, Brahmā, se trouve avoir crée ainsi un être semblable non seulement à lui-même, mais encore à Śiva, et par conséquent supérieur à lui-même." ["The idea of 'rival' seems to be expressed by the prefix *prati* in *pratisṛṣṭa*. The word *parameśvara* implies, in addition, the idea of Śiva : the Creator, Brahmā, finds himself having thus created a being similar not only to himself, but also to Śiva, and consequently superior to himself."]

Barth, while revising Bergaigne's work, found but this to add here : "Appliqué au roi, *prajāpati* signifie plutôt 'maître, protecteur de ses sujets'" ("Applied to the king, *prajāpati* signifies rather 'master, protector of his subjects").[1]

R.C. Majumdar[2] did not question Bergaigne's reading. Nor did J. Filliozat, who, however, proposed a different interpretation :

"Quand il l'eut considéré, on eût dit que l'Ordonnateur (Brahman) avait de l'étonnement : ce maître des créatures (roi et aussi Brahman) a été émis de moi-même en réplique à moi, comment est-il devenu suprême seigneur (roi suprême et Śiva) [?]" ["When he had considered him, one would have said that the Disposer (Brahman) had astonishment : this master of creatures

1 Barth and Bergaigne, *Inscriptions sanscrites de Campā et du Cambodge*, Paris, 1885-1893, XLIV, St. 26, pp. 366, 372 and footnote 4.

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(king and also Brahman) has been emitted from myself as a replica to me, how has he become supreme lord (supreme king and Śiva)?"][1]

Aparently, J. Filliozat had in mind words such as *pratimā*.

I shall not regret enough the absence of Pāṇini from the general Sanskrit education in the West. But even in Bergaigne's time was available an excellent tool, Böhtlingk and Roth's great seven-volumed *Sanskrit-German Thesaurus* (1855-1875), where is recorded, in all details, Pāṇini's instruction (*Aṣṭādhyāyī* I. 4. 92; II. 3. 11; V. 4. 44) relative to the preposition *(karmapravacanīya) prati*, used to express the meaning "representative, substitute" *(pratinidhi)*, with the Ablative or the adverbial form in *-tas*.

One should, therefore, read, in the third *pāda* of our stanza, *ātmanaḥ* (Ablative) *prati sṛṣṭo*. And the meaning of the stanza is : "Having seen the king (whom he had created), the Creator became astonished and seemed to say to himself : Have I then created this Prajāpati (with the double meaning of [king,] "master of his subjects", and [Brahmā,] "master of the creatures"), this Parameśvara ("Supreme Lord", designating at once the king and Brahmā: *lokānāṁ parameśvaraḥ* = Brahmā, *Rāmāyaṇa* I, 57, 6), *as a substitute for myself?*"

There is here no idea of "rivalry", nor any assimilation of the king with Śiva (although this kind of assimilation is common in the Sanskrit epigraphy of Cambodia, where, as in India, the king is often described as a "portion" of Śiva).

In another inscription, composed some sixty years later, we find the same use of *prati*, but, this time, with the form in *-tas* :

prādāt prāsādasadmāni nijahṛtpadmataḥ prati /
sa sthityai sthāpitasure kṛtyemānyaparāṇyapi //

Coedès, who edited this inscription in 1908 (when he was only twenty-two), translated :

"A la Divinité qu'il avait érigée, il donna ces pràsàts et ces habitations pour qu'elle y demeurât, bien qu'ils fussent inférieurs par l'exécution au lotus de son coeur pur". ["To the Divinity he had erected, he gave these pràsàts and these habitations, so that he stayed there, although they were inferior by the execution to the lotus of his pure heart".][2]

1 Cf. his 'Le symbolisme du monument de honi Bakheṅ'. *Bulletin de l'Ecole française d' Extreme Orient*, Vol. XLIV. 1954. p.551.

2 Cf. his 'Les inscriptions de Bat Cuṁ'. *Journal Asiatique*. 1908. Part II. pp. 232 and 246.

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And, forty-four years later, Coedès repeated his translation, with slightly different words.[1]

It is evident, however, that the meaning of this stanza is : "After having created (the person being talked about is an architect) [this] tower[2] and [these] habitations, and others still *(aparāṇyapi)*, he gave them, *as substitutes for the lotus of his own heart (nijahṛtpadmataḥ prati)*, to the God he had installed, so that He stayed there".

Coedès sometimes confessed to me that he translated with the help of (Western) grammars and dictionaries. Perhaps, in this case, too, he thoroughly read his dictionaries. But, perhaps, he was misled by *kṛtyemāni* in the last *pāda*, which he dissolved into *kṛtyā* (Instrumental singular of *kṛti*) and *imāni*. The interpretation given above compels, however, to assume an irregular Absolutive (attested elsewhere) *kṛtya*, for *kṛtvā*. (The reading is correct; it has been checked on the rubbing.) But this is no problem. Confusions between the uses of *-tvā* and *-ya* are well known, and they are occasionally met with in the Cambodian inscriptions as well.[3] Here the confusion is all the more comprehensible as the inscription is Buddhist.

1 Cf. his 'Un Yantra récemment découvert à Angkar', *ibid.*, Vol. 240, 1952, p.473.

2 See *loc. cit.*

3 One of these instances is cited in Kamaleswar Bhattacharyya's *Researches sur le vocabulaire des inscriptions sanskrites du Cambodge* (Publications de l' Ecole Française d'Extreme-Orient Vol. CLXVII, Paris, 1991), p.8.

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THE MADRAS OF THE ANCIENT PUNJAB

M. C. CHOUDHURY

THE GLORIOUS LAND OF THE ANCIENT PUNJAB has witnessed the rise and fall of several tribal states such as those of the Mālavas, Ārjunāyanas, Madras, Audumbaras, etc. some of which are more well-known than the others. Strangely, however, although we have a series of coins of the Mālavārjunāyanas, the Yaudheyas, and some famous tribes, bearing legends such as *Ārjunāyānaṁ jayaḥ, Mālavagaṇasya jayaḥ,* or *Yaudheyagaṇasya jayaḥ,*[1] we do not have any coins issued by the Madrakas or Madras.

Before taking up the history of these ancient Madras, it is necessary to dwell a little upon the historical geography of the region. Pāṇini's *Aṣṭādhyāyī*[2] refers to the Madras whose capital was Śākala (modern Sialkot).[3] To the south of Madras were the Uśīnara and the Śibi *janapadas.* To its north was Kekaya; further north were Takṣaśilā and Gandhāra; and still further north was Kamboja. During the sixth century B.C., the Madras occupied the region between the Candrabhāgā (Chenab) and the Irāvatī (Ravi). There were many other tribal peoples who had already settled, or were in the process of settling in, or migrating to, different places of the ancient Punjab, but the inter-related chronology of their settlements or migrations is not precisely known. The Śibis,[4] for example, occupied the Jhaṅg District of modern Pakistan with their capital at Śibipura or modern Shorkot. The Trigartas[5] inhabited the Jālandhara region. The Audumbaras[6] were in the eastern part of the Kāṅgrā District as well as Gurudaspur District and Hoshiarpur District, covering the Beas valley or, broadly speaking, the land between the upper Sutlej and the Ravi. The Kunindas, on the basis of distribution of their coins, could be said to have "occupied a narrow strip of land at the foot of the Siwalik hills between the Yamuna and the Sutlej and the territory between the upper courses of the Beas and Sutlej".[7] The close proximity of these states, and

1 K.K. Dasgupta, *A Tribal History of Ancient India,* Calcutta, 1974, p. xxii.

2 4.1.176; 4.2.131; 4. 2. 108; etc.

3 *Mahābhārata,* II. 1196; VIII. 2033.

4 Cf. D.C. Sircar's chapter in *The Age of Imperial Unity,* ed. Majumdar and Pusalker, p.160.

5 *Loc. cit.*

6 *Ibid.,* p.161.

7 *Loc. cit.*

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many others not related above; their vague boundaries which again were constantly shifting; and their inter-tribal and intra-tribal conflicts; or even, for that matter, their fight to death from time to time with the growing monarchical states, or with the foreign powers, are so little known that it is well-nigh impossible to draw a chronological history of a tribe like the Madras, of which there is no numismatic evidence either.

Although, therefore, the Vedic literature and the epics, the *Aṣṭādhyāyī* and the *Mahābhāṣya*, the *Milinda Pañha* and the *Therīgāthā*, etc., are replete with references to the Madras, they do not present a connected picture due to the above-mentioned chronological difficulties or the veiled nature of their allusions. From a perusal of the above sources, it appears that there were at least three branches of the Madras, viz., the northern Madras or *Uttara*-Madras, the eastern Madras, and the southern Madras or Madras proper. The *Aitareya Brāhmaṇa*[1] refers to the *Uttara*-Madras as living beyond the Himalayas (*pareṇa himavantaṁ*), with the *Uttara*-Kurus as their neighbours, probably in the land of Kashmir as conjectured by Zimmer and Macdonnel.[2] The eastern Madras, in all probability, were occupying some district east of Sialkot, near Trigartta or Kangra.[3] The Southern Madras chose the Central Punjab as their territory that lay to the west of the Ravi.[4] Later on, they extended their territory as far as the Amritsar District. Even in the days of Guru Govind Singh, Amritsar was considered to have been included within the Madradeśa.[5] Their capital (actually *puṭa-bhedana*) was Śākala or Sāgala-nagara (Siālkot). This city must have attained a good deal of fame as it is not only mentioned in the *Mahābhārata*[6] but also in several *Jātakas*,[7] like the *Kaliṅgabodhi Jātaka*, the *Kusa Jātaka*, etc. It was situated on the bank of the river Āpagā on a patch of land in the Rechna Doab, between two rivers, whence the name *Śākala-dvīpa* is given to it in the *Mahābhārata*.[8]

1 VIII. 4. 3.

2 Macdonnel and Keith, *Vedic Index*, Vol. II, p.123, *s.v.* 'Madra'; also *Altindisches Leben* by Zimmer, p. 102, quoted in the *Vedic Index*, *loc.cit.*

3 Pāṇini, IV.2.107-108; for the association of the Madras and the Trigarttas, vide *Mahābhārata*, VI.61.12. In fact, the *Mahābhārata* speaks of four Madras (I. 121.36)

4 VIII. 4.17.

5 Malcolm, *Sketch of the Sikhs*, p. 55.

6 *tataḥ Śākalamabhyetya Madrāṇāṁ puṭa bhedanam* (*Mahābhārata*, II.32.14).

7 *Kaliṅgabodhi Jātaka*, No. 479; *Kusa Jātaka*, No. 531.

8 VIII. 4.10.

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Cuningham identified the Āpagā river with the Ayak rivulet which rises in the Jammu hills and joins the Candrabhāgā river.[1]

The Madra *janapada* thus denoted the northern part of the ancient Vāhīka region (Beas valley). Patañjali also speaks of Śākala.[2] During the days of Pāṇini (5th century B.C.), the Madra *janapada* was divided into two sections : *Pūrvamadra* and *Aparamadra*,[3] such as the subsequent *Pūrvāparākarāvanti* of the inscriptions. The eastern Madra region covered the area from the Ravi to the Chenāb, and the western Madra from the Chenāb to the Jhelum.

Because of the contiguity of the various *janapadas*, they were often compounded together when they were too close, e.g., Sindhu-Sauvīra, Kuru-Pañcāla, Kāśī-Kośala, Madra-Kekaya, Madra-Gandhāra, etc. The Madras were again in some way connected with the Śālvas, who are mentioned in the *Gopatha Brāhmaṇa*.[4] They were a very ancient tribe, but their exact location cannot be ascertained. The Śālvas or the Śālvāvayavas were following a monarchical constitution, and they had six sections, viz., Udumbara, Tilakhala, Madrakāra, Yugandhara, Bhuliṅga and Śaradaṇḍa. This is known from the *vṛtti* of Candragomin on a *sūtra* of Pāṇini's *Aṣṭādhyāyī*, and the *Kāśikā* (7th century A.D.); and the *Vaijayantī* (12th century) also supports this view.[5] A long discussion on each of them is out of place here, as their inter-relations are very vaguely known. According to V.S. Agrawala, there are reasons to believe that the Śālvas were connected with the Asuras of Iran.[6] So far as the Madrakāras are concerned, the suffix *kāra* is linguistically an ancient Iranian word meaning 'soldiers', according to Przyluski.[7] This then would mean that the Madrakāras were a martial section of the Madras. The *Mahābhārata*[8]

1 Cunningham, *Ancient Geography of India*, 1925, pp. 211 ff.

2 Patañjali on Pāṇini, 4.2.104; *Kāśikā* explains — *Śākalaṁnāma vāhīka grāmaḥ; Kāśikā* (4.2.1) also says : *grāmasamudāyo janapadaḥ.*

3 *diśo 'Madrāṇām* (Pāṇini, 7.3.13; 4.2.108).

4 I. 2. 9.

5 *History of Bengal*, Vol. I, ed. R.C. Majumdar, Dacca Univ., 1943, pp. 296 ff.; *Kāśikā*, IV 1. 173 and *Vaijayantī*, Bhūmikāṇḍa, V. 39.
Cf. *Udumbarastilakhalā Madrakārā Yugandharāḥ /*
Bhuliṅgāśaradaṇḍāḥ ca Śālvāvayava-saṁjñitā //
(Candravṛtti on *Candra*, II. 4. 103).

6 *India as Known to Pāṇini* (Hindi trans., Varanasi, 2012 V.S.), p.71.

7 'The Śālvas : An Ancient People of the Punjab', Reprinted in *Indian Studies Past and Present*, Vol. II, No.1, Oct.-Dec., 1960, p.39.

8 Vanaparva (279.15); Also vide *Mahābhārata kī Nāmānu-kramaṇikā* (Gītā Press, Gorakhpur, Saṁ. 2016), *s.v.* 'Madra', pp.243, 251-252, 342-344, etc.

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gives us details of the marriage of the Madra princess Sāvitrī with the Śālva prince Satyavān. It is said that in consequence of this matrimonial alliance, three smaller states came into being, viz., the *Sāvitrī-putrakāḥ*, the *Madrakā rāḥ* and the *Śālva-senayaḥ*. The Sāvitrī-putras are again mentioned in the Great Epic elsewhere,[1] as well as in the *Aṣṭādhyāyī*.[2] Like the Śākya-putras, this was certainly a clannish name.

It is evident from Pāṇini that Madra and Bhadra were synonymous words.[3] Hence Madrakāra and Bhadrakāra are equivalent terms. Prof. Agrawala[4] thinks that Bhadra was the name of the ancient capital of the Madras, situated on the banks of the Ghagghar, to the north-east of Bikaner. But he has not given any evidence in support thereof.

It is, however, clear from a legend recorded in the *Mahābhārata*[5] that the Śālvas and the Madras had sprung from a common ancestor, and hence they could historically be taken to have belonged to the same Iranian stock, or else to the same confederation. Vyuṣitāśva's having begotten seven children on Bhadrā Kākṣīvatī — three Śālvas and four Madras — as the legend goes, cannot be easily brushed aside, specially because the ethnic relation between the two is also supported by the couplet of the *Candravṛtti* referred to above. Przyluski says, "The name Vyuṣitāśva is a queer form in Sanskrit. It appears that it might have been imitated by the Indian chroniclers from an Iranian word ending in *aspa* or probably from Vistāspa, the father of Darius, and also a famous contemporary of Zoroaster. The existence of such races as Bhadra, Madra, Malla, meaning an Iranised population, helps also to explain the diverse names of the capital of the Madras. The well known Śākala or Śāgala appears to be derived from Śaka, 'Scythians'. The city already bears this name in Alexander's time and this leads, in all likelihood, to prove the first Śaka invasions in India before the Macedonian conquest."[6]

Elsewhere too the learned scholar reiterates : "If certain tribes — apparently Iranised but never to be affirmed that they were Indo-Europeans — advanced before Alexander to the south of the Hindukush, it explains better the

1 Vanaparva 283.12; Karṇaparva, 4.47.

2 Dāmantyādi Sūtra (*Gaṇapāṭha*, 5.3.166).

3 Pāṇini, 2.3.73; 5.4.67.

4 *India as Known to Pāṇini* (as cited above in p.398, footnote 6), p.73.

5 I.121, 4695 etc.

6 J. Przyluski, *The Śālvas : An Ancient People of the Punjab*, reprinted in *Indian Studies (Past & Present)*, Vol. II, No. 1, Oct.-Dec., 1960, p.39.

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diffusion of many ethnic and geographical names and certain phonetic anomalies which appear sporadically in the north of India and in Iran. The interchange Bhadra/Madra is not without equivalents in the Iranian onomastic."[1] The evidences thus prove beyond any reasonable doubt that the Madras, as also the Śālvas and many others, were originally inhabitants of Iran who must have migrated to India because of circumstances not known now.

Right from the early post-Vedic times, the Madras are said to have been living under a monarchical constitution. But no name of any ruler of the territory has yet come to light. In the Brāhmaṇa period, the region was known for its famous scholars and wise teachers like Madragāra Śauṅgāyani and Kāpya Pataṅcala,[2] one of the teachers of the celebrated Uddālaka Āruṇi.[3] Macdonnel[4] thinks that in the Upaniṣadic times, the Madras were residing somewhere in Kurukṣetra in the Madhyadésa (Middle Land) like the Kurus.

It is difficult to reconcile the contradictory literary evidences in regard to the form of the government of the Madras. The *Aitareya Brāhmaṇa*[5] states that the people of the Uttara-Kuru and the Uttara-Madra were called *Virāṭ*, i.e., Kingless, which implies a non-monarchical form of government. If the Uttara-Madras were so, could the Madras not be the same, at least at certain times? Especially, when Pāṇini says that there were many republican tribes in the Punjab?

The *Mahābhārata*[6] contains many incidents related to the Madras, e.g., the marriage of Pāṇḍu and Mādrī (also called Bāhlīkī), the marriage of Parīkṣit with a Madra princes Mādravatī, the historic quarrel between Karṇa and the king Śalya of Madra, etc. The wordy duel between the two last-mentioned gives us a classic picture of the socio-cultural life of the Madras. Winternitz says that the passage "is extremely interesting from the point of view of ethnology and the history of civilization."[7] Karṇa abuses in the bitterest of

1 J. Przyluski, *The Udumbaras : An Ancient People of the Punjab*, reprinted in *Indian Studies (Past & Present)*, Vol. I, No. 4, July 1960, p.736, footnote 19. Przyluski has elaborately discussed in a tabular form the comparable structures of the onomastic words of the north-west (*ibid.*, pp.735-736).

2 Weber, *History of Indian Literature*, p.126.

3 *Bṛhadāraṇyaka Upaniṣad*, III. 7. 1.

4 *Vedic Index*, Vol. II, p. 123.

5 VII. 3. 14; VIII. 2. 6; 3. 13; 38. 3.

6 VIII. Chaps. 4, 44-45.

7 Winternitz, *History of Indian Literature*, Vol. I, p.366, footnote 1.

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terms, the people of the Pañcanada, and especially of the Madra region which was the foremost of the *janapadas*. He said that they were ungrateful, wicked, false and crooked and that "in their houses the parents, sons, daughters, parents-in-law, son-in-law, daughter-in-law, sisters and brothers, friends and guests and others including maids and attendants — all men and women freely mix up with each other". He further remarked that they took fish and meat, and wine too, and had no sex inhibitions. Karṇa's accusations go further, but this is obviously an exaggeration, and it shows the orthodox attitude of the people of the Gaṅgā-Yamunā Doab against the tough, jolly people of the trans-Sutlej region.

In the 6th century B.C., we find Bimibisāra marrying a Madra princess Khemā.[1] In the 4th century B.C. the Madras were probably under the younger Porus, the kingdom of the elder Porus having been the Kekaya region between the Jhelum and the Chenāb.[2] In the early years of the 2nd century B.C. when Euthydemos, father of Demetrius, conquered wide areas of northern and north-western India, Sākala came to be known as Euthydemia.[3]

Buddhist texts, like the *Milinda Paṅha*, clearly say that Sāgala (i.e., Sākala) was a great commercial centre, and that its environs were very delightful, as the region was well-watered and hilly. There were also many hundreds of alms-houses here. The Indo-Greek king Menander was ruling there in about A.D. 78 and he got converted to Buddhism.[4] As shown by Mrs. Rhys Davids,[5] Sākala had come under the Buddhist influence much earlier as we know from Hiuen Tsang. This Chinese traveller says that the old town of She-k-lo (i.e., Sākala) was about 20 *li* in circuit. It was an important centre of Buddhism, as there was a Hīnayānist Buddhist monastery here with about 100 priests, and a *stūpa* to its north-west. This *stūpa* was, according to him, built by Aśoka and was about 200 feet high. He says that the Madras were an ancient Kṣatriya tribe.[6] He visited Chehka (=Takeṣar or Ṭakka in the Siālkoṭ region) and speaks of Sākala as having been once the seat of government of Mo-hi-lo-ku-lo (Mihirakula). B.C. Law says that "the Madras were a corporation of

1 Vide *Therīgāthā* Comm. on 139-143.

2 *The Age of Imperial Unity*, ed. Majumdar and Pusalker, p.160, footnote 2.

3 D.C. Sircar's chapter entitled 'The Ancient Geog. of the Punjab' in *History of the Punjab*, Vol. I, Patiala, 1977, p.37.

4 Ed. Trenckner, pp.1-2.

5 *Psalms of the Sisters*, p. 48; *Psalms of the Brethren*, p.359.

6 Beal, *Records*, Vol. I, pp.166ff.

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warriors and enjoyed the status of *rājā*".[1] They maintained their martial traits and although they were forced to remain passive during the Śaka-Kuṣāṇa period, they must have acquired an amount of political importance after the decline of the Kuṣāṇa power, as Samudragupta had to supplant them afresh.

This brief survey of the Madra people clearly shows that they were a very well-known heroic tribe (*śasrtopajīvī*) of ancient India. Abundant references to them, only very few of which, in fact, have been discussed here, undoubtedly point to their independent existence at least from the later Vedic period to about the middle of the fourth century A.D. Samudragupta subdued most probably all the existing northern Indian tribes, including the Madras, as his Allahabad *Praśasti* claims : *MālavārjunāyanaYaudheyaMādrakābhīraPrārjunaSanakānīkaKākaKharaparikādibhiśca sarvakaradāna ājñākaraṇa praṇāmaāgamana paritoṣitapracaṇḍaśāsanasya*, etc.[2]

But even this cannot be taken to mean the final extinction of the Mālavas, the Madrakas and the like, as the phrase *sarvakaradāna*, etc., implies what is known to the ancient writers on polity like Kauṭilya as *lobha-vijaya*, as distinguished from the *dharma-vijaya* and the *āsura-vijaya*.

The question, however, remains before historians why such an important tribe as the Madras never issued coins as many of their contemporaries and successors did, in several adjoining regions. We have, for example, many coins of even much lesser known tribes such as the Agras, the Aśvakas, the Kulūtas, the Trigarttas, the Uddehikas, the Vemakas, etc., not to talk of the famous Mālavārjunāyanas or the Yaudheyas. This is indeed a historical enigma, and has no reasonable explanation in the present state of our knowledge.

In spite of Śākala being their capital at one time, which automatically implies that they had reached a well-organised state of urbanisation, it is strange that no coins were issued by them at any time in their history. It may, of course, be argued that they might be peoples like the Sanakānīkas, the Kākas and the Kharaparikas of the Hariṣeṇa *praśasti* who also are not known to have minted any coins of their own. But with the Madras, there was a vital difference. Whereas the Allahabad inscription is almost the only known historical source to prove the existence of the aforesaid tribes, the Madras had gained the privilege of profuse references throughout the Brāhmaṇical and the Buddhist literature. Moreover, it is not possible either, that they got themselves merged because of political pressures, ecological changes or other

1 *Historical Geog. of Ancient India*, p. 105.

2 D.C. Sircar, *Select Inscriptions*, Vol. I, 2nd Ed., University of Calcutta, 1965, p.265.

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economic necessities, as surmised by some scholars, since we get many independent references to them from time to time through centuries. Long after Samudragupta, again, in the last quarter of the 8th century, they are referred to in the Khālimpur Copper-plate of Dharmapāla (A.D. 770-810) who reinstated Cakrāyudha on the throne of Kanauj in the presence of many kings of the adjoining regions. The encomium runs thus : *BhojairMatsyaiḥ saMadraiḥ KuruYaduYavanÂvantiGandhāraKirataiḥbhūpaiḥ vyālolamauli-praṇatipariṇataiḥsādhusaṅgīryamāṇaḥ.*[1]

From Samudragupta to Dharmapāla is a long interregnum of more than four centuries and a quarter. This historical lacuna in the life of the Madra *janapada* could not be filled in so far because of the paucity of evidence. There is, however, no doubt that the tribe gradually took to a permanently monarchical set-up, on account of the growing imperialistic tendencies during the Gupta period, but it was ultimately reduced to the feudatory status.

The Madras were well-known for their cultural contribution in the field of langauge too. In the Punjab there were three main mediaeval languages (called by the general name of Prākṛta), viz., *Madra-Prākṛta*, *Ṭakka-Prākṛta* and *Kekaya Prākṛta*. All the Prākṛta grammarians mention these three forms. These, wholly or singly, are the progenitors of the later mediaeval and modern Punjabi dialects.

The subsequent history of the Madra tribe towards the beginning of the mediaeval period is again shrouded in mystery, and when the curtain of history rises again, we find them settled in Sind. Elliot and Dowson equate the Madras with the Meo tribe of the Rajputs, after whom the country of Mewāt is named, the linguistic derivation being *Madra-Med-Meo*.[2] The identification seems to be historically correct and convincing, although the process of their migration or their intermixture with the Rajput races cannot be explained satisfactorily in the present state of our knowledge. There is no doubt that they had left the Punjab and were gradually trying to settle in Sind when they were again swept off their feet by the first onslaught of the Islamic peoples, known to Indian historians as the Arab conquest of Sind in A.D. 713,[3] under the leadership of Muḥammad bin Qāsim. Although the Meds, the name by which the Madras came to be known now, offered them stiff resistance, they had a constant feeling of insecurity which drove them later on towards Haryana, Uttar Pradesh, Rajasthan and Madhya Pradesh.

Abu'l Ḥasan *alias* Al-Masūdī in *Muruj-al-Zahab* speaks of the struggles

1 D.C. Sircar, *Select Inscriptions*, Vol. II, Delhi, 1983, p.66 (Verse 12).

2 Elliot and Dowson, *History of India as Told by Its Own Historians*, Vol. I, pp.520-521.

3 H.C. Ray, *Dynastic History of Northern India*, Vol. I, p.7.

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between the Meds and the Arabs.[1] Al-Bilādūrī has given an account of their fights with the general of the *Khalifas* in A.H. 218-227 (A.D. 833-841),[2] and even of the checkmated Arab naval expedition in Kutch.[3] Ibn Khurdādba again speaks of them as settled on the left bank of Sind in the early 10th century.[4] According to Elliot and Dowson, "We have a break of upwards of four centuries before we reach the earliest notices of the Muhammadan writers. In there we find the Meds firmly established in Sind, along with their ancient rivals the Jāṭs, both of whom are said to be the descendants of — Ham, son of Noah".[5] The opinion, on the basis of the *Mujmil-ut-tawārīkh*, that 'Med' corrupted into 'Meo' during their eastward march from Sindh, should be taken as valid in the absence of any other evidence on the contrary.

The present region of Mewat is named after the Meo tribe of the Rajputs whose main habitat has been here for the last 500 years or more. Babur says that the Mewat country lies near Delhi, and that it was being ruled over by Hasan Khān Miwātī and his ancestors for a hundred years or two under a nominal suzerainty of the Sultāns of Delhi.[6] During the days of Akbar, the Mewāt territory came to be included in the Subah of Delhi and Agra.[7] Dr. Shamsuddin Shams[8] and Dr. Hashim Amir Ali[9] have made a critical study of the Meos, and have shown that the territory of Mewāt includes Firozpur Jhirka, Alwar and some parts of Bharatpur, their greatest concentration being in the southern part of the Gurgaon District and some parts of Faridabad in Haryana.

It is noteworthy that even Mewar (ancient Medapāṭa) denotes the territory of the Meds, but their eastward migration is obscure. The relation between Chittor and Mewar is another interesting study for the historians.[10]

This, in brief, is the grand episode of the ancient tribe of the Madras reappearing as Meos in the Mediaeval period of Indian history.

1 Elliot and Dowson, *op.cit.*, Vol. I, p.24.

2 *Ibid.*, pp.128-129.

3 H.C. Ray, *op.cit.*, p.12.

4 Elliot and Dowson, *op.cit.*, Vol. I, p.15.

5 *Ibid.*, p.529.

6 *Bāburnāmah* (Tr. A.S. Beveridge, Vol. II, reprinted, Delhi, 1970), pp.577-578.

7 *'Ain-i-Akbarī* (Tr. Jarret and Sarkar), Vol. II, pp.291 and 298.

8 Shamsuddin Shams, *Meos of India*, Delhi, 1983, p.17.

9 H.A. 'Alī, *The Roots of Mewāt*, Delhi, 1970, pp.1-2.

10 H.C. Ray, *op.cit.*, Vol. II, pp.1153-1154; also Dasharath Sarma, *Early Chauhan Dynasties*, p.139.

SOME UNNOTICED JAIN SCULPTURES FROM SATDEULIA

CHITRAREKHA GUPTA

SATDEULIA, A VILLAGE within the Memari Police Station of the Budwan District of West Bengal, can be reached by walking about a kilometer to the east from Masagram, a railway station lying on the Chord Line from Howrah to Burdwan. R.D. Banerji records that from Masagram a coin of Chandragupta I was found.[1] As one starts from the railway station towards Satdeulia the paddy fields on the two sides catch one's eyes. Nearing the village one is astonished to find that a mound area has been levelled down for carrying on agricultural activities. Traces of brick lines, scattered pot-sherds and occasional finds of antiquities speak of archaeological potentiality of the area.

Satdeulia, however, has entered into the archaeological map of West Bengal for the beautiful brick temple still existing there. This is said to be one of the seven temples which were pride of the village at one time. The other six temples are lost, but the name Satdeulia retains the nostalgic remembrance of the ancient glorious days. The temple was first brought to the notice of the scholarly world by N.G. Majumdar[2]. It is a *rekha-deul*, which has been described by S.K. Saraswati, in details.[3] He records that the body of the sanctum is otherwise plain, but the *śikhara* is profusely decorated with scroll work and '*caitya* – window' pattern. The temple is generally assigned to the 11th century A.D. No idol was found within the shrine. But since almost all the ancient images found from this village can be associated with Jainism it may be suggested that Satdeulia was once an important Jaina centre. The account of decay of the site is unknown. It was found in a deserted condition when it was colonised by the present settlers.

Some Jain images from Satdeulia were noticed by earlier scholars also. A. Ghosh refers to 'sculptures of Ṛsabha, Pārśva and Mahāvīra(?), lower part missing, with five extant miniature Jinas all round', which have been found from this site.[4]

A Jain *caumukha*, now preserved in the Asutosh Museum, came from Satdeulia. K.K. Ganguli informs that 'on the four sides of the shrine there are

1 Cf. his *Bāṅgalār Itihāsa* (in Bengali), Vol. I, Reprint Calcutta, 1971, p.38.

2 *Archaeological Survey of India, Annual Report (1934-35)*, p.43.

3 Cf. *History of Bengal*, ed. R.C. Majumdar, Vol. I, Dacca, 1943, pp.500-501, Plate XXXV, No. 85.

4 *Jaina Art and Architecture*, Vol. I, ed. A. Ghosh, Delhi, 1974, p.154.

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four figures in *kāyotsarga* pose, who are identifiable from their *lāñchanas* the bull, the moon, the snake and the lion as Ṛṣabhanātha, Candraprabha, Pārśvanātha and Mahāvīra . . . . .'[1]

P.C. Dasgupta[2] collected from here a sculpture, which he called 'a rare Jaina icon'. This stela is 43 cms. in height and 23 cms. in breadth. It is curvilinear at the top. Upper part of the stela depicts Ṛṣabhanātha seated in *padmāsana* and *dhyānamudrā* and is attended by a chauri-bearer on either side. The Jina can be identified by the bull emblem depicted below his seat. Above his head are the *tri-chatra*, heavenly hands playing in cymbals and flying Vidyādharas. This part is separated from the lower portion by a broad band. Below there are representations of Tīrthaṅkaras standing in *kāyotsarga* pose. Altogether 148 Tīrthaṅkaras have been depicted in seven rows, each row being separated from the other by a small band. Numbers of Tīrthaṅkaras in each row vary from nineteen to twenty-three. At the bottom of the stela is the depiction of a devotee. Dasgupta assigned this sculpture to 'the latter half of the 10th century A.D.', which goes well with the date of the temple.

According to Jain tradition, Ṛṣabhanātha obtained his *nirvāṇa* in Aṣṭāpada hill and this icon is said to represent that. Similar type of icons have been obtained from Puchra, Burdwan District,[3] and Pakbirra in the Purulia District.[4] So, now we cannot call it a 'rare' type, rather we can call it a form distinct from the Surohor (Dinajpur District) type depicting the same theme.[5]

Some Jain sculptures can still be found in Satdeulia. We list below the images which have been noticed by us.

(1) The image (Plates IX A and IXB) lies in Haritala of the village. It depicts Ṛṣabhanātha, standing in *kāyotsarga* pose on double-petalled lotus. The Jina can be recognized by the bull *lāñchana* below the lotus. Upper part of the stela is broken. The face part of the image is also mutilated, but it can be understood that he had *jaṭāmukuṭa* on his head. He has a plain *śiraścakra* behind his head. The Jina is attended by a chauri-bearer on either side. This

1 'Jaina Art of Bengal', *Jain Journal*, Vol. VIII, No. 4, Calcutta, 1984, p.134.

2 'A Rare Jaina Icon from Satdeulia', *ibid.* Vol. VII, No. 3, Calcutta, pp.130 ff.

3 Personal Survey.

4 K. Bhattacharyya, P. Mitra, A.C. Bhowmick, 'Jain Sculptures at Pakbirra', *Jain Journal* Vol. XX, No. 4, pp.149-150.

5 R.C. Majumdar ed., *op.cit.*, pp.464-465, Plate XIX, No. 47.

is a *cauvisī* type of image. Though all the Jinas can not be traced because of the mutilated condition of the image it is clear that they were depicted in six rows with two Jinas standing in *kāyotsarga* pose in each row. Below each Jina there were depictions of their *lāñchanas*. To the right of Ṛṣabhanātha below the Jina panels are two devotees in *añjali-mudrā*. Below this, in the recessed portion of the pedestal there is *nāgadeva* holding a *chatra*. The area occupied by those two panels in the right of the image has its counterpart in the left where Ambikā is depicted. She wears *śāḍī* and other usual ornaments. She stands below a mango-tree. Her right hand is broken. Śubhaṅkara, her elder son, stands below to her right. Her younger son Prabhaṅkara is shown below her left arm holding the corner of her scarf.

This is a unique image parallel of which has not been found in Bengal. Ambikā is the *Yaksī* of Neminātha. So, the depiction of Ambikā instead of Cakreśvarī in the image of Ṛṣabhanātha is a striking feature of this iconic representation. This shows that Ambikā had a speical position of veneration.

Similarly, Nāga holding an umbrella is seen on the image of Pārśvanātha and not of Ṛṣabhanātha in other cases. So, the depiction of the Nāga figure is also interesting.

On stylistic ground the image may be ascribed to c. 11th century A.D.

(2) In the house of Mangal Kshetrapal, son of Nibaran Kshetrapal, there is another image (Plate IX C) of Ṛṣabhanātha, measuring 63 cms. x 31 cms. The nude Jina stands in *kāyotsarga* pose on double-petalled lotus. He wears a raised *jaṭāmukuṭa* and his locks of hair are shown falling on his shoulders. He is attended by a chauri-bearer on either side. They also stand on double – petalled lotus. Above the attendants are the representations of the Jinas. They are shown in file with two Jinas in each row on either side of the *mūlanāyaks*. There is a round halo with floral design inside behind the head of the Jina. His figure is placed against the background of a throne with five horizontal bars topped by a triangular projection on each side. Below the bars are the sides of the throne with curved designs. Above the Jina is the *tri-chatra* with leaf of the tree, sacred to him, on either side. On each corner is the flying Vidyādhara with a garland in hands. The pedestal below has *ratha* projections. The central projection depicts the bull. He is flanked by a devotee on either side. The corner porjections depict a lion on either side.

The image may be ascribed to 9th/10th century A.D. Though conforming to the iconic norm the figure is as yet not stylized. The Jina has fleshy appearance. The *śiraścakra* resembles that of Sarnath Buddha image. The decoration of the throne is not stylized like those on the images of Purulia.

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The elegant *tri-chatra* also does not take the conventional form as yet. The heavenly hands have not appeared on this image. So, this may be an important addition to the collection of Jaina icons.

(3) In the house of Srihari Kshetrapal there is broken part of an image (Plate X A) of Ṛṣabhanātha. It shows the feet of the Jina, who stood on *kāyotsarga* pose on lotus. The pedestal shows a bull with a devotee in folded hands behind him. The corner projections depict a lion on either side.

(4) In the house of Magur Kshetrapal there is an image (Plate X B) of Candraprabha. Upper part of the stela is broken. So, the head of Jina is lost. He stands in *kāyotsarga* pose on double – petalled lotus. In the centre of the downward petal of the lotus there is the crescent. On either side of the Jina stands a chauri-bearer. This was probably a *pañcatīrthika* type of image, but now only two Jina figures can be traced, one on each side of the *mūlanāyaka*. Behind the *mūlanāyaka* there was a throne symbol, which cannot be traced, but beaded strings are found hanging from it, as in other extant specimens. Small figure of a devotee can be seen behind the chauri-bearer standing to the left of Jina Candraprabha. The pedestal below depicts *nine-grahadevatās*, flanked by a lion on either side.

This image may be ascribed to c. 11th century A.D. The image also has iconographic distinctiveness of its own. Depiction of *grahadevatās* are common in Jain iconography. Sometimes the main Jina depicted is accompanied by other Jinas and *grahas*. Sometimes only *grahadevatās* are depicted along with the Tīrthaṅkara. But in Bengal usually the depiction of *grahas* are found in the *parikara*. Here the *grahas* are found in the pedestal. This type, though not common, has been found on an image from Pakbirra, Purulia District.[1]

(5) There are two broken and blurred pieces (not illustrated here) of an image (or of images) at Haritala. One shows the upper part and the other the lower part of an image of a Tīrthaṅkara. The unidentifiable Jina is in *kāyotsarga* pose on a double-petalled lotus and is attended by a chauri-bearer on either side. The attendant to the right of the Jina is visible. In both the pieces the *mūlanāyaka* seems to have on his two sides representations of other Tīrthaṅkara arranged in pairs. This is apparently a *cauvīśī* type of image.

(6) In Haritala there is portion of a stone slab which probably served as lintel of a temple at one time. It depicts a panel containing five figures (Plate X C). The first figure is of a Jina seated on *padmāsana* and in *dhyānamudrā*.

1 K. Bhattacharyya and others, *op.cit.*, p.146. Plate No. 21.

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PLATE IX

SOME UNNOTICED JAIN SCULPTURES FROM SATDEULIA



A. Ṛsabhanātha (Haritala) [P. 406].



C. Ṛsabhanātha in Sri Mangal Kshetrapal's possession [P. 407].



B. Lower Part of Ṛsabhanatha [P. 406].

PLATE X



A. Feet of Ṛsabhanātha in Sri Srihari Kshetrapal's possession [P. 408].



B. Candraprabha in Sri Magur Kshetrapal's possession [P. 408].



C. Haritala Panel of Five Figures [P. 409].

He is placed within a *deul*. The second figure is also in the same *mudrā* and sits in a *piḍhā deul*. Then there are representations of two figures, the first seated in *lalitāsana*, and the second seated in *mahārājalīlāsana*. Both are holding some indistinct objects in their raised right hands and possibly a mace in the left hands. These figures also cannot be identified. The corner-most panel on the right shows in a niche a figure with animal face seated in *mahārājalīlāsana*. His left hand rests on his thigh and he holds something in his raised right hand.

(7) All the above mentioned images are made of stone. But a bronze Tīrthaṅkara image (not illustrated here) has also been found from Satdeulia. This image is now in the possession of Badal Ksetrapal. It is now broken in two pieces. It measures 6 cms. in height. The image stands in *kāyotsarga* pose on a double-petalled lotus. He has long ear-lobes. His hair is tied in a knot with a *uṣṇīṣa* over his head. Below the lotus there is depiction of a deer. So, the Jina can be identified as the sixteenth Tīrthaṅkara Śāntinātha. Around the deer there are eight seated figures, which may represent the *grahadevatās*. Jain images in bronze are not very common in Bengal.* But from Bihar and Orissa several such images have been discovered. Typologically this bronze sculpture from Satdeulia shows affinity with Orissan images.[1] The image may be placed to c. 11th century A.D.

Jain images have been found from different places of Burdwan District. But no systematic study on these has as yet been done. In the absence of any such study it is difficult to assess the role of the Jains of Satdeulia in the contemporary society. The discovery of a temple and several Jain images in the village, however, suggests that round about 10th/11th century A.D. Satdeulia was dominated by rich Jain community. Absence of Brāhmaṇical deities in the village indicates that the area was a Jain religious centre. A thorough survey around Masagram – Satdeulia region may bring to light the history of gradual development of the area from the Gupta period onwards, if not from still earlier times. There are scholars who like to locate different places associated with the life-story of Mahāvīra in the Burdwan District and think that the region was named after Vardhamāna alias Mahavīra. But these problems will not be solved unless and until a thorough survey, accompanied by scientific analysis of the archaeological objects found, is made for Bengal in general and the Burdwan District in particular.

* [Cf. *East Indian Bronzes*, ed. S.K.Mitra, University of Calcutta, 1979, pp.103 and 105, for some interesting Jain bronze images from Bengal. — S.B.]

1 R.C. Mohapatra, *Jain Monuments of Orissa*, Delhi, 1984, pp.74 ff.

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BUDDHISM IN THE EARLY THAI KINGDOMS

I. W. MABBETT

THE FIELD OF STUDIES defined by ancient Indian history and culture extends far and wide, in proportion as the diffusion of Indian civilization carried its lore and world view to distant lands. Here I wish to chart one of its remoter embodiments – the history of Buddhism in the early Thai kingdoms.

Buddhism came to these kingdoms at several removes. The *dharma* originally found its way to South-East Asia very early — perhaps as early as the missions recorded by the inscriptions of Aśoka, though the absence of authentic corroboration within any part of the region makes problematic the interpretation of this evidence. Certainly, Buddhist monks were travelling back and forth across the Bay of Bengal before the Christian era began, and the 'Indianized' kingdoms of Indochina and the archipelago that sprang up in the first few centuries A.D. were as familiar with Buddhism as with Hinduism. Yet the Buddhism of present-day Thailand owed its original sponsorship to rulers whose ancestors came from outside the region, in Yünnan, and to whom Buddhist culture was relayed by the earlier states of the regions which they came to master, primarily the kingdoms of the Mon people. The purpose of this study is, in particular, to show that, despite the long and indirect course of its transmission, Buddhism in these further recesses of its geographical extension was able to make itself thoroughly at home and was constantly refreshed by the international traffic of cosmopolitan monks travelling to and fro between South-East Asia and centres in India and Sri Lanka. It was not alien, and it was not corrupted into something else: it fused with the culture of its eastern hosts.

* * *

Like the Burmese, the Thai lords who from the thirteenth century onwards established a number of independent principalities in the basin of the Menam Chao Phraya and its tributaries deliberately sought to foster the Theravāda tradition that they learned from the earlier Mon states in the region. Buddhism came to the Thai kingdoms notably from Lopburi, along the Mae Yom river, and from Burma.[1]

But it is worth noting that Theravāda Buddhism was not the only sort known in the area from early times. The Pāla Buddhist culture of Bihar and

1 G. Coedès, *The Indianized States of Southeast Asia*, tr. S.B. Cowing, Canberra (The Australian National University Press), 1968, p. 222.

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Bengal exerted a considerable influence upon the religion of mainland South-East Asia even beyond the parts that were adjacent to the Bay of Bengal. Pāla and Sena Buddhist art traditions evidently spread to the kingdoms of the Thai chieftains who were beginning to establish independent regimes in the thirteenth century, with the retreat from the Menam Chao Phraya area of Khmer power. One of the earliest Buddhist sites in central Thiland was in fact Sanskrit, not Pali. Boeles saw Phimai, with its elaborate stone *mahāmaṇḍala* shrine, as a possible centre of dissemination of Vajrayāna to neighbouring areas (including Angkor) early in the twelfth century, and refers to Tāntric rites sponsored by Kublai Khan late in the thirteenth century : Vajrayāna was widespread in east Asia at the time when the Thai states were coming into being.[1]

These states first grew in the north. From the thirteenth to the fourteenth centuries, the apparently most powerful kingdom in the north was Sukothai. It was founded as a breakaway province of the Angkorian empire, which was then in decline, and its rulers presided over the development of a local culture quite distinctive in style.[2]

As with other parts of South-East Asia, literary sources compiled at a later time purport to tell of the earlier centuries, but are much less reliable than the inscriptions which offer clear and definite if limited information. One literary source, for example, is the *Jinakālamālī*, written in 1516 by Ratanapaññā at Chiengmai, a member of the orthodox Sīhala (Sri Lankan) sect; it contains recollections of history mixed with legend.[3] In it is the story of the miraculous Buddha image brought from Sri Lanka to Siam by King Rocarāja in alliance with King Dhammarāja; the historical basis for the story is suggested by the invasion of Sri Lanka by Candrabhānu of Ligor, who

1 J.J. Boeles, 'Two Yoginīs of Hevajra from Thailand' in *Essays Offered to G.H. Luce*, Vol. II, ed. Ba Shin, j. Boisselier and A.B. Griswold, Ascona (Artibus Asiae), 1966, pp.26, 28.

2 See G. Coedès, *Recueil des Inscriptions du Siam*, Part 1, *Inscriptions de Sukhodaya* (hereafter *Recueil*), Bangkok, 1924. Some inscriptions record eclectic patronage : Inscription 19 (Rev. Ed.) refers to patronage of Mahāyāna and Theravāda monks, and inscription 21 refers to presentations to Paramavāsudeva (Viṣṇu) on the occasion of the consecration of his image. Cf. B. Andaya, 'Statecraft in the Reign of Lu Tai of Sukhodaya (ca. 1347-1374)' in *Religion and Legitimation of Power in Thailand, Laos and Burma*, ed. B.L. Smith, Chambersburg Pa, 1978, pp. 2-19.

3 Buddhadatta, *Jinakālamālī*, London (Pali Text Society) 1962; Eng. Tr. by J.A. Jayawickrama, *Epochs of the Conqueror*, London, 1968.

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wished to obtain the image by plunder but failed. Later he was able to obtain it by peaceful means. Paranavitana summarises the career of the image, worshipped at Sukothai and later in Ayudhya : copies of it were made, and its last abode was in Haripuñjaya.[1] Clearly though, such sources can only be used in association with others against which they can be cross-checked for historical content.

Fortunately, a major inscription preserves the view of the world which one king of Sukothai wished to leave for posterity. King Ramkamhaeng, generally regarded as the chief architect of Sukothai's strength, left in 1292 a long inscription; its authenticity has been questioned, but it appears nevertheless to be a reliable indicator of the concerns and values of the rulers of Sukothai, and the importance of Buddhism is well attested by it.[2]

The inscription records the construction of a *stūpa* in Śri Sajjanālaya (Sawankhalok), which took six years to build. Monasteries were supported; reference is made to the Wat Āraṇyika, founded by the king, to the west of the capital, where a big Buddha statue was installed and a senior monk from Ligor was the incumbent.[3] The ruler's piety was indeed shown by the establishment of other Buddha statues, including golden ones in the city of Sukothai.[4] At this monastery the king would celebrate the Buddhist Kathina rituals, which involve the presentation of new robes to monks at the end of the rainy season retreat.[5]

That indigenous cults of a more or less animistic nature continued to

1 S. Paranavitana, 'Religious Intercourse between Ceylon and Siam in the 13th-15th Centuries' (hereafter 'Religious Intercourse' etc.), *J.R.A.S., Ceylon Branch*, Vol. XXXII No. 85, 1932, pp.192-195; cf. S. Wickremasinghe, 'Ceylon's Relations with South-east Asia with special reference to Burma', *Ceylon Journal of Historical and Social Studies*, Vol. III, No. 1, 1960, pp.55f.

2 A.B.Griswold and Prasert na Nagara, 'The Inscription of King Rama Gamhen of Sukhodaya (1292 A.D.) – Epigraphic and Historical Studies No. 9', *Journal of the Siam Society* (hereafter *J.S.S.*), Vol. LIX, Part 2, 1971, pp.179-228; G. Coedès, *Recueil des Inscriptions du Siam*, Bangkok, 1924-29, Part I, pp.37-48, Stèle de Rama Gamhen.

3 Griswold and Prasert na Nagara, *loc. cit.*; Coedès, *Recueil des Inscriptions du Siam*, Part 1, *Inscriptions de Sukhodaya*, Bangkok, 1929, pp.37-48, Stèle de Rama Gamhen, side II, trans. p.46.

4 *Loc.cit.*

5 Griswold and Prasert na Nagara, 'The Inscription of King Rama Gamhen', *op.cit.*, p.209. At the ceremonies, the populace would come in to the city and watch the king light candles and set off fireworks (*ibid.*, p.211).

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regulate the relationship between communities and their environments is vividly illustrated by the local hill spirit cult that was thought to be necessary to the survival of Sukothai, despite all the official obedience given to Buddhism : to the south of the city at the site of a spring flowing from a hill, there lived the spirit Phra Khaphung (or Brah Khabun), 'Holy and Exalted', who was

> superior to all the spirits of the country. If the prince who is sovereign in Muang Sukothai worships this spirit properly and presents it ritual offerings, then this country will be stable and prosperous; but if he does not perform the prescribed worship and does not present ritual offerings, then the spirit of this hill will no longer protect or respect this country, which will fall into decline.[1]

It is easy to recognize the parallels between this hill spirit and other mountain cults such as that of the Burmese *nat* on Mount Popa and those given royal patronage in 'Funan' and Angkor.[2]

Ramkamhaeng, then (on the view suggested by the contents of the inscription attributed to him), organized religion for the purposes of the kingdom; he was a man of political action. The next ruler, Loe Thai (who ruled from c. 1313/18 to c. 1347 A.D.), was a man of piety; he was accorded the title of Dharmarāja, and was responsible for the construction of a number of *Buddhapada*, 'Buddha's footprints', a religious practice that echoes the Vaiṣṇavite parallel. The Buddhist version of this practice involved the copying of the Buddha's footprint in Sri Lanka, on Mount Sumanakūṭa, and the

1 *Recueil*, Part I, pp. 37-48, Stèle de Rama Gamhen: this follows the translation of Coedès, but cf. Griswold and Prasert na Nagara, 'The Inscription of King Ram Gamhen', at p. 214 : the name Brah Khabun should be taken to refer to the mountain, not the spirit as such. However, in other contexts the name may refer to the spirit (see Griswold and Prasert na Nagara, 'The Pact between Sukhodaya and Nan', *J.S.S.* Vol. LVII, No. 1, 1969, p.83). An inscription lists 'the lordly spirit Brah Khabun of Mount Yannyan' in a list of spirits all patronised by the Sukhodaya lineage (see *ibid.*, p.83, footnote 24). This apparent interchangeability of mountain and spirit seems to reinforce the view that the ancient animistic cults of the region did not distinguish between spirits and the features of the environment which manifested them.

2 G. Coedès, *Indianized States*, pp.353 f., footnote 114; M. Mendelson, 'Observations on a Tour in the Region of Mount Popa, Central Burma', *France-Asie*, Vol. XIX, 1963, pp.780-807.

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copies were made in mountain sites.[1] Such a practice clearly embodies an attempt to make real and accessible the actual presence of the Buddha, whose footprints, like those of Viṣṇu or like the emblems of the sun, represent his ubiquity.

Links with Sri Lanka were fostered. The famous Buddha image, the Phra Sihing, was brought to the Thai kingdoms and was subsequently, over the centuries, moved from place to place, so that ultimately it became difficult to tell which of a number of claimants is the original image.[2]

The next king, Lu Thai, who ascended the throne in c. 1347 A.D., was a man of scholarship, responsible for editing from Pali sources a substantial work of Buddhist cosmology, the *Traibhūmikathā* (in Thai *Traiphum Phra Ruang*).[3] The continuing importance, beneath the mantle of official Buddhism, of the old Hindu religion of sacrifice and ritual is attested for example by an inscription recording that he paid honour to 'divinities and spirits of all sorts'.[4] He was also supposed to have studied the Buddhist scriptures of the *Vinaya* and the *Abhidharma*.

In 1349 A.D. Sukothai submitted to the suzerainty of the southern Thai kingdom of Ayudhya, and Lu Thai devoted himself increasingly to religion, entering the Buddhist order in 1361 A.D.[5]

The Sukothai period was a particularly important one for the international history of Buddhism, for it was during the reign of Lu Thai that Thai Theravāda Buddhism experienced important transfusions from Sri Lanka. Two monks, Sumana and Anomadassi, who were disciples of Mahāpabbata, the court-appointed patriarch of the Buddhist order in Sukothai, had been to Martaban to study under Anumati, a teacher who had returned from his studies in Sri Lanka in 1331 A.D.[6] On their own return to Thailand, the two monks were thus able to introduce a new graft of the highly respected Sri

1 *Recueil*, Part I, pp. 89f., 'Stèle de Nagara Jum': Coedès first attributed these pious activities to King Lu Thai but subsequently agreed with P'raya Nak' on P'ra Ram that their author was probably Lu Thai's father Loe Thai (Coedès, *Indianized States*, p.356, footnote 12): P'raya Nak' on P'ra Ram, 'Who was Dharmarāja I of Sukhothai?', *J.S.S.*, Vol. XXVIII, 1935, pp. 214-220.

2 See R.A.LeMay, *A Concise History of Buddhist Art in Siam*, Cambridge, 1938, pp. 115-118.

3 G. Coedès and A. Archaimbault, ed. and tr., *Les Trois Mondes*, Paris, 1973.

4 G. Coedès, *Inscriptions de Sukhodaya*, No. XI, Stele du Khau Kap, pp.145-149, Face 1.

5 G. Coedès, *Indianized States*, p.222.

6 On the Udumbaragiri sect introduced to Martaban, see below, on Chiengmai: Wick-

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Lankan Mahāvihāra. They were cordially welcomed by Lu Thai, and in 1361 A.D. Sumana was installed in the Mango Grove monastery.[1] Sumana was able to perform impressive miracles in front of the ruler of Sajjanālaya, but, interestingly, not for the ruler of Sukothai. Later, Sumana went to Chiengmai (see below), where he received further honours. His career helped to strengthen the prestige attaching to the Theravāda monastic lineages that were periodically refershed by direct contacts with Sri Lanka; the dominance of Theravāda as the major state-sponsored religious institution in mainland south-eastern Asia came to be assured.

Miracles associated with relics eloquently attest the character of Thai religion, which shared with other parts of the region a concern with concrete sources of spiritual energy. The theme is reinforced by the reference in the Wat Mahādhātu inscription to the importation of magic relics, which probably represents the influence of Sri Lanka at about the same time; many miracles were associated with the Mahādhātu *stūpa*, flashes of light like lightning being attributed to the potency of the hair relic, while the neckbone relic floated out of the golden monument of its own accord and rose in the air.[2] The same inscription claims that the purpose of the miracles was to encourage the faithful to go to Sri Lanka in order to promote the cause of the true teaching.

It should thus be quite clear that we are dealing, in Sukothai, with the familiar religious horizon within which cults of relics, rituals of contract, charms, talismans and legends of miracles abound. Local cults still flourished as part of the religious life of the people, and epigraphy refers to the 'deities and guardian spirits of all sorts' who lived in the districts of the kingdom, and to whom the ruler showed reverence.[3]

The Nagara Jum stele inscription records the installation of a Buddha relic received from Sri Lanka in 1357 A.D. and the planting of a sprout from the *bodhi* tree.[4] The inscription recorded the prediction by the ruler that Bu-

remasinghe, 'Ceylon's relations', pp.55f; Paranavitana, 'Religious Intercourse' etc. pp.197ff.

1 *Recueil*, Part I, pp.91-102, 'Inscription khmère du bois des manguiers', pp.99f.; cf. Paranavitana, 'Religious Intercourse' etc., pp.197-199.

2 *Recueil*, Part I, pp.49-75, Stèle de Vat Mahādhātu de Sukhodaya, lines 52, 54.

3 *Ibid.*, Part I., Insc. XI, pp.145-149, Stèle du Khau Kap, face I.

4 *Ibid.*, Part I, pp.77-90, Stèle de Nagara Jum; Paranavitana, 'Religious Intercourse' etc., pp.202f.

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ddhism was going to decline and that the faithful should hurry to do good works (while it was still relatively easy to gain merit).[1]

The Nagara Jum stele inscription also states that the king wished to become a Buddha and 'help all beings to escape the three forms of existence', — a vow which he desired to fulfil as a result of the merit of entering religion. When he took the three refuges (Buddha, Dharma and Saṅgha), the earth trembled, and many other prodigies occurred.[2] This is a significant reminder of the fact that the tendencies prominent in Mahāyāna Buddhism were not in fact absent in Theravāda in real life : aspirations to Buddhahood were a common enough theme in the epigraphy of countries where Buddhism received court patronage (notably Nāgārjunakoṇḍa and Pagan), and pious rulers could consistently aspire to the status of a bodhisattva. Here clearly is a view of the spiritual function of a pious king not altogether different in kind from the Mahāyāna-inspired claims of, for example, the famous Jayavarman VII of Angkor.

Jayavarman, of course, lived in a society where Brāhmaṇism supplied the prevailing orthodoxy for most of the time, and we must not forget that the old Hindu cults persisted even in the Thai kingdoms, represented by court patronage of Brāhmaṇas who were important figures in state ceremonies. The same inscription which records the arrival of Sumana and his installation in the Mango Grove refers to the endowment of a Brāhmaṇical temple and the installation in it of a Śiva statue, a Viṣṇu, and perhaps also a Gaṇeśa; it also praises the king for his knowledge of Brāhmaṇical lore such as the Vedas and astronomy.[3] The Wat Mahādhātu inscription refers to Nārāyaṇa (i.e. Viṣṇu) as being incarnate in the world and constantly reborn.[4]

The Buddhist art of Sukothai was pioneering and distinctive. Coedès saw it as a reaction against everyting Khmer, which unconsciously induced artists

1 *Recueil*, Part I, pp.77-90, Stèle de Nagara Jum, line 22, pp.79f. The reference in this inscription to the decline of Brāhmaṇas along with nobles and the leaders of commerce *(śreṣṭhin)* has been seen by Coedès as evidence of the decline of the Buddhist elite of the kingdom (*Indianized States*, p.33), but it can well be taken as a ritual statement of the decline conventionally considered to be inevitable as the light of the Buddha's teaching in his last life receded further and further into the past.

2 *Recueil*, Part I, pp.111-116, Inscription palie du bois des manguiers, face I, trans. p.115. Cf. Andaya in *Religion and Legitimation of Power in Thailand, Laos and Burma*, ed. B.L. Smith, p.19, footnote 80.

3 *Ibid.*

4 *Recueil*, Part I, pp.49-75, Inscription de Vat Mahādhātu, line 38.

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to make their work as different as possible from the Khmer style.[1] The influences which emerged in their work came from further afield — in some respects there was a Sri Lankan character, but Coedès sees in the Sukothai style of Buddha image especially the results of cultural transmission from Pāla Bengal in the thirteenth century.[2] The Sukothai Buddha image, unlike the Khmer, has a flame-shaped projection on the head (the Khmer has a conical tiered dome); it has snail-shell curls, semicircular eyebrows, an aquiline nose, a narrow thin-lipped mouth, and a long oval face.[3] Seated Buddhas are in the *paryaṅkāsana* pose (legs placed one over the other, not crossed), with a fringe of the robe over the left shoulder and hanging down to the waist.[4] Quite often, it is in the walking posture — canonically allowed but in fact a striking innovation in the field of Buddhist freestanding statuary. The Sukothai walking Buddhas are one of the most impressive achievements of Buddhist art anywhere; for all their strange lack of verisimilitude, which follows from the artist's concern to obey scriptural rules, they have a distinctive flowing grace.

Sukothai was not the only early northern kingdom. Another was a Lamphun (Haripuñjaya), the northern Mon kingdom, whose Theravāda Buddhism influenced the development of Thai religious culture. According to local tradition, the history of Lamphun started with a visit by the Buddha himself; at a much later date Queen Cāmadevī came to Lamphun from Lavapuri (Lopburi, probably professing Mon Buddhism at the time).[5]

Another royal city, Chiengmai, founded by Mangrai in 1296, became the capital of the Lan Na kingdom. It was very close to Lamphun. Religion and the state lived in symbiosis, with royal patronage of religion and religious basis for the king's legitimacy, which at Chiengmai was recognized as based

1 G. Coedès, 'L' art siamois de l' epoque de Sukhodaya (XIII – XIV siècles)', *Arts Asiatiques*, Vol. 4, 1954, pp.281-302.

2 G. Coedès, 'India's Influences upon Siamese art', *Indian Art and Letters*, Vol. IV, 1930, pp.18-41; idem, *The Indianized States*, p.347, footnote 13; Coedès considers that the route of transimission from Bengal may have lain through Assam and Yünnan.

3 G. Coedès, 'L' art siamois de l' epoque de Sukhodaya', as cited in footnote 1 of this page.

4 G. Coedès, 'India's Influences upon Siamese art' (see footnote 2 of this page). Coedès sees Sri Lankan influence in these features of the Buddha image, and elsewhere.

5 G. Coedès, 'Documents sur l'histoire politique et religieuse du Laos occidentale', *B.E.F.E.O.*, Vol. XXV, 1925, pp.12-15, describing the *Cāmadevīvaṁsa*, a prose work in Pali by Bodhiraṁsi from about the fifteenth century.

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upon traditional religious sanctions (*than boran*, 'ancient teachings').[1] Pha Yu, a grandson of Mangrai, later re-established the capital of Lan Na at Chiengmai, and built in it a temple for his father's ashes; a Buddha image known as the Sri Lankan Buddha (Phra Sihing) was installed in this temple.[2]

A distinctive school of Buddhist sculpture emerged in Chiengmai; at one time it was thought to have developed much earlier than is now considered likely, and the term 'Chiengsaen' has often been applied to the assumed early forms of Chiengmai art in the thirteenth century; Griswold's studies indicated that these should be redated to the fifteenth and sixteenth century Chiengmai environment.[3] Thus, the art of Chiengmai finds its derivation rather from the previous Sukothai and Mon traditions, though more distantly it may be possible to trace connections with the Pāla tradition of Bengal (eighth to twelfth centuries), with Assam, Burma and Yünnan providing channels for this influence to various parts of South-East Asia.[4] The 'Chiengsaen' Buddhas, in contrast to the images of Sukothai and Ayudhya where the *paryaṅkāsana* position is favoured, are sculpted with the legs crossed in *vajrāsana* pose; the Buddha is represented seated on a lotus in flower; there is a short shawl end on the left shoulder; the face is oval and the hair-curls are large.[5]

Somewhat later, Chiengmai became a major centre of Sri Lankan Buddhism with its success in attracting the presence of the famous monk Sumana from Sukothai. According to the testimony of the *Jinakālamālī*, for what that is worth, King Kilana of Nabbisipura (in northern Thailand or Laos) sent for Udumbara, the chief of the new Sri Lankan order installed in Martaban, hoping to have a distinguished religious teacher under his patronage. Udumbara, according to the story, instead of going himself sent his disciple Ānanda, who however felt unqualified to establish the Udumbara sect on his

1 A. Thomas Kirsch, 'Cosmology and Ecology as Factors in interpreting Early Thai Social Organization', *J.S.E.A.S.*, Vol. XV, No. 2, 1984, pp.253-265; cf. A.B.Griswold and Prasert na Nagara, 'The Judgements of King Mang Ray', *J.S.S.*, Vol. LXV, No. 1, 1977, pp.137-160.

2 The miraculous story of the career of this statue is told by the *Jinakālamālī* : Ratanapanna Thera, *The Sheaf of Garlands of the Epochs of the Conqueror*, tr. N.A. Jayawickrama, London, 1968, pp.120-123.

3 A.B.Griswold, *Dated Buddha Images of Northern Siam*, Ascona, 1957 (*Artibus Asiae* Supplementum, XVI); see particularly the Appendix on the 'lion' style images.

4 G. Coedès, 'Les collections du Musée de Bangkok', *Ars Asiatica*, Vol. XII, 1928, pp.30f; idem, 'The Buddha Images of northern Siam', *J.S.S.*, Vol. XLI, 1954, pp.95-152.

5 *Ars Asiatica*, Vol. XII, 1928, p.30.

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own and recommended Sumana (who, as described above, was at Sukothai). At first Sumana was unwilling to go and sent his own disciple Saddhatissa, but Ānanda was unwilling to work with this monk, and eventually the king of Nabbisipura induced King Dhammarāja (Lu Thai) of Sukothai to send Sumana himself.[1] The kingdom described in this story is to be identified with Chiengmai, where the monk Sumana arrived in 1369, to be installed in a new monastery at Haripuñjaya, the Wat Phra Yun; later he moved to the Wat Suan Dok at the city of Chiengmai, and was given the title of *rājaguru*, royal teacher.

In the fifteenth century, Chiengmai experiened the repercussions of the mission which took (according to tradition) thirty-nine South-East Asian monks to Sri Lanka. Their influence in Ayudhya will be noticed below. In 1430 the new Mahāvihāra transplant was brought to Chiengmai, in the reign of Sam Fang Kaen; D.K. Swearer and Sommai Premchit suggest that there is evidence of conflict over the *vinaya* rules (monastic discipline) between the new order and the old.[2]

As in other kingdoms, indeed, there may often have been tension between new orders (commonly claiming the legitimacy of ordination in Sri Lanka) and old-established traditions which were seen by the revivalists as corrupted by power. This may well be the major feature of the institutional history of religion in the mainland kingdoms albeit veiled by the obfuscations of subsequent ecclesiastical rewriting.

The Buddhist order could not stand aside from politics, and indeed in Theravāda countries it was a major arm of the state. In Chiengmai, under Tilokarāja in the latter part of the fifteenth century, the new order was given royal support with the appointment of its head as *saṁgharāja* (lord over the religious community, or partiarch). Swearer and Sommai Premchit suggest that an old tradition, according to which there was a great Eighth Buddhist Council at this time, might stem from an exaggerated account of the umpiring of a conflict between the new Sri Lankan order and the older one established by Sumana — an order which in its own day had represented the new forces.[3] Tilokarāja was a great patron of Buddhism, and built the famous Cedi Cet Yot ('shrine of the seven spires') on the model of the monument at Bodhgaya, representing the seven sacred places where the Buddha stayed after his

1 Parnavitana, 'Religious Intercourse' etc., cited above, p.412, footnote 1.

2 See next page footnote 2 below.

3 *Ibid.*, pp.29f.

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enlightenment.

Northern Thai kingdoms, then, were generous patrons of the *dhamma*. In the long run, though, it was the central region that became the chief political centre of gravity. Not very far north of Bangkok, the kingdom of Ayudhya appeared in the middle of the fourteenth century. In contrast to Sukothai, it adopted a style of religious culture which, though Theravadin by profession, was much more influenced by the grandiose style of Angkor, with court ritual in which Brāhmaṇas figured prominently. One fourteenth century ruler of Ayudhya, King Paramarāja (A.D. 1370-1388), had constructed the Laṅkārāma as a retreat to house the monk Dhammakitti, who wrote the Pali text *Saddhamma Saṅgaha*, praising his namesake teacher in Sri Lanka.[1]

The early career of the Ayudhya kingdom, from the fourteenth to the fifteenth centuries, coincides with another period of intensive contacts with Sri Lanka. In the fifteenth century, according to the *Jinakālamālī*,[2] a major Sri Lankan transplant took place. According to tradition, thirty-nine monks from Chiengmai, Lopburi and Burma went to Sri Lanka in 1423 A.D. under the leadership of two theras, Mahādhammagambhīra and Mahāmedhaṁkara, and were reordained in the Mahāvihāra order in the following year. Upon the return of monks from this mission to Ayudhya, there was a big growth of Mahāvihāra strength. This was described as the fifth establishment of religion as a result of Theras going to Sri Lanka.[3]

The whole style of art, culture and politics in Ayudhya was wholly different from those of Sukothai. Sukothai was in origin and style a small frontier kingdom, retaining something of the ethos of personal loyalty from which the state grew. Ayudhya saw a return to the centralised and impersonal style of the Angkorian state, and with it the Khmer style of art. The king was a cult object, and the Buddha image, 'Lord Buddha' *(Phra Buddha Cau)*, restored and continued the traditions of Khmer art.[4] It was this style of culture which was to constitute the basis for the development of a national religious culture in the following centuries, but Thai religious art and culture are particularly

1 Paranavitana, 'Religious Intercourse' etc., p.204.

2 See D. K. Swearer and Sommai, 'The Relation between the Religious and Political Orders in Northern Thailand (14th-16th centuries)' in *Religion and Legitimation Power in Thailand, Laos and Burma*, ed. B.L. Smith as cited in p.411, footnote 2 above, p.27.

3 *Ibid.*, p.27; Paranavitana, 'Religious Intercourse' etc., p.205.

4 G. Coedès, 'L' art siamois de l'epoque de Sukhodaya', *Arts Asiatiques*, Vol. No. 4, 1954, p.299.

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notable for the eclecticism of their sources — not only in Ayudhya but also in Sukothai, Chiengmai, the earlier Mon culture, and even, according to the conventional but in this instance probably artificial categorisation, Śrīvijaya.

However, an exploration of the later development of Thai Buddhism would take us beyond the scope of this article. This conspectus of Buddhism in the early Thai states concludes a survey of the fortunes of the *dharma* which has been directed especially to the demonstration of its historical and social dimensions. In the Thai kingdoms, at least, it is difficult to overlook among the sources the evidences that Buddhism was not an antagonist of the local traditions of immanent spiritual power that could be tapped from the environment, from holy individuals and from ritual actions; it was, rather, a special refinement of these traditions.

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TERRACOTTA ANTIQUITIES FROM BODH-GAYA IN THE BANGIYA SAHITYA PARISHAD MUSEUM

DEBALA MITRA

I. Introductory Remarks

THE MUSEUM OF THE BANGIYA SAHITYA PARISHAD, West Bengal, houses a good number of terracotta objects from Bodh-Gaya. As per the list noted in the *Descriptive List of Sculptures & Coins of the Bangiya Sahitya Parishad*[1] by Rakhaldas Banerji, the author presented to the museum in or before 1911 as many as twenty-seven terracotta plaques (many of them fragments) and six carved bricks or tiles.[2] These objects, according to him, 'were found in a hut in the villages of Bodh-Gaya close to the great temple'. His listing is very brief. Slightly more detailed is the description of these antiquities by Manomohan Ganguly[3] who added in his notice fragments of three more terracotta plaques, all the three having been donated by Pandit Satyacharan Shastri before 1922.

In the present paper, I describe these antiquities in details. I follow the numbers (both old and new) as written afresh on these objects. Many of these bear the numbers given by Manomohan Ganguly, while a few have only the new numbers given in recent years. It appears that the original numbers given by Banerji and Ganguly got effaced, some being altogether missing. While writing the old numbers afresh, a few of the old numbers were not correctly written, which is due to partial illegibility. In any case, all of them bear new numbers as well.

Many of the plaques retain on their flat back side plaster, indicating that they were stuck to a wall, possibly of the Mahābodhi temple itself. The plaster appears to have been made of lime and sand which contained minute particles of stone (evidently carried by the Nilajan or Lilajan, from the bed of which the sand was presumably collected). However, the actual composition can only be ascertained by proper analysis. There are shallow (generally broad) grooves on the back side, to act as teeth for the adherence of plaster.

These terracotta plaques may be classified under four broad types. Specimens of all the types are available in the Indian Museum, Calcutta.

1 Calcutta, 1911.

2 Pp.7-9.

3 *Handbook to the Sculptures in the Museum of the Bangiya Sahitya Parishad*, Calcutta, 1922, (hereafter *Handbook*) pp.95-101.

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Whether the plaques bear the impression of moulds or stamped by dies could not be determined for want of the originals, out of which they were produced. Some of them have raised rims, the composition being within an incuse, suggesting the use of stamps. Others have plain edges without any raised rims. Interestingly, the identical composition is seen in two of the four types, some specimens having rims and some without them.

II. Plaques

TYPE A

1

No. $\frac{N(b)1}{24}$ (New no. 132) of the *Handbook*[1] is a well-baked oval (or leaf-shaped) terracotta plaque (about 15 cms. high, 11·5 cms. in maximum width and nearly 2 cms. thick at the edge) with a pointed top (Plate XI A). It is broken into two fragments, the lower fragment preserving the body of Buddha (in relief) just below the neck and the upper fragment having the neck and head of Buddha and the superstructure above; the upper fragment retains a small patch of plaster, ·5 cms. thick, on its back side. On the back side where the plaster has peeled off, there are traces of grooves, a device for sticking the plaster.

The plaque bears the impression of the mould (or stamp) which was responsible for B.G. 147 (Indian Museum, New no. A2057[1]) and B.G. 148[2] (Indian Museum, New no. A20564), Acc. no. 1282 of the Archaeological Museum[3] of Bodh-Gaya and No.1887.7–17.81 of the British Museum,[4] London.

The plaque bears the relief of a temple-miniature (having a trefoil niche),

1 *Ibid.*, pp.95 and 96 and Plate XXI. This specimen is the one numbered as 24 by Rakhaldas Banerji in his *Descriptive List of Sculptures & Coins in the Museum of the Bangiya Sahitya Parishad* (Calcutta, 1911), pp.7 and 8.

2 John Anderson, *Catalogue and Hand-book of the Archaeological Collections in the Indian Museum*, Part II, Calcutta, 1883, p.61.

3 This, donated by the Indian Museum to the Archaeological Museum of Bodh-Gaya, might have originally been numbered as B.G. 149 (and not 146) by Anderson. Simon Lawson, 'Votive Objects from Bodhgaya', *Bodhgaya the site of enlightenment*, ed. Janice Leoshko, (Bombay, 1988), p.70, Figure 12.

4 *Buddhism : Art and Faith*, ed. by W. Zwalf, London, 1985, p.109, Ill. 145. This one might be No. E of Plate XXIV of the *Mahâbodhi*, London, 1892, by A. Cunningham who gave it to the British Museum.

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stūpas and the Buddhist creed, the entire composition being enclosed by a beaded border, also in relief. The border of the trefoil rests on two moulded base-plates, each supported by a pilaster with an inconspicuous *ghaṭa*-shaped base, above which is a succession of large beads, crowned by a vase with a large mouth; on either side of this central part of the pilaster and receded from it is a thin facet. From the bottom of the base-plates hangs down a beaded string by the exterior side of the pilasters; it takes a slight outward turn near the bottom. From the bottom of the base-plates has also issued a wavy string or streamer which flutters upwards close to the *yaṣṭi* of the adjoining *stūpa*. The part flanking the two lower foils of the trefoil is shaped like a *khurā* with two mouldings at the base and a top fillet, while the part abutting the top foil presents two *bhūmi-āmalakas* (on either flank), the lower one above three mouldings (with a recess in between) and the upper one above two mouldings (with a broad recess in between); above the upper *bhūmi-āmalaka* is a succession of a moulding, a broad recess and two mouldings. Above the border of the top foil is the *gaṇḍī* (in the form of a pyramid truncated at the top). The projected central part of the *gaṇḍī* is in the form of a triangle with a floral pattern having a border of two beaded lines meeting at the apex. The receded part on either side of the central part is relieved with a succession of four tailed coils (resembling stylized *śaṅkhas*); above the top coil is a moulding on either flank. Running above these mouldings and the tip of the central triangle are two horizontal strings, the lower one beaded. The two sides of the truncated pyramid present a beaded string. The *mastaka* consists of a high circular *grīva* with a projected thin moulding at its base and top, an *āmalaka* and a *stūpa* with a drum having two mouldings (the longer lower moulding spreading over the *āmalaka*), a stunted hemispherial dome, a *harmikā* with a splayed-out top and a bud-shaped finial. Hanging from the *harmikā* is a wavy fluttering folded streamer on either side. Emerging from the rear of the *gaṇḍī* is a branch (one each on either side) of the Bodhi tree with three conspicous leaves (rising upwards), the branch bifurcating into two at the top. Whether this bifurcated part is intended for a folded leaf could not be determined.

Mostly within the trefoil niche is the conspicuous straight figure of Buddha in *vajra-paryaṅkāsana* on a *viśva-padma* in *bhūmisparśa-mudrā*, four fingers of his right palm touching the top of the *viśva-padma* and left palm (displayed upwards) resting on the lap. With a broad face, full lower lip, half-closed meditative eyes, elongated ear-lobes, a raised circular *ūrṇā*, *trivali* on the

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neck, coiled locks of hair covering the head and hemispherical *uṣṇīṣa* (appearing like rows of tiny pellets, eight rows on the head and four around the *uṣṇīṣa*). Buddha is draped in an *antarvāsa* and a transparent *uttarāsaṅga* (with a raised border) which leaves his right chest, shoulder and arm bare.

On either side of the temple-miniature with Buddha on the *viśva-padma* are nine *stūpas*, the array in both the flanks being identical. The tallest and the largest *stūpa* of both the flanks presents an inordinately-high drum (splayed-out in the lower part) with a succession of a high *khurā*-shaped moulding (with two thin mouldings at the base and one at the top), a beaded row, two plain mouldings, a recess with a row of dwarf pilasters, two plain mouldings, a beaded row and two plain mouldings, a somewhat globular dome, a squarish *harmikā* (with its recessed lower part having against it two pilasters) with the faceted and splayed-out top, a circular *yaṣṭi* encircled by a beaded string and a high conical *chatrāvali* of ten gradually-decreasing *chatras* crowned by a bud-shaped finial. The *stūpa*, next in dimensions, in both the flanks consists of a high splayed-out drum with a succession of a splayed-out base-moulding, a thin moulding, a beaded row, a thin moulding, a recess with a row of short pilasters and two thin mouldings, a somewhat globular dome, a *harmikā* with a splayed-out top and a *chatrāvali* with a circular *yaṣṭi* and a succession of six gradually-decreasing *chatras* capped by a bud-shaped finial. The remaining seven *stūpas* (two, one above the other, by the exterior side of the largest *stūpa*, three — one each on either flank and one below the *stūpa* next in size – and two, placed side by side, below the largest *stūpa*) are very small and consist of a drum with two, three or four mouldings, a globular dome, a *harmikā* with a splayed-out top and a circular *yaṣṭi* (inconspicuous in some cases) crowned by a bud-shaped finial.

Below the seat (*viśva-padma*) of Buddha is the Buddhist creed in three lines in characters of the ninth-tenth century A.D. The creed reads as below:

L.1. *ye dha(r)mā hetu-prabhavā tesāṁ hetuṁ tathāgato*

L.2. *hyavada tesāṁ ca yo nirodhā (or dho) evaṁ*

L.3. *vādī mahaś(r)amaṇā.*

2

No. $\frac{\text{N(b)2}}{29}$ (New no. 123) is a well-baked oval terracotta plaque (with a pointed top), produced from the mould (or stamp) used for $\frac{\text{N(b)1}}{24}$ (New no.

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132). A part (on the sinister) of the plaque is broken off, as a result of which the left forearm of Buddha, a part of the *viśva-padma*, major part of the creed, major part of the tallest *stūpa* (on the sinister) and four tiny *stūpas* on the sinister are missing. The height of the plaque is nearly 15 cms., the maximum thickness at the edge being 2 cms. The back side is covered with plaster (·5 cms. thick). Of the Buddhist creed, *ye dha(r)mā hetu pra* in the first line and *hyavada te* in the second line have survived.

3

No. $\frac{N(b)4}{31}$ (New no. 129) is the upper part of a well-baked terracotta oval plaque (with a pointed top), a product from the one which produced No. $\frac{N(b)1}{24}$ (New no. 132). The lower part below the waist-level of Buddha is missing. The available height is slightly more than 10 cms., the maximum width being 11·5 cms. The thickness of the edge is less than 2 cms. The major part of the back side is covered with plaster (1 cm. thick). This plaster has spread to the adjoining part of the edge. There are traces of thin flakes of bricks over the plaster of the back side. A small part (from which plaster has peeled off) of the back side bears shallow grooves.

4

No. $\frac{N(b)5}{32}$ (New no. 121) is also the upper fragment of a well-baked terra-cotta oval plaque (with a pointed top), produced from the mould (or stamp) which was used for $\frac{N(b)1}{24}$ (New no. 132). The available height is 12 cms. The maximum thickness of the available part of the edge is 2·5 cms. The back side is covered with plaster; a small part, from which plaster has peeled off, bears shallow grooves.

The lower part of Buddha, slightly below the waist, is missing. Of the *stūpas*, seven on the dexter and the upper four on the sinister have survived.

5

No. $\frac{N(b)7}{36}$[1] (New no. 127) is again the upper part of a well-burnt terra-cotta oval plaque (with a pointed top), produced by the mould (or stamp) used for $\frac{N(b)1}{24}$ (New no. 132). The lower part below the waist of Buddha and

1 This one and the following one bear now identical no., i.e. $\frac{N(b)7}{36}$, though the New nos. are different. One of the two might be $\frac{N(b)6}{35}$ of the *Handbook*.

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below the bottom of the two largest *stūpas* (one each on either flank) is broken off. The maximum width is 11·5 cms. The back side is covered with plaster (1 cm. thick and having two patches of brick-flakes) which has spread to the adjoining part of the edge.

New no. 147 might be the lower part of $\frac{N(b)7}{36}$ (New no. 127). It is nearly 6 cms. high, the edge being slightly more than 1 cm. thick. The back side is covered with plaster (the maximum thickness being nearly 1 cm.) which has spread to a part of the edge.

The fragment has preserved the two legs of Buddha in *vajra-paryaṅkā-sana* on a *viśva-padma* in *bhūmisparśa-mudrā* the Buddhist creed in three lines and four tiny *stūpas* (two each placed side by side below the missing tallest *stūpa*). The *stūpas* present a drum with a base-moulding and three thin mouldings, a globular dome, a *harmikā* with a splayed-out top and a *yaṣṭi* crowned by a bud-shaped finial, from which hangs down one (or two) streamer.

The Buddhist creed reads as below.

L.1. *ye dha(r)mā hetu-prabhavā tesā(ṁ) hetuṁ tathāgato*

L.2. *hyavada tesā(ṁ) ca yo nirodhā eva(ṁ)*

L.3. *vādī mahaśamaṇā.*

6

No. $\frac{N(b)7}{36}$ (New no. 128) is also the upper part of a well-baked terracotta oval plaque (with a pointed top), a product of the mould (or stamp) which produced No. $\frac{N(b)1}{24}$ (New no. 132). The lower part below the waist of Buddha is missing. The maximum width is slightly more than 11 cms. The available height is about 10 cms. The maximum thickness of the available part (including the relief of the two largest *stūpas*) is slightly more than 2 cms., the maximum thickness of the edge being 1·7 cms. The back side bears wavy shallow grooves for holding the plaster, traces of which are extant on the flat back side and the edge.

7

No. $\frac{N(b)8}{39}$ (New no. 120) is the upper fragment of a well-fired terracotta oval plaque (with a pointed top), impressed by the mould (or stamp) used for $\frac{N(b)1}{24}$ (New no. 132). The lower part from the top of the waist of Buddha is

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broken off. The maximum width is 11·5 cms., the available height being slightly more than 9 cms. The maximum thickness of the available part of the edge is 1·5 cms. The back side has preserved a chunk of plaster (·5 cms. thick) and shallow grooves.

8

No. $\frac{N(b)9}{42}$ (New no. 142) is also the upper part of an oval terracotta plaque with a pointed top. It is a product of the one which was used for $\frac{N(b)1}{24}$ (New no. 132). The available height is 11·5 cms., the width being 11·5 cms. The maximum thickness of the edge is about 2 cms. The back side is covered with thick plaster (about 1 cm. thick) which has spread to the adjoining part of the edge. A small part, from which plaster has peeled off, shows grooves.

The lower part of Buddha below the waist along with the *viśva-padma* and the Buddhist creed is broken off. Of the nine *stūpas* in each flank, the two (placed side by side) below th tallest *stūpa* are broken off. Two *stūpas* (one above the other) by the exterior side of the tallest *stūpa* (lower part of its moulded drum broken) on the dexter and one of the two *stūpas* by the exterior side of the tallest *stūpa* (well-preserved) on the sinister are badly broken. The remaining four *stūpas* in each flank are more or less intact. The trefoil with abutting *bhūmis*, the *śikhara* and two branches of Bodhi tree are well-preserved. The lowest part of the pilasters and of the flanking beaded string is missing.

9

No. $\frac{N(b)10}{47}$ (New no. 143) is the upper part of an oval terracotta plaque (with a pointed top) bearing the impression of the mould (or stamp) which produced $\frac{N(b)1}{24}$ (New no. 132). It is nearly 12 cms. high, the maximum thickness of the edge being slightly more than 2 cms. The back side bears shallow broad grooves.

The body of Buddha below the neck together with the *viśva-padma* and the Buddhist creed, the dexter-foil of the trefoil, the dexter-pilaster with the flanking beaded string, the tallest *stūpa* with two *stūpas* by its side and two underlying *stūpas* (side by side) on the dexter and the dexter-*stūpa* below the *stūpas* next in size are broken off altogether. Of the remaining three *stūpas* on the dexter, the *harmikā* and the *chatrāvali* of the *stūpa*, next in size, one

complete *stūpa* (by its inner side) and the dome, *harmikā* and the bud-shaped finial of the third are extant. The tallest *stūpa* on the sinister has exfoliated, leaving the *chatrāvali* intact. One of the two *stūpas* (one above the other) by its exterior side is partly extant. The remaining four upper *stūpas* – the *stūpas* next in size and three tiny *stūpas* (one below and one each by the two sides of the former) — are fairly well-preserved. Two *bhūmis*, the *śikhara* on the top foil and two branches of the Bodhi tree are available. The beaded string enclosing the composition is partially preserved.

10

No. $\frac{N(b)11}{380}$ (New no. 137) is the fragment of a well-baked terracotta plaque,[1] a product of the mould (or stamp) responsible for $\frac{N(b)1}{24}$ (New no. no. 132). Its upper part above the neck of Buddha is broken off. The three-lined Buddhist creed below the *viśva-padma* is intact. The available height is 8·5 cms., the maximum width being slightly more than 11 cms. The maximum thickness of the edge is 2·3 cms. There are some shallow grooves on the back side which along with the adjoining edge has traces of plaster.

11

No. $\frac{N(b)30}{37}$ (New no. 140) is the upper part of an oval terracotta plaque with a pointed top. It bears the impression of the one which produced $\frac{N(b)1}{24}$ (New no. 132). It is somewhat weathered. The back side has flaked off to some extent. The maximum width is slightly above 11 cms., the available height being 10 cms. The maximum thickness of the edge is 1·2 cms.

The figure of Buddha below the waist, the lowest part of the two beaded pilasters and flanking beaded strings and the lowest part of the tallest *stūpa* (on both the flanks) along with the underlying part (with the *viśva-padma*, the Buddhist creed and four tiny *stūpas*) of the plaque are missing. Of the two *stūpas* (one above the other) by the exterior side of the tallest *stūpa* (with damaged *chatrāvali*) on the sinister, the lower one and the one on the exterior side of the *stūpa* next in size on the dexter are damaged badly.

12

New no. 136[2] is the lowest part of a terracotta plaque which was probably

1 This was presented by Pandit Satyacharan Shastri.

2 This fragment bears No. 37, written in Bengali numerals. This Bengali no. may be the number given by Rakhaldas Banerji. Manomohan Ganguli in his *Handbook* usually gave the number of Banerji below his number. However, $\frac{N(b)30}{37}$ of Ganguli is a 'fragment with the lower part broken off'.

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produced by the mould (or stamp) used for $\frac{N(b)1}{24}$ (New no. 132). It has preserved the legs of Buddha in *vajra-paryaṅkāsana* on a *viśva-padma* (his right forearm with the palm in *bhūmisparśa-mudrā*, the left palm on the lap), the Buddhist creed in three lines and two tiny *stūpas* (side by side) on either flank near the *viśva-padma*. The available height and width are 6 cms. and 11 cms. respectively, the maximum thickness of the edge being 2·2 cms. The back side has preserved the plaster (·5 cms. thick) and shallow grooves (possibly made before firing).

13

New no. 146 is the lower part of a terracotta plaque, possibly bearing the impression of the mould (or stamp) which produced $\frac{N(b)1}{24}$ (New no. 132). The available height and width are 6·5 cms. and 11·5 cms. (maximum) respectively, the maximum thickness of the edge being 2 cms. The back side (and also parts of the adjoining edge) bears traces of plaster and shallow grooves.

The fragment bears the lower part (below waist) of Buddha in *vajra-paryaṅkāsana* on a *viśva-padma* in *bhūmisparśa-mudrā*, the Buddhist creed in three lines and the lower *stūpas*. Of the *stūpas*, the two tiny *stūpas* (placed side by side) below the tallest *stūpa* (the one on the sinister altogether missing), the moulded drum (with a succession of a *khurā* having a moulded top fillet, a beaded row, two plain mouldings, a row of dwarf pilasters, two plain mouldings, a beaded row and two plain mouldings) of the tallest *stūpa* on the dexter and a tiny *stūpa* by the exterior side of the drum of the tallest *stūpa* on the dexter have survived. The lower part of the beaded dexter-pilaster and a part of the beaded string by its exterior side are also extant.

TYPE B

1

No. $\frac{N(b)27}{48}$[1] (New no. 119) is a terracotta plaque with a semicircular top and a straight base (Plate XI B). Somewhat weathered, it is in two fragments,

1 The specimen does not fully tally with the description (on p. 99) of the *Handbook*. The description of $\frac{N(b)27}{48}$ is as follows. 'A fragment with the upper part broken of a terracotta medallion with bevelled edges and with only a portion of the rim existing at the bottom. It is inscribed outside the rim on the left side; it is also inscribed as

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the fracture being along the line of the neck of Buddha. It is 15 cms. high and 9·5 cms. wide near the base, the maximum thickness of the edge being 1·7 cms. The back side of the upper fragment is coated with plaster (·6 cms. thick). Traces of plaster exist on the edges of both the fragments. The lower fragment has preserved shallow grooves.

The plaque bears the impression of the mould (or stamp) which was used for B.G. 145 and 146[1] (Indian Museum New nos. A 20567 and A 20565) and No. 87.7-17.83 of the British Museum.[2]

Excepting the base-side, the entire composition (in relief) is within a beaded border. With his head, neck and shoulders inside a trefoil arch with a raised double border, Buddha, in *bhūmisparśa-mudrā*, is seated in *vajra-paryaṅkāsana* on a lotus with a row of rising petals over a *tri-ratha* pedestal. With prominent *trivali*-marks round the neck, he is robed in a diaphanous *antarvāsa* and also a diaphanous *uttarāsaṅga* which leaves his right chest, shoulder and arm bare. The facial features are obliterated due to weathering. The *tri-ratha* pedestal presents a succession of three gradually-receding facets or bands (the lowest one broad), a row of dwarf pilasters and a thin band supporting the lotus with a row of rising petals.

The base-plates of the trefoil arch rest each on a pilaster (circular in section) with a *ghaṭa*-base, a moulding crowned by a large petal-shaped motif, another moulding (this moulding together with the part above the base-*ghaṭa* presenting the appearance of a vase) capped by a triangular half-flower, another moulding and a vase with a large flaring mouth. From the bottom of the base-plates hangs down a beaded string by the exterior side of the pilasters. Rising above the base-plates is the short stalk of a half-blown flower (resembling three petals or leaves). Abutting each side of the trefoil are three *bhūmis* (with a recess in between) of the *śikhara*, the lower two *bhūmis* having

usual at the bottom. The central image of Buddha in *bhūmisparśa-mudrā*, the portion only of which exists from the shoulder downwards, is found surrounded by tiers of small *stūpa* representations. The fracture shows partial vitrification.'

1 John Anderson, *op.cit.*, p.60. Anderson briefly noticed six plaques (B.G. 141 to 146) bearing the impression from one die. Out of these plaques, B.G. 141, 142, 143 and 144 have raised rims, while the remaining two, B.G. 145 and 146, have no raised rims and have been wrongly renumbered as B.G. 148 (New no. A20567) and 149 (New no. A20565).

2 A. Cunningham illustrated this specimen in his *Mahâbodhi* (possibly Plate XXIV, F). No. D of this Plate is also another plaque bearing the same impression.

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a succession of a moulding, an *āmalaka* and a moulding and the top one consisting of the *āmalaka* and the overlying moulding. The truncated-pyramidal *gaṇḍī* above the top *bhūmi* (on both the flanks) and over the top foil (capped by a tiny triangular half-flower of dots) is *tri-ratha* (below the *visama*). While the elongated-triangular *rāhā* presents a floral motif, the *kanikas*, separated from the *rāhā* by a thin recess, is decorated with a creeper (with foliated leaves having coiled ends) and a beaded string, the latter at the extreme end. The *visama* consists of three straight horizontal mouldings, the central one beaded. The *mastaka* presents a succession of a *grīva* with a moulding at the base and two projecting facets at the top, a projected *āmalaka* and a *stūpa* with a drum having three mouldings, a hemispherical dome, a *harmikā* with a splayed-out top and possibly a finial, from which hangs down on either side a wavy streamer. On either side of the *grīva* but rising above the *visama* is a bud-shaped motif(?).

Coming out from behind the *gaṇḍī* on either flank is a wavy branch of the Bodhi tree with three stalked conspicuous leaves (one hanging down and the two flanking the main branch); whether the branch ends in a folded leaf or two shoots could not be determined.

On either side of the temple-miniature along with the pedestal are six *stūpas* (including the one crowning the *chatrāvali* of the tallest *stūpa*), the arrangement being symmetrical on both the flanks. The tallest and also the largest *stūpa* (on both the flanks) presents a high drum with a succession of a high splayed-out base-moulding, three thin mouldings, a recess with a row of pilasters, a moulding, a beaded row and two thin mouldings, a spherical dome, a *harmikā* with three struts supporting the splayed-out top, an inconspicuous *yaṣṭi* and a *chatrāvali* of nine gradually-diminishing *chatras*. Perched on the *chatrāvali* is a tiny *stūpa* with a drum having theee mouldings (the lowest broad and sloping), a spherical dome, a *harmikā* with a splayed-out top and a bud-shaped finial, from which hang down two strings (one each on either side) with their bottom near a bell-shaped object flanking the *harmikā* of the tallest *stūpa*. The *stūpa* (one on either flank), next in size, consists of a drum with a succession of a conspicuous base moulding, two thin mouldings, a recess with a row of pilasters and two mouldings, a spherical dome, a *harmikā* with a splayed-out top, a *yaṣṭi* encircled by a beaded string and a *chatrāvali* of four gradually-diminishing *chatras* crowned by a bud-shaped finial. The *stūpa*, next in size, in either flank presents a drum with a high base-moulding, a thin moulding, a beaded row and a thin

moulding, a spherical dome, a *harmikā* with a splayed-out top and a high *yaṣṭi* ending in a finial (shaped like a leaf or bud), from which hangs down a thin wavy streamer. Below the last is a smaller *stūpa* with a drum having three mouldings (the lowest comparatively large), a spherical dome, a *harmikā* with a splayed-out top and a *yaṣṭi* crowned by a bud-shaped finial, from which hangs down a streamer; from the base of this *stūpa* has issued a string touching the recess above the bottom *bhūmi*. Located below the tallest *stūpa* is a still-smaller *stūpa* with a drum having three mouldings, a hemispherical dome, a *harmikā* with a splayed-out top and a bud-shaped finial, from the top of which hang down two streamers, one each on either side.

Below the *tri-ratha* pedestal of Buddha is the Buddhist creed in two lines in characters of the tenth century A.D. The first line reads *ye dha(r)mā hetu-prabhavā tesā(ṁ) hetu(ṁ) tathāgato hyava-*, while the second line reads *da tesāṁ ca yo nirodhā eva(ṁ) vādī mahāśa*(or *śra*)*maṇa*.

2

No. $\frac{\text{N(b)28}}{50}$ (New no. 116)[1] is produced from the one used for $\frac{\text{N(b)27}}{48}$ (New no. 119). The terracotta plaque is also weathered and is in two fragments, the lower fragment preserving the body of Buddha below the neck. The height is 15·5 cms. and the width near the base is 9·5 cms., the maximum thickness of the edge being 2·3 cms. The back side retains patches of plaster (·6 cms. thick), which has spread to the adjoining part of the edge. On the top of the plaster on one patch sticking to the upper fragment are two thin flakes of bricks. There are remnants of grooves on the unplastered surface.

3

No. $\frac{\text{N(b)29}}{45}$ (New no. 114) is the upper part of a terracotta plaque, a product of the mould (or stamp) responsible for $\frac{\text{N(b)27}}{48}$ (New no.119). The available part (8·5 cms. high, 9 cms. in maximum width and 2·5 cms. in maximum thickness at the edge) is somewhat weathered. It has preserved the *śikhara* of the temple-miniature along with the head of Buddha within the trefoil, two branches of the Bodhi tree and six *stūpas* (three each on either flank). Traces of plaster are extant on the edges. The shallow grooves on the back side are mostly effaced.

4

New no. 141[2] is the upper portion of a terracotta plaque (with a semicir-

1 Manomohan Ganguly, *op.cit.*, p. 99 and Plate XXI.

2 This one might be either $\frac{\text{N(b)25}}{38}$ or $\frac{\text{N(b)26}}{46}$ of the *Handbook*. The description of these

cular top) bearing the impression of the one used for $\frac{N(b)27}{48}$ (New no. 119). It is also weathered. The back side bears thin plaster which has spread on the adjoining part of the edge. There are faint traces of the shallow grooves. The available height and width of the plaque is 10 cms. and 9 cms. respectively, the maximum thickness of the edge being 2 cms.

The body of Buddha below the face is missing. The entire *śikhara* above the top foil, three *bhūmis*, two branches of the Bodhi tree, three upper *stūpas* of both the flanks, the tiny *stūpa* crowning the missing *chatrāvali* of the missing tallest *stūpa* of the sinister and the half-blown flower (resembling three petals or leaves) with a stalk over the broken base-plate on the sinister are extant. Around the available composition is a beaded border.

The mould or die used for $\frac{N(b)27}{48}$ (New no.119) is also responsible for No. $\frac{N(b)18}{28}$ (New no.130) and the following four plaques — $\frac{N(b)19}{40}$ (New no.138), $\frac{N(b)20}{43}$ (New no.134), $\frac{N(b)21}{44}$ (New no.133) and $\frac{N(b)23}{381}$ (New no.124). However, all of them had a high raised rim around the composition within a beaded border having a semicircular top. The Indian Museum (Calcutta) houses at least four identical terracotta plaques (with a raised rim) bearing nos. B.G. 141 (New no. A20561), B.G. 142 (New no. A20563), B.G.143 (New no. A20562) and B.G.144 (New no. A9254).

The rim of $\frac{N(b)18}{28}$ (New no.130) has a pointed arched top. The height of the rim above the beaded border is more or less 1·5 cms.; its width at the top varies from ·7 cms. to 1·3 cms. (at the crown). The total height from the back side to the top of the rim is 4 cms. The height of this terracotta plaque is about 18 cms. The plaque has lost a major part of the pedestal, most part of the Buddhist creed, the left leg of Buddha, *ghaṭa*-base of the sinister-pilaster, the major part (leaving four *chatras* of the *chatrāvali*) of the tallest *stūpa* (on

two is as follows.

'$\frac{N(b)25}{38}$ A fragment of the upper part of a terracotta medallion (width $3\frac{1}{2}$" x 3" height) similar in many respects to $\frac{N(b)17}{27}$ but without the rim. The top of the piece is not pointed. Plaster (thickness $\frac{1}{2}$" to $\frac{3}{4}$") still sticks to it on the reverse.'

'$\frac{N(b)26}{46}$ A fragment with the lower part broken and similar to $\frac{N(b)25}{38}$.

the sinister), the tiny *stūpa* below this tallest *stūpa* and the edge and rim of the base and of the sinister (lower part). Of the Buddhist creed, only three letters — *ye dha(r)mā* — are available. Its back side and the adjoining part of the edge and rim have preserved plaster (the maximum thickness being slightly more than 1 cm.). Traces of brick-flakes are extant on the plaster.

6

No. $\frac{N(b)17}{27}$ (New no.126)[1] is a well-baked terracotta plaque; the available part of the compostion is well-preserved and sharp (Plate XII A). The part on the dexter along with dexter-pilaster, lower dexter-foil of the trefoil, all the six *stūpas* on the dexter, the dexter-branch of the Bodhi tree, a part of the *mastaka* and the raised rim are now missing. The features of the broad face of the well-modelled figure of Buddha, with benign expression, half-closed eyes, a raised circular *ūrṇā*, elongated ear-lobes and raised *trivali* on the neck, are well-preserved but for the tip of the nose. The head and *uṣṇīṣa* are covered by rows of curls (mostly pellet-shaped). The available height is 17 cms. The upper part of the back side has preserved the plaster (slightly less than 1 cm. thick), the remaining part (from which plaster has peeled off) having shallow grooves. The plastered part of the back side presents at places thin slices of bricks. The adjoining edge also bears plaster.

7

No. $\frac{N(b)19}{40}$ (New no.138) is the upper part of a terracotta plaque (with a rim having an arched top) bearing the impression of the mould or stamp used for $\frac{N(b)18}{28}$ (New no.130). Its available height is about 10 cms. and width 10·5 cms. The height of the rim above the beaded border is nearly 2 cms., the maximum height from the flat back side being slightly above 3 cms. The back side bears a large patch of plaster (·5 cms. thick), spreading to the adjoining part of the edge. The part of the back side, from which plaster has flaked off, bears broad shallow grooves. The body of Buddha below the neck is missing. Of the *stūpas*, the crowning *stūpa* perched on the *chatrāvali* of the missing tallest *stūpa* and three upper *stūpas* are available on both the flanks.

8

No. $\frac{N(b)20}{43}$ (New no.134) is the upper part (11·5 cms. wide, the available

1 Manomohan Ganguly, *op.cit.*, pp.97 and 98 and Plate XXI. From this Plate it is clear that a portion of the lower part of the dexter is now missing.

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height being 12·5 cms.) of a terrocotta plaque, partially weathered. The lower part below the chest of Buddha is missing, the upper part having the upper part of the composition, within a beaded border having a semicircular top.

The three upper *stūpas* and the tiny *stūpa* crowning the *chatrāvali* of the broken tallest *stūpa* are extant. The raised rim (more or less 2 cms. high) above the beaded border is intact in the available part and presents a pointed top at the crown. The maximum height of the rim from the flat back side is 3·5 cms., the width at the top being 1 cm., except at the crown, where the width is 1·5 cms. The back side is covered with plaster which has spread on the edge. The maximum thickness of the plaster is 1·5 cms. There are a few grooves visible on the unplastered part of the back side.

9

No. $\frac{N(b)21}{44}$ (New no.133) is the upper part of a ill-fired terracotta plaque with a raised rim, a product of the stamp or mould used for $\frac{N(b)18}{28}$ (New no.130). It is badly weathered. The available height of the plaque is 12 cms. The height of the rim above the beaded border of the composition is nearly 3 cms., the height from the flat back side to the top of the rim being 4·5 cms. The back side bears shallow grooves, so that the plaster may adhere to the plaque. The raised rim of the sinister-part and a part of the dexter-rim are broken off.

Of the figure of Buddha, the head, neck, right chest and the upper part of the right arm have survived. The sinister-foil and the lower part of the top foil of the trefoil are broken off. The *śikhara* and the branches of the Bodhi tree are rubbed off. Of the *stūpas*, the upper three and the crowning elements (*harmikā*, *chatrāvali* and the crowning *stūpa*) of the tallest *stūpa* are extant on the dexter. Two of the upper *stūpas* and the *harmikā* and the *chatrāvali* of the third are available on the sinister.

10

No. $\frac{N(b)23^{1}}{381}$ (New no.124) is the middle fragment of a well-baked terra-cotta plaque bearing the impression of the stamp or mould used for $\frac{N(b)18}{28}$ (New no.130). It is nearly 8 cms. high, the available width being 9 cms. The back side has preserved plaster (·5 cms. thick) sticking to the grooves and a thin flake of brick over the plaster.

The figure of Buddha in *bhūmisparśa-mudrā* is almost intact. A part of the

1 This was presented by Pandit Satyacharan Shastri.

lotus with a row of rising petals and a part of the pedestal with the row of pilasters within the recessed part and three underlying projected facets (the lower part of the bottom one is broken off) have survived. The sinister-pilaster with the flanking beaded string is intact, the lower portion of the dexter-one being missing. The major part of the top foil of the trefoil along with the top part of the plaque is broken off. Above the base-plates of the trefoil is a stalked half-blown flower (resembling three petals or leaves). Two of the *bhūmis* and a part of the third are available on the sinister, the dexter preserving the lowest *bhūmi-āmalaka* between two thin mouldings. Of the *stūpas* on the sinister, the major portions of the tallest one (lower mouldings of its drum broken off) crowned by a tiny *stūpa* and of the *stūpa* (the upper part of the *harmikā* along with the *chatrāvali* broken off) next in size are well-preserved. The lowest part which had the Buddhist creed is not available.

11

No. $\frac{N(b)22}{49}$ (New no.135) and No. $\frac{N(b)24}{382}$[1] (New no.122) form parts of one and the same terracotta plaque with a raised rim having a pointed top (Plate XII B). While No. $\frac{N(b)22}{49}$ (New no.135) is the top fragment of the plaque, No. $\frac{N(b)24}{382}$ (New no.122) is the lower part. When joined together, the plaque is almost complete from the top to the bottom, except for a part on the sinister of the plaque. The composition of this plaque is identical with that of $\frac{N(b)18}{28}$ (New no.130) and might have been impressed by the same stamp. However, in $\frac{N(b)22}{49}$ (New no.135), beyond the beaded string enclosing the composition there are two concentric beaded strings (one inconspicuous) at the base of the raised rim up to the crowning part on the dexter, the available small sinister-part lacking these two beaded strings; in $\frac{N(b)24}{382}$ (New no.122), the rim (with the damaged top) on the available sinister-part presents a single beaded string on the top of its sloping part, the two beaded strings being indistinct at the base of the rim on the dexter. It is not unlikely that the extra beaded string (or two strings) was formed accidentally when the stamp was being taken out of the soft clay, causing the lower part of the raised rim sloping in

1 This was presented by Pandit Satyacharan Shastri.

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$\frac{N(b)24}{382}$ (New no.122). This beaded string (or two strings) might be the impression of the beaded border of the composition.

The total height of the plaque is about 19 cms. The maximum available width is 13 cms. The straight base (partly damaged) is 11·5 cms. long. The height from the flat back side of the plaque to the top of the rim in 4·5 cms.; internally the height of the rim is more or less 3 cms. The back side of the plaque (in two fragments) is coated with plaster (the maximum thickness being about 1·5 cms.) which has spread to the adjoining part of the base and edge. There are scanty traces of grooves.

The entire *śikhara*, the trefoil niche with pilasters, the figure of Buddha in *bhūmisparśa-mudrā* on a lotus with a single row of rising petals, the two-lined Buddhist creed below the *tri-ratha* pedestal, six *stūpas* on the dexter, the tiny *stūpa* (below the tallest *stūpa*) and the tallest *stūpa* (except the topmost part of the *chatrāvali*) on the sinister are fairly well-preserved. Of the two branches of the Bodhi tree, the hanging leaf of the sinister-branch, four upper sinister-*stūpas* (including the *stūpa* crowning the *chatrāvali* of the tallest *stūpa* and the rim beyond on the sinister are broken off.

TYPE C

1

No. $\frac{N(b)3}{30}$ (New no.139) is the upper part of a terracotta oval (or leaf-shaped) plaque with a pointed top (Plate XIII A); its available lower end has a slanting breakage, as a result of which the dexter-part has preserved much more than the sinister-part. The composition, in relief, is enclosed by a beaded border. The available part is identical with the corresponding part of the three intact oval plaques (with a pointed top) bearing nos. B.G.150 (New no. A20572), B.G.151 (New no. A20568) and B.G.152[1] (A20569) which are housed in the Indian Museum, Calcutta. In these three plaques are seen a temple-miniature with Buddha in *bhūmisparśa-mudrā* in *vajra-paryaṅkāsana* on a *viśva-padma*, the Buddhist creed (in three lines in characters of the tenth century A.D.) below the *viśva-padma* and fourteen *stūpas* (seven on either flank in the same layout), all enclosed by a beaded border (in relief). $\frac{N(b)3}{30}$ (New no. 139) is produced by the mould or stamp used for these three plaques of the Indian Museum. The same impression is seen on the following

1 John Anderson, *op.cit.*, p.61.

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five fragments of plaques which have, however, a raised rim.

The available height of $\frac{N(b)3}{30}$ (New no.139) is less than 12 cms., the thickness of the edge varying from 1 cm. to 1·5 cms. The back side along with the edge is covered with hard plaster, the maximum thickness being ·7 cms.

The fragment has preserved the upper part of Buddha (down to the waist) within the trefoil niche of a temple-miniature, all the seven *stūpas* on the dexter and two upper *stūpas* and the *chatrāvali* of the tallest *stūpa* on the sinister, the layout of the *stūpas* being identical in two flanks. The face of Buddha, with elongated ear-lobes and *trivali*, is damaged. The rows of curls covering the head and *uṣṇīṣa* are pellet-like. The diaphanous *uttarāsaṅga* has not covered his right chest, shoulder and arm. The forearms are missing.

The two base-plates of the trefoil with a border of two mouldings rest each on a pilaster (the one on the sinister broken) with a *ghaṭa*-base, over which is a succession of a vase, a flower (with six circular petals around the circular pericarp) against the shaft (circular in section), a thin moulding and wide-mouthed vase. Hanging from the extant dexter base-plate is a beaded string by the exterior side of the pilaster, while rising from the base-plate is a short beaded stalk crowned by a bud-shaped member. The side of two lower foils of the trefoil is roughly *khurā*-shaped. Abutting the top foil on either side is a succession of two *bhūmis*, each having a *bhūmi-āmalaka* with a thin underlying and overlying moulding; above the upper *bhūmi* is a recess, over which is a set of two thin mouldings. The short *gaṇḍi* above these mouldings and the crown of the top foil is truncated-pyramidal. The slightly-projected central part presents a triangular half-flower within a beaded border (which is lacking at the base). On either side of the projected triangular central part is a succession of coiled lines. The straight moulding (or mouldings) of the *visama* is damaged. Against the two sides of the *gaṇḍi* is a beaded string. The *mastaka* consists of a *grīva* with a moulding at the base and possibly at the top, an *āmalaka* and a bell-shaped *stūpa* with a drum having two or three mouldings, a hemispherical dome, a *harmikā* with a splayed-out top and a stick-like finial, from which hang down two wavy streamers, one each on either side.

Manifesting near the couple of mouldings above the upper *bhūmi* on either flank is a branch of the Bodhi tree with its shoot curved and bifurcated at the top and three leaves turning to different directions (one hanging downwards).

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The array of seven *stūpas* on the dexter is almost intact. Below the tallest *stūpa* are two tiny *stūpas* placed side by side, while by its exterior side are two more tiny *stūpas* (one above the other) with a drum having three mouldings, a hemispherical dome, a *harmikā* with a splayed-out top and a *yaṣṭi* crowned by a bud. The tallest *stūpa* presents an inordinately-high drum having a succession of a large splayed-out base-moulding relieved with a row of petals, two thin mouldings, a beaded row, a thin moulding, a row of dwarf pilasters, a moulding, a beaded row and two thin mouldings, a globular dome, a *harmikā* with a splayed-out top, a circular *yaṣṭi* enclosed by a beaded (?) ring and a high *chatrāvali* with a succession of nine gradually-diminishing *chatras* crowned by a bud-shaped finial (from which hangs down a streamer, as seen in the case of the one on the sinister). The *stūpa*, next in size, has a drum with a succession of a splayed-out base-moulding, a thin moulding, a beaded row and two thin mouldings, a globular dome, a *harmikā* with a splayed-out top, a circular *yaṣṭi* and a *chatrāvali* with four gradually decreasing *chatras* crowned by a bud-shaped finial. By its exterior side is a tiny *stūpa*, similar to the two by the exterior side of the tallest *stūpa*.

2

No. $\frac{\text{N(b)15}}{34}$ (New no.118) is the upper part of a terracotta plaque, badly weathered. The width of the available part is slightly above 10 cms., the available height being nearly 9·5 cms. It had a raised rim which is broken. The back side bears shallow grooves for sticking the plaster. It is a product of the stamp (or mould) used for $\frac{\text{N(b)3}}{30}$ (New no.139), though the latter has no rim.

The lower part below the waist of Buddha is missing. Only the upper part of the arms is available. The sharp features of the face of Buddha are lost. He was in *bhūmisparśa-mudrā*. The transparent *uttarāsaṅga* has not covered his right chest, shoulder and arm. The two base-plates of the moulded trefoil arch of the niche (within which is Buddha) rest each on a pilaster with a *ghaṭa*-base, above which is a defaced vase capped by a flower; above the last is a thin moulding, over which is a vase with a splayed-out large mouth. By the exerior side of the pilaster is a beaded string. The top of the base-plates is crowned by the (beaded?) stalk of a bud. The side of the two lower foils of the trefoil is *khurā*-shaped. On either flank of the top foil are two *bhūmis* with a *bhūmi-āmalaka* having a thin underlying and overlying moulding in the lower two *bhūmis*, above which and separated by a recess are two mouldings.

The short truncated-pyramidal *gaṇḍi* (mostly defaced) is similar to that of No. $\frac{N(b)3}{30}$ (New no.139) in layout and decoration. Above the *gaṇḍi* is a succession of a *grīva*, an *āmalaka*, a bell-shaped *stūpa* with a *harmikā* and a stick-like finial, from which flutters down on either side a wavy streamer. Rising near the two mouldings above the upper *bhūmi* is a branch (on either flank) of the Bodhi tree. Apart from the top wavy shoot with a bifurcation, both the branches have three stalked leaves, facing three directions (one hanging downwards).

On the available part of the plaque there are five *stūpas* (two, one above another, by the exterior side of the damaged tallest one, a tiny *stūpa* by the exterior side of the *stūpa*, next in size) on the dexter flank and the *chatrāvali* of the tallest *stūpa*, the *stūpa* next in dimensions and a tiny *stūpa* on the sinsiter.

3

No. $\frac{N(b)16}{41}$ (New no.131) is the upper part of a weathered terracotta plaque with a raised rim and an arched top. It is produced by the mould or stamp responsible for No. $\frac{N(b)3}{30}$ (New no.139). The available part is nearly 12 cms. high; the height of the rim from the beaded border is 1·5 cms. and its total height from the flat back side is about 2·5 cms. The back side has preserved a large patch of plaster, beyond which are a few shallow grooves. The lower part of the plaque along with a part on the sinister is broken off.

The lower part below the waist of Buddha is missing. The tallest *stūpa* (extant only on the dexter) is better preserved. It has a high drum with a succession of a high moulding (relieved with a row of lotus-petals), two thin mouldings, a beaded string, a thin moulding, a row of short pilasters, a moulding, a beaded row and two thin mouldings, a spherical dome, a *harmikā* with a splayed-out top, a circular *yaṣṭi* enclosed by a beaded(?) ring and a high *chatrāvali* with a succession of nine gradually-diminishing *chatras* crowned by a defaced bud. The *stūpa* (available on both flanks), next in size, presents a drum with a high splayed-out moulding, a thin moulding, a beaded row and two thin mouldings, a spherical dome, a *harmikā* with a splayed-out top, a circular *yaṣṭi* and a *chatrāvali* with four gradually-decreasing *chatras* crowned by a bud-shaped finial. The tiny *stūpa* by its exterior side is broken. The two *stūpas* (extant on the dexter) by the exterior side of the

tallest *stūpa* has a drum with three mouldings, a hemispherical dome, a *harmikā* with a splayed-out top and a *yaṣṭi* crowned by a bud-shaped finial.

4

No. $\frac{N(b)14}{33}$ (New no.125) is the upper part of a weathered terracotta plaque (with an arched top) bearing the impression of the mould or stamp used for $\frac{N(b)3}{30}$ (New no.139). The height of the available part is 10·5 cms. The height of the rim from the beaded border is 1·5 cms., the total height from the flat back side being 2·5 cms. The lower part of Buddha below the waist is missing. Of the *stūpas* in two flanks, the *chatrāvali* of the tallest *stūpa*, the *stūpa*, next in dimensions, and the tiny *stūpa* by its exterior side are available in a defaced state. The back side bears traces of shallow grooves.

5

New no.145 is the lower part of weathered terracotta plaque with a straight base (9·5 cms. long) and a raised rim. It might have been the lower part of No. $\frac{N(b)15}{34}$ (New no.118). The available height and width are respectively 7 cms. and 11 cms. The maximum height of the rim from the flat back side is 2·5 cms. and the height of the raised rim above the beaded border of the composition is slightly less than 1·5 cms. The flat back side is covered with plaster (·5 cms. thick) excepting a small part on the dexter (of the back side) which have revealed one or two incised letters (possibly Burmese) of three lines. These letters might have been incised before firing. The plaster was applied on the shallow grooves and the incised letters. The central part of the bottom of the base is also coated with plaster.

The composition is within a beaded border. The fragment has preserved the two legs of Buddha (in *bhūmisparśa-mudrā*, the left palm of Buddha resting on the lap), in *vajra-paryaṅkāsana* on a *viśva-padma*, the Buddhist creed in three lines, two tiny *stūpas* (placed side by side) below the tallest *stūpa* (the dexter-one broken off altogether) on both the flanks, the tallest *stūpa* (up to the top of the spherical dome) on the sinister, a tiny *stūpa* by the exterior side of the available part of the tallest *stūpa* on the sinister and the lower part of the sinister-pilaster with the abutting beaded line. The available part of the pilaster presents a *ghaṭa*-base and a vase capped by a flower with six circular petals. Of the available part of the tallest *stūpa* on the sinister, the high drum presents a splayed-out base-moulding with a row of

lotus-petals, two thin mouldings, a beaded row, a thin moulding, a row of pilasters, a moulding, a beaded row and two thin mouldings. The tiny *stūpas* have a drum with three mouldings (the base-moulding slightly splayed-out), a hemispherical dome, a *harmikā* with a splayed-out top and a *yaṣṭi* crowned by a bud-shaped finial, from which falls down one or two streamers.

The Buddhist creed, in characters of the tenth century A.D., reads as below

L.1. *ye dha(r)mā hetu-prabhavā tesā(ṁ) hetu(ṁ) tathāgato*

L.2. *hyavada tesā(ṁ) ca yo nirodhā eva(ṁ) vā-*

L.3. *dī maha(or hā)śa(śra)maṇā.*

6

New no.144 is the lower part of a terracotta plaque with a straight base and raised rim. It is a product of the stamp or mould which produced New no.145. The available height and width of the plaque is 6 cms. and 10·5 cms. respectively. The major part of the rim is broken, leaving a small part at the corner of the base on the sinsiter. The height of the rim from the beaded border is 1·7 cms., the total height from the flat back side being nearly 3 cms. Three or four incised letters (possibly Burmese) of a line are visible on the back side on a part (with shallow grooves) from which plaster (·5 cms. thick) has peeled off.

The available part of the composition is within a beaded border, semicircular near the base. This part has preserved the legs of Buddha in *bhūmisparśa-mudrā* in *vajra-paryaṅkāsana* on a *viśva-padma*, the lowest part of the pilasters, the lower part of the moulded drum of the tallest *stūpa* (on both the flanks), two tiny *stūpas* (placed side by side) below the tallest *stūpa* on either flank and the Buddhist creed in three lines. Very little of the vase has survived above the *ghaṭa*-base of the pilasters, abutting the exterior side of which is a beaded string. The available mouldings of the drum of the tallest *stūpa* are a splayed-out base-moulding relieved with a row of lotus-petals, two thin mouldings, a beaded row, a thin moulding and a defaced row of pilasters. The four tiny *stūpas* (two each on either flank) present a drum with three mouldings (the lowest one slightly splayed-out), a hemispherical dome, a *harmikā* with a splayed-out top and a *yaṣṭi* crowned by a bud-shaped finial, from which hangs down one or two streamers.

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TYPE D

1

No. $\frac{N(c)1}{51}$ (New no.117) is a heavy solid terracotta block or plaque (of brick colour) with a semicircular upper part, almost perpendicular sides (below the semicircular part) and a straight base which is, however, slantingly receded towards the back side (Plate XIII B). The central part of the back side is flat. The height of the front side is 15·5 cms., that of the back side being 14 cms. The width at the base is 11 cms., the thickness at the base being 5 cms. and near the top 3·5 cms. The crown of the specimen provides a deep hole, 5 cms. or more deep and ·5 cms. in diameter.

The lower part (to a height of about 4·5 cms. high) is absolutely plain, while the upper part bears the impression of a stamp or die which was used for B.G.157 (New Acc. no. A20573) of the Indian Museum[1] and No.87.7-17.85 of the British Museum[2] (London). The composition within an incuse (partly damaged near the top) is about 10 cms. high. The width of the incuse at the base is 7·5 cms. The incuse is horizontally straight at the base, mildly curved at the two sides and triangular at the damaged top (to judge by No. $\frac{N(c)2}{52}$, New no.115).

The impression is weathered, as a result of which sharp features are lost and details are blurred. It shows Buddha with elongated ear-lobes, in *dhyāna-mudrā* in *paryaṅkāsana* on the base of a throne within a pillared pavilion, there being no walls. The sharp features of his roundish face are lost altogether. The hair covering the head and *uṣṇīṣa* (which has three upward projections, possibly representing flames) is rubbed off. Around the head is a circular halo, shaped like a ring, on either side of which are leafy branches of the Bodhi tree.

The base of the throne presents two mouldings (the lower one somewhat *khurā*-shaped) with a recess in between. The back-rest of the throne consists of two oblong uprights and a horizontal bar (with two bud-shaped? motifs on it). The projected terminals of the latter curve upward like a horn; it is not certain whether the curved part at the two ends was ever intended for the head of a *makara*. The bottom of the inner end of the projected terminals is supported by an upright with a torus-shaped base, a round shaft (circular in section) and a *ghaṭa*-shaped capital, over which is a member with a defaced motif.

1 John Anderson, *op.cit.*, p. 61.

2 This specimen is illustrated by A. Cunningham in the *Mahâbodhi*, Plate XXIV. B.

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The flattish domical roof of the pavilion has a cyma reversa curve, the finial at the crown being shaped like a *stūpa* with a drum having thin mouldings and a hemispherical dome (the *harmikā* and the finial or *chatrāvali* being abraded). Against the centre of the lowest part of the roof and rising from the architrave or eaves is a raised *caitya*-window, defaced. Below the architrave or eaves is a receded horizontal beam, resting on two visible splayed-out brackets (somewhat like an inverted *khurā*), one each at either end. Each of the brackets is upheld by the capital of a pillar with a globular base (*ghaṭa*?), a round shaft (circular in section) and a *ghaṭa*-shaped capital. The pillars stand on a running basement with two mouldings with a recess in between. The recessed part presents a row of short pilasters.

The narrow space immediately beyond the pillars and also abutting a part of the roof possibly had a record in low relief (as in B.G. 157, New no. A20573), completely defaced.

The front side of the specimen preserves patches of chocolate-red slip, one patch each being on the roof, on the dexter and on the sinister beyond the incuse. There are faint traces of plaster on the back side.

2

No. $\frac{N(c)2}{52}$ (New no.115) is the upper fragment of a brick-coloured terra-cotta plaque (Plate XIV A) bearing the impression of the stamp which $\frac{N(c)1}{51}$ produced (New no.117). The fragment with a semicircular top is 9·5 cms. high, 11·5 cms. in maximum width and 3 cms. thick. The crown of the top edge provides a hole, nearly 3 cms. deep and ·4 cms. in diameter. The back side with a semicircular top is flat and possibly bears faint traces of plaster. The top part of the incuse is triangular, while the sides are mildly curved. Patches of chocolate-red slip are extant on the front side.

The upper part of the pillared pavilion crowned by a *stūpa*-shaped finial, the damaged head of Buddha with a ring-like halo, branches of the Bodhi tree, the horizontal bar of the back-rest with projected curved terminals (with the top part of the supporting uprights) and the topmost part of the two uprights of the back-rest of the throne have survived. There are faint traces of letters (in relief) on the narrow space abutting the dexter-pillar of the pavilion. The *stūpa*, with a drum having thin mouldings, a hemispherical dome, a *harmikā* and a *chatrāvali*(?) is complete but abraded. The small *caitya*-window at the centre of the lower part of the dome is also defaced.

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III. Bricks and tiles

1

No. $\frac{N(c)3}{53}$ (New no.106) is an oblong brick (19 cms. high, 7·5 cms. to 8·2 cm.s wide at the base and 8 cms. thick). It was used to decorate the wall of a temple. Possibly there were similar ornate bricks (between two horizontal mouldings) at intervals, the spaces in between having some other motif.

The front side, to a depth of nearly 3 cms., is carved with an ornate vase having a base with three mouldings (the central one broadest and most projected), an ovalish body, a neck enclosed by a ring-like moulding, slightly above which is a petal flanked on either side by a stalked leaf curving like a volute, and a plain rim. The central part of the body of the vase has a row of ten raised discs, eight of which have a central circular perforation. This row is bordered by a plain underlying band and a triple overlying bands or mouldings. Immediately below the central part of the underlying band is a triangular projection. The lower part of the body is decorated with a row of five long rising petals, each having a central smaller rising petal, made by a depressed line. Rising from the overlying border of triple bands or mouldings is a row of eight plain petals. Falling from the central part of the base of the neck is a broad petal (with a depressed line causing the shape of another petal in its middle part). Below the moulded base of the vase is a roughly *khurā*-shaped moulding decorated with a row of five (one broken off) hanging petals, each having a depression around the central petal-shaped part.

Above the rim is a low moulding supporting a central bud-shaped pile of a cluster of petals and two stalked (curved) leaves (one each on either side of the pile) coiling inwards.

2

No. $\frac{N(c)4}{54}$ (New no.8) is an ornate architectural brick (15 cms. long, slightly above 11 cms. high and 5 cms. thick). It is one of the row of bricks forming a frieze of broad wavy (roughly U-shaped) garlands, each punctuated by a pendant.

The ornate façade of this brick shows a wavy garland with a row of petals. Within it and abutting it is another garland with a row of smaller petals bordering a long curved stalk ending in an *utpala*-like flower with seven petals; from the same stalk have issued two more stalks, each ending in a

foliated leaf. On either side of the garland is a long pendant (partly available), falling from an ornate motif.

3

No. $\frac{N(c)5}{55}$ (New no.227)[1] is a small brick or tile (Plate XIV B), nearly 13 cms. long, 9·5 cms. wide and 4·8 cms. thick. This might have been one of the bricks or tiles forming the recessed frieze of the wall of a temple.

One face of the brick or tile bears a raised *svastika* with arms extended, possibly for the connected *svastikas*.

4

No. $\frac{N(c)6}{56}$ (New no.76)[2] is a square terracotta tile (Plate XIV B), nearly 15·5 cms. x 15·5 cms., the total thickness being 4 cms.

One side shows a full-blown lotus-medallion, projected above the square base (nearly 2 cms. thick). The lotus presents sixteen long petals with the top part of a petal between the upper parts of the long petals (each with a mild ridge along its longer axis). These long petals are spread around a cluster of sixteen small closing petals round a central ring containing a disc-shaped pericarp. The lotus is encircled by a circular band (lower than the lotus) decorated with obliquely-arrayed petals.

5

No. $\frac{N(c)7}{57}$ (New no.74)[3] is an elongated (upper part) diamond-shaped terracotta tile (19 cms. high, 14 cms. in maximum width and 4·5 cms. in maximum thickness).

With a raised border (decorated with obliquely-arrayed petals), the central motif (on one side) is an elongated diamondshaped flower with eight petals, four being small and plain and having a central ridge. Two petals (one pointing upwards and the other pointing downwards) are somewhat foliated (stylized), while the remaining two have a depression causing the appearance of another petal (also available in the middle part of the two foliated petals) in the middle part. These eight petals are around a four-petalled flower with a small disc in the centre. Around the border, but at a lower level are closely-arrayed plain petals.

1 Manomohan Ganguly, *op.cit.*, p.100, Plate XXI.

2 *Ibid.*, p.100, Plate XXI.

3 *Ibid.*, p.100, Plate XXI.

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6

No. $\frac{N(c)8}{58}$ (New no.220) is a brick or tile (16 cms. high, 12·5 cms. wide and 5·5 cms. in maximum thickness). This brick is one of the many similar bricks containing a row of this motif.

At the base of this motif is a sort of a stand with two stalked coiled leaves. Below the joined part of the stalks is a triangle, while over it is a short moulding. The coiled part of the leaf (near either end) abuts against the half (the other half was on the adjoining bricks) of a petal.

Above the short moulding is a border (for the central motif) in the form of a set of two thick strings which, after making an intertwining loop at either side, join at the apex and form a triangular upper part. Within this border are three leaves (or petals) touching one another at their base, the central one (with a depressed line around the central part) straight and side one curved.

On both sides of the triangular upper part is a hanging stalk of a motif with five ridges with a depression in between.[1]

1 The copyright of all the photographs published in this article belongs to the Indian Museum, Calcutta. We are grateful to Dr. S. S. Biswas, Director, Indian Museum, and Shri Debasish Gayen, Photographer, for the supply of the photographs.

PLATE XI

TERRACOTTA ANTIQUITIES FROM BODH-GAYA



A. Terracotta Plaque (Type A) [P. 423].

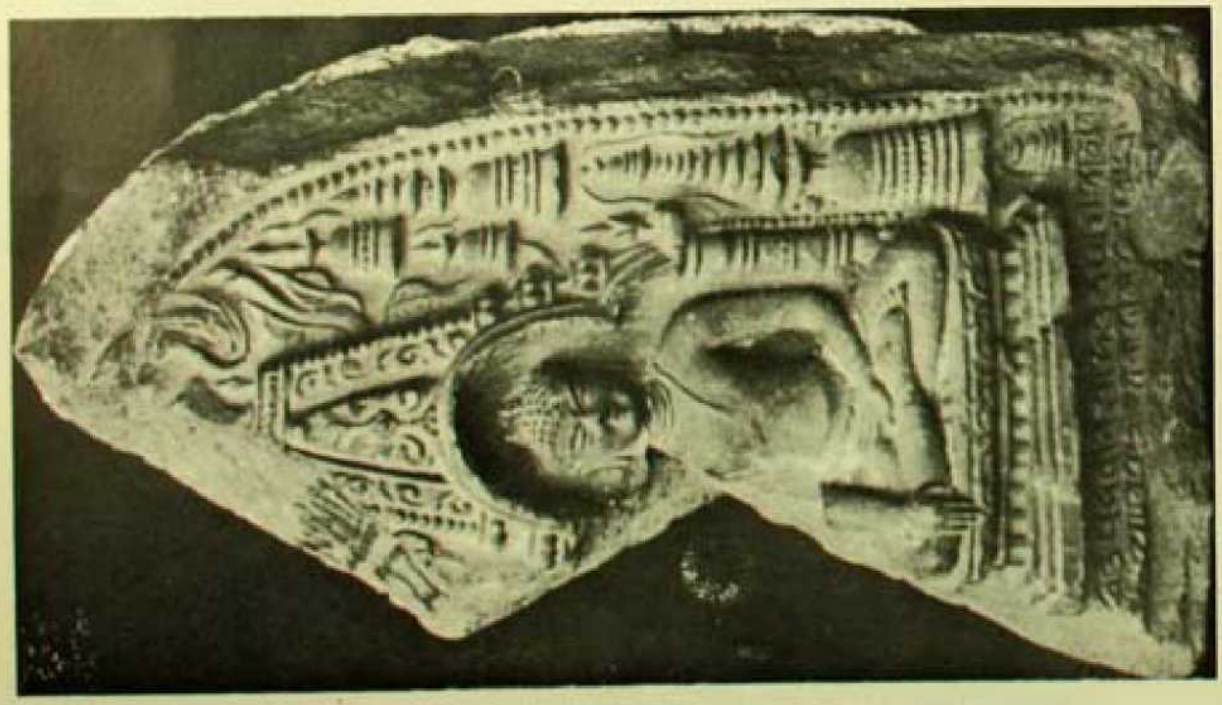


B. Terracotta Plaque (Type B) [P. 430].

PLATE XII



B. Terracotta Plaque (Type C) (P. 437).



A. Terracotta Plaque (Type B) (P. 435).

PLATE XIII

TERRACOTTA ANTIQUITIES FROM BODH-GAYA



A. Terracotta Plaque (Type C) [P. 438].



B. Terracotta Plaque (Type D) [P. 443].

PLATE XIV



A. Terracotta Plaque (Type D) [P. 445].



B. Terracotta Plaque Tile [P. 446].



C. Terracotta Lotus Medallion [P. 447].

AN ENIGMATIC "MIXED" SCRIPT

B. N. MUKHERJEE

SOME EPIGRAPHS IN AN UNDECIPHERED SCRIPT have been discovered in the last four decades in Afghanistan, South Uzbekistan, Tadzhikistan, Turkmenistan and Kazakhstan. These have been unearthed so far at Surkh-Kotal, Dasht-e-Nawur and Ai-Khanum in Afghanistan, Kara-tepe, Fauaz-tepe and Khalcayan in Uzbekistan, Kafirnigan-tepe in Tadzhikistan, Old Merv in Turkmenistan, and Khatyn-Rabat, Takkuz-tepe, locality of Kolchzabad and Issyk mound near Alma Ata in Kazakhstan.[1]

The earliest or one of the early of these records is certainly the inscription engraved in one line (looking like a semicircle) on a silver ingot found at Ai-Khanum, the urban settlement of which was destroyed (or deserted) in c. 130 B.C.[2] While the majority of the letters of this inscription can be recognised as belonging to the Aramaic alphabet or to one of its two branches called Sogdian and Parthian, a few seem to be of Greek origin. But the definite identity of two characters are yet to be established.[3] The Surkh-Kotal inscription of the early Kuṣāṇa age includes letters from both these groups and also some Kharoṣṭi characters.[4] The fact that the third line of this record of three lines occupies only the right side of the length covered by each of the first two lines, though its first character from the right is placed immediately below the first character from the right in the second line, surely proves that the script concerned was used to be written from the right to the left.[5]

1 *Journal Asiatique*, Vol. CCXVI, 1958, p.417: G.A. Pugochenkova, *Kalchyan*, Tashkent, 1960, p.59 and Fig. 35; *Bulletin de l'Ecole Francaise d 'Extreme-Orient* (cited below as *BEFEO*), Vol. LXI, 1974, pp.22f. and Plate V; *Journal of the Epigraphical Society of India* (cited below as *JESI*), Vol. IV, pp. 14f. : *Academic des Inscriptions et Belles-Lettres Comtes Rendus* (cited below as *AIBL*), April-June, 1980, pp.439-440: B.Y. Stavisky, *Kara-Tepe*, 1974, Moscow, 1982, pp.160f: V.V. Vertogradova, *Indian Inscriptions and Inscriptions in Unknown Lettering from Kara-Tepe in Old Termez*, Moscow, 1985, pp. 34f.: *History of Civilisations of Central Asia*, Vol. II, ed. J. Harmatta, Paris, 1994 (cited hereafter as *HCCA*), p.417: etc.

2 The Greek city at Ai-Khanum in Bactria seems to have come to an end with the conquest of Greek Bactria by groups of nomads in c. 130 B.C. (B.N. Mukherjee, *An Agrippan Source — A Study in Indo-Parthian History*, Calcutta, 1970, pp.70-71). The inscription on a silver cup at Issyk has been sought to be attributed to the 3rd century (*HCCA*, pp.420-421).

3 *AIBL*, April-June, 1980, p.440, Fig.3.

4 *Journal Asiatique*, Vol. CCXVI, 1958, Plate IV.

5 *JESI*, Vol. IV, pp.14-15.

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The triscriptual record at Dasht-e-Nawur belongs to the reign of the Kuṣāṇa emperor V'ima Kadphises (1st century A.D.).[1] One of the inscriptions is in the Bactrian language and the Greek script. The second one is in Kharoṣṭi and Prakrit. The inscription in the unknown script includes Greek, Aramaic (or Parthian) and Kharoṣṭi characters.[2]

The evidence of the above noted epigraphs and the characters painted on some potsherds from Kara-tepe indicate the employment of conjunct letters and signs for medial vowels (?) even while writing characters of Greek and Aramaic (or Parthian or Sogdian) origins. This feature was introduced probably under the Indian influence.

We may here briefly refer to the recent observations by J. Harmatta on the script as well as the language of the epigraphs concerned. He states that "if we tentatively substitute the syllabic values of the Kharoṣṭhī (*sic*) alphabet, the resulting text has a Śaka character".[3] But the transcriptions of the inscriptions into Roman characters following this principle do not always tally with the readings suggested by Harmatta. To illustrate this point we may refer to the first word in an inscription from Ai-Khanum which has been read by him as *a-v-za-to*.[4] But this reading is not at all supported by the first four characters in the copy of the inscription published by P. Bernard.[5]

The identity of the language of the records in question is still uncertain. The hypotheses about its affiliation to a Kambojian language[6] or to Bactrian[7] or Prakrit[8] or a Śaka dialect are of speculative nature.[9] Another theory may be that the script concerned, employing Greek, Aramaic (or rather Sogdian or Parthian) and Kharoṣṭi characters (at least during the Kuṣāṇa age) could have been used for writing Sogdian (in the area of Sogdiana to the north of the Oxus, where the Sogdian alphabet was known), Bactrian (written in Greek characters in Bactria in North Afghanistan) and North-Western Prakrit (in the Kharoṣṭi-using zone to the south-east of the Hindu-Kush).

1 *BEFEO*, Vol. LXI, 1970, pp.12f. and Plates XIVf.

2 *Loc.cit.*

3 *HCCA*, p.418.

4 *Ibid.*, p.421.

5 *AIBL*, April – June, 1980, p.440.

6 G. Fussman, *ibid.*, p.33.

7 P. Bernard, *AIBL*, April-June, 1980, p.439.

8 B.N. Mukherjee, *JESI*, Vol. IV, p.21.

9 *HCCA*, pp.420-421.

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This "mixed" script could have been artificially devised to serve as a common medium of writing in the inter-linked zones of Sogdiana, Bactria and Kamboja or Kapisa (to the south-east of the Hindu-Kush). In any case, it is clear that the script initially consisted of at least Greek and Aramaic (or Sogdian or Parthian) letters. Later, probably in the early Kuṣāṇa age (late 1st century B.C. and 1st century A.D.), the Kharoṣṭi alphabet became connected with the script concerned. Kharoṣṭi had been in use in Kapisa,[1] which area came closer to Bactria and Sogdiana with the establishment of a common political authority over the territories concerned.

1 *Ibid.*, p.434.

SOME ASPECTS OF THE MANTRAYĀNA BUDDHISM

S. C. MUKHERJEE

THERE WERE TWO *YĀNAS* or forms of Buddhism in the very beginning, viz. the Śrāvakayāna and the Pratyeka Buddhayāna. Around 100 B.C., there arose another form (of Buddhism) which became known as the Bodhisattvayāna or the Mahāyāna. According to the advocates of the latter path, former two paths were 'Hīna' (yāna), as *nirvāṇa* could not be attained by practising them.

The salient features of the Mahāyāna are : (a) non-substantiality of *Dharma* and *Pudgala*, (b) concept of countless Buddhas and Bodhisattvas, (c) worship of gods and goddesses according to the Buddhist concept and (d) use of *mantras* for attaining *nirvāṇa*.[1]

Advayavajra, the great Buddhist scholar of *circa* 12th century A.D., has divided the Mahāyāna into two forms — one is the Mantranaya (the path adopted for protection of mind through religious formulas) and the Pāramitānaya (the path leading to the perfection of mind).[2] The 'Mantranaya', according to Advayavajra, is abstruse and transcends all other Buddhist form of rituals.

From the Mahāyāna system sprang up other forms of Buddhism, such as the Mantrayāna, the Vajrayāna, the Kālacakrayāna and the Sahajayāna.[3] All these are Tāntric in character. Consequent to the stress given upon the concept of *Vijñānavāda* in the Yogācāra school, there arose certain practices in the later developments in the Mahāyāna form which were esoteric in character. Thus, the *mantras*, *dhāraṇīs*, *yantras* and *maṇḍalas* became important to the Buddhist ascetics for their *yogic* exercises. The *mantras* or the *parittas* of the Pali literature were believed to have magical powers and were supposed to protect their reciters from the evil forces.[4]

It is believed that the Mantrayāna and the Sahajayāna, of which our knowledge is inadequate, are late developments. But, there are scholars who think that the date of origin of the Matrayāna is not so late as is thought of. The rudimentary principles of the latter may be found in some texts of the

1 N. Dutt, *Buddhist Sects in India*, 1977, p.269 ff.: also see, N. Dutt's *Mahāyāna Buddhism*, 1976.

2 *Advayavajrasaṁgraha*, ed. H. P. Sastri (G.O.S., Vol. 40), pp. 14, 21.

3 P. C. Bagchi, *Studies in the Tantras*, 1930, pp. 174 ff.: cf also his chapter in the *Cultural Heritage of India*, Vol. I, pp. 310 ff., A.K. Warder, *Indian Buddhism*, 1970, pp. 463 ff.

4 M. Winternitz, *History of Indian Literature*, Vol. II, Part I, pp. 77-78, 362-376.

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early historic period. For example, we may refer to some texts of the beginning of the Christian era like the *Āṭanāṭiyasuttanta*, the *Vidyādharapiṭaka*, the *Dhāraṇipiṭaka*, the *Āryamañjuśrīmūlakalpa*[1] and the teachings of Nāgārjuna[2] amongst others, containing a good deal of the *mantras* or magic-spells in them. That the Mantramārga or yāna was popular in the time of Anaṅgavajra (early 8th century A.D.) and Śānta (or Śānti) rakṣita (mid-8th century A.D.) is clear from the description of rituals given in their works.[3] It seems that the Mantrayāna was gradually absorbed in the Vajrayāna in 9th-10th century A.D., Pandit Rāhul Sāṅkṛtyāyana, a great Buddhist savant, has fixed the dates of these two allied forms of Buddhism thus : (i) Mantrayāna from 400 A.D. to 700 A.D. and Vajrayāna from 700 A.D. to 1200 A.D.[4]

As regards the date of origin of the Vajrayāna, scholars are divided in their opinions.[5] In the opinion of Sāṅkṛtyāyana[6] the Tāntric Buddhism of which Vajrayāna was a part, flourished in South India in 6th century A.D., but some other scholars think that the Vajrayāna originated not later than the 8th century A.D. It may not be out of place to mention here that the rudiments of the Vajrayāna, consisting of *Yoga* and *Anuttarayoga*, have been outlined in the *Guhyasamāja*,[7] a work assignable to 300 A.D.

The Vajrayāna flourished under the Pālas in Bengal and Bihar (8th century to 12th century A.D.) and spread to Nepal, Tibet and China during the Pāla period. It was probably the Siddhācāryas of the aforesaid period who

1 *Āṭanāṭiya(ka)sutta* and *suttanta* in the *Dīgha Nikāya*, Vol. 3: Warder, *op. cit.*, p.235. *Vinayapiṭaka* in H. Kern's *Manual of Buddhism*, p.4: *Vidyādharapiṭaka*, *ibid.*, p.4: Winternitz, *op. cit.*, pp.368 ff., *Āryamañjuśrīmūlakalpa*, ed. T. G. Shastri, 1925, Introduction.

2 Kern, *op. cit.*, pp.6, 118, 122, 127.

3 *Two Vajrayāna works*, ed. B. T. Bhattacharyya, (G.O.S., Vol. 34), 1929, Introduction: *Tattvasaṁgraha of Śāntarakṣita*, ed. B.T. Bhattacharyya (G.O.S., Vols. 30-31), 1926, Introduction, S. C. Vidyabhushan, *History of Indian Logic*, pp.323-327.

4 Rahul Sāṅkṛtyāyāna in *Journal Asiatique*, Vol. CCXXV, 1934, pp.211 ff.

5 B.T. Bhattacharyya, 'Origin and Development of Vajrayāna', *Ind. Hist. Quart.*, 1927, pp. 733-746; 'Glimpses of Vajrayāna *in the Proceedings and Transactions of All-India Oriental Conference*, Sec. III, pp.133 ff., 'A Peep into Vajrayāna' in the *Annals of Bandarkar Oriental Research Institute*, Vol. 10; Winternitz, *op. cit.*, pp.375-400; M. Slusser, *Nepāl Maṇḍala*, pp.215 ff. 272 ff., 290 ff. P. C. Bagchi, *Studies in the Tantras*, pp.174 ff.

6 R. Sāṅkṛtyāyāna, *op.cit.*, pp.211 ff.

7 *Guhyasamāja*, ed. B. T. Bhattacharyya (G.O.S., Vol. 53), Introduction.

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propagated that system. Many original texts, their commentaries as well as copies of these texts etc., on the tenets of the Vajrayāna[1] (some bearing illustrations) were prepared in different monasteries of Bengal, Bihar and Nepal during 800-1200 A.D. Many sculptures in stone and bronze of the Vajrayāna deities were prepared during the aforesaid period.[2] The Kālacakrayāna with its mysterious doctrines and demoniacal Buddhas and practices (akin to the Mantrayāna) developed in north India including Kashmir, Nepal and Tibet around 10th century A.D.

The seeds of the Tāntric form of Buddhism, whose central idea is *prajñā* and not *śakti* of the Hindus can be traced even in early Buddhism in the forms of *mudrās*, *mantras*, *dhāraṇīs*, *maṇḍalas*, *yoga* and *samādhi* by which practitioners can attain happiness and prosperity.[3]

People of ancient India generally used to believe in the mystic spells and miracles. It is said that the Buddha was against these practices, but considering the aspirations of the common folks (to whom the material prosperity was more important than the spiritual perfection)[4] he had to tolerate these things, rather reluctantly. It is said that some of his disciples acquired supernatural power and performed miracles.

The tenets of the Mantrayāna have been adumberated by Śāntarakṣita in his *Tattvasaṁgraha* (an avowedly Vajrayāna work of middle 8th century A.D.).[5] These tenets are believed by Śāntarakṣita as having based on the sayings of the Buddha. Kamalaśīla, a disciple of the former, while commenting upon the aforesaid work, has stated that by the use *ādi* after *Mantrayoga* (*taduktam mantrayogādi niyamād* etc.),[6] his preceptor had meant (in his mind) *mudrā*, *maṇḍala* besides *mantra* as constituents of the 'Mantra mode

1 R. L. Mitra, *Nepal Buddhist Literature*, pp.80 ff., 93 ff., 174-176, 267 ff., 291 ff., Bendall's *Nepal Catalogue* and Poussin, *J.R.A.S.*, 1895, pp.433 ff., H. P. Sastri, 'Literary History of Pāla Period', *J.B.O.R.S.*, Vol.5, Part 2, pp.77ff., Slusssar, *op.cit.*, pp. 281 ff. *Dacca History of Bengal*, Vol. I, ed. R.C. Majumdar, pp.325 ff.

2 K. K. Murthy, *Sculptures in Vajrayāna Buddhism*, Introduction and Plates: *Dacca History of Bengal*, Vol. I, Buddhist Images, pp.466 ff.

3 Bagchi, *Studies in the Tantras*, pp.174 ff; S.B. Dasgupta, *Introduction to Tāntric Buddhism*, pp.64 ff.

4 Winternitz, *op. cit.*, pp.3-4; Bhattacharyya, *Indian Buddhist Iconography*, 1968, pp. 9-10.

5 *Tattvasaṁgraha*, Introduction. Two Vajrayāna Texts (*Jñānasiddhi* and *Prajñopāyaviniścayasiddhi*), Introduction.

6 *Loc. cit.*

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of worship'. Anaṅgavajra, another Buddhist scholar of early 8th century A.D., has stated[1] that the Tathāgatas obtained the highest emancipation and commanded respect even from the Hindu deities by practising the *Tattvacaryā* consisting of *samaya*, *pañcāmṛta* (*mudrā*, *maṇḍala* etc.), *pañcakāma* (company of women—different forms of Prajñāpāramitā) and partaking of *pradīpa* and personified in the Mantrayāna. Thus, it appears that the Vajrayāna has developed from the Mantrayāna.

One of the earliest works of the Mantrayāna is the *Vidyādharapiṭaka*[2] (a work in the *Saṅgīti* style), which according to the Chinese savant Hiuen Tsang (7th century A.D.), belonged to the Mahāsāṅghika School of Buddhism, believed to be earlier than the Mahāyāna system. The former had their own canons, *dhāraṇīs* and other miscellaneous works. Two other Mantrayāna works, appertaining to the former school, are the *Āryamañjuśrīmūlakalpa* and the *Dhāraṇīpiṭaka* (both belonging to *circa* 1st century A.D.) which contain *mantras*,[3] *dhāraṇīs*, *maṇḍalas* and *mudrās*. The former is written in a *Saṅgīti* or a *Gāthā* style (in mixed Sanskrit) and deals with formulas and practices leading to spiritual regeneration and material prosperity. It is an '*avataṁsaka*' and forms a part of the *Vaipulyaśāstra* (a common name for early Mahāyāna texts). It seems to be one of the early works of the Mantrayāna. It is said that Nāgārjuna (100 A.D.)[4] learnt the tenets of the Mantrayāna from Vairocana Buddha. Nāgārjuna believed that the mystic power can be achieved by resorting to the *mantras*, *yantras*, *maṇḍalas* and *dhāraṇīs* (*mālā* and *hṛdayamantras*). In an article on Mantra, Lāmā Aṅgārika Govinda[5] has stated that even the formulas of refuge and worship current among the Theravādī Buddhists, the *mantric* character is perceptible. The three-fold repetition of the Buddhist formula of the Buddha, Dharma and Saṅgha is made on the occasions of *pūjā*, *paritta*, *upasampadā*, *paṭimokkha*, etc. The

1 Cf. his *Prajñopāyaviniścayasiddhi*, I. 23 and V. 2, 4 and 17 and Introduction to the same work by B.T. Bhattacharyya.

2 Kern, *op. cit.*, p.4; Watters, *On Travels of Yuan Chwang*, Vol. II, p. 160; Beal, *SI-Yu-Ki*, Vol. II, p. 165; The *Vidyādharapiṭaka*, as quoted in the *Ādikarmapradīpa* and the *Śikṣāsamuccaya*, is a *Dhāraṇīpiṭaka* (Winternitz, *op. cit.*, p.369; Kern (*op. cit.*) says that Hiuen Tsang has referred to a *Dhāraṇīpiṭaka* of this kind which belonged to the Mahāsāṅghikas. This indicates that there was a certain connection between these two forms.

3 *Āryamañjuśrīmūlakalpa*, Introduction; for *Dhāraṇīpiṭaka*, see Kern (*op. cit.*) pp.4, 6.

4 S. B. Dasgupta, *op. cit.*, p.54; A.K. Warder, *op.cit.*, pp.463 ff.

5 S. B. Dasgupta, *op. cit.*, p.55; Aṅgārika Govinda in *Stepping Stones*, Vol. II, No. 1.

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exact pronunciation with faith and love and the proper reproduction of the sound symbol may enable a reciter to gain a psycho-magic power.

It is difficult to ascertain whether the Tāntric form of Buddhism is indebted to Śaktism or Brāhmaṇical Tantricism for its growth and development. It is also equally difficult to say whether the Buddhists were influenced by the Hindus in producing the litanis or the liturgical works like to the *stotras*, the *dhāraṇīs*, etc. A vast part of the Brāhmaṇical literature devotes to the *stotras*, *māhātmyas*, etc. since early times. The Buddhists also composed a number of *stotras* or *stavas* like the *Catustava*, *Sragdharāstotra*, *Lokeśvaraśatakas*; *māhātmyas* like the *Svayambhūmāhātmya*, *dhāraṇīs* like the *Vasudhārādhāraṇī*, etc.[1] The *dhāraṇīs* are the *parittas* or protective spells, and they form a part of the Mahayāna order, but are largely Tāntric in character. They seem to be an early form in which the *mantra* element began to be incorporated largely in the Mahāyāna. In the evolution of the *mantras* in the *dhāraṇīs*, there seems to be a purport behind it.[2] It seems that the original *sūtras* of Buddhism being unintelligible to the lay Buddhists, the religious leaders advocated for their shortening and assured infinite merit to the reciters. Thus, the *Prajñāpāramitāsūtra* was reduced to the *Prajñāpāramitādhāraṇī* (Praj. Su.>Praj. Hṛdaya Su.> Praj. Dh.> Praj. Mantra> Praiṁ Bīja Mantra).[3] It may be noted here that Śāntideva has eulogized the efficacy of the *dhāraṇīs* in his *Śikṣāsamuccaya*.[4]

The role of the *mantras* in the daily life of the ancient Indians was immense. From a study of the Vedic literature, it is learnt that the hymns and prose formulas were sung or muttered in the sacrifices. The word *mantra* may stand for any religious thought or prayer of sacred utterance, but sometimes it may mean a 'media' for obtaining a supernatural power. Though the Tāntric rituals differ from the Vedic rituals a lot, yet some of them are akin to each other. The necromancies of the Buddhists and Hindu *tantras* may be traced back to the *Atharvaveda*[5] which is replete with the description of the block

1 Winternitz, *op. cit.*, pp.367 ff.; J.N. Farquhar, *Outline of Religious Literature of India*, 1966, pp.201, 209.

2 Dasgupta, *op.cit.* pp.56-57; B.T. *Bhattacharyya, Introduction to Esoteric Buddhism*, pp.56 ff.

3 *Ibid*; F.L.Woodward, *Manual of a Mystic*, p.2.

4 Winternitz, *op. cit.*, p.368; *Śikṣāsamuccaya*, ed. Bendall and Rouse, pp.140 ff.

5 Winternitz, *op. cit.*, p.367; Farquhar, *op.cit.*, pp.201, 209; C. Chakraborty, *Tantras—Studies on their Religion and Literature*, pp.10-14; Keith, *Religion and Philosophy of the Vedas and Upaniṣads*, pp.399-401.

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art. Even the Tāntric ideals may be found in the *Taittirīya Āraṇyaka* and the *Aitareya Āraṇyaka*.[1]

The mystic power of the 'Yoga' system has a large bearing upon Śaktism. The Śāktas believe that every 'letter' of the alphabet is impregnated with the mystic power, and the *mantras* are all-powerful spells. The Śāktas believe that every *mantra* was a divine creation, and the whole body of the '*mantras*' was identical with the 'Śakti'. The origin of the syllabic *mantras* like '*Oṁ*', '*Hrīṁ*' *etc. (the bīja*-mantras)[2] may have their seeds in the primitive beliefs.

Like the Vedic seers, the Hindu and the Buddhist priests believed that by chanting the incantations, or by drawing magical symbols or charts, the deities will be compelled to bestow magical power on them by means of which they will get their desired objects.[3]

As to the growth of the Mantrayāna and the Vajrayāna, it may be stated that when the Mahāyāna developed it included in it all the features of the 'Vāmācāra' School of Śaktism,[4] and this resulted in the rise of the Mantrayāna and the Vajrayāna systems of Buddhism. There are some differences between these two forms, and the former is earlier than the latter.

The advocates of the Mantrayāna believed that syllables and words of the '*mantra*' – body have mysterious powers by which *nirvāṇa* can be attained, while the Vajrayānists emphasized that salvation cannot be achieved merely by uttering *mantras* and for the same devotion to 'Vajra' (*Śūnyatā* and *Vijñāna*) is also necessary. The Vajrayānists believed that the 'Supreme knowledge' can be had only after gaining supremacy over nature. The Vajrayāna has incorporated *yoga* besides the *mantras* in its mode of worship.[5]

1 Keith, *op. cit.*, pp.356, 399, 401; R. Shamasastry in *Ind. Ant.*, 1906, pp.262-267; Chakraborty, *op. cit.*, pp.14 ff.; Farquhar, *op.cit.*, pp.201-202, 212, 217; Winternitz, *op.cit.*, pp.36 ff., 323.

2 Dasgupta, *op. cit.*, pp.56-57.

3 *Ibid.*

4 Cf. Bagchi in the *Cultural Heritage*, Vol. I, pp. 310ff. and *Studies in the Tantras*, pp.17 ff., 301.

5 Bagchi, *op. cit.*, Bhattacharyya, *Ind. Hist. Quart.*, 1927, pp.733 ff; Dasgupta, 'Role of Mantras in Indian Religion' in *Bull. R. K. M. Inst. of Culture*; *Dacca History of Bengal*, Vol.I, pp.338 ff. and 420 ff.; Warder, *op.cit.*, pp.482 ff.

According to Waddell (*Lamaism*, p.15), in 10th century, Tāntricism developed into the Kālacakra in north India, Kashmir and Nepal which incorporated the Mantrayāna practice and termed it as the Vajrayāna. The demoniac Buddhas of the Kālacakra like Heruka, Acala etc. had powers similar to those of the celestial Buddhas and were propitiated along with their *śaktis* with offering, *mantra*, charms etc. For the Vajrayāna-Mantrayāna texts, see Warder, *op. cit.*, pp.485-489.

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The Mantrayāna has some similarity with Sahajayāna[1] also. Both the forms deal with the practical or psychologically effective aspects of spiritual development whose ultimate aim is enlightenment. There are, however, differences between the two, so far as the mode or path is concerned. Thus, while the Mantrayāna attaches importance to the emotionally moving and aesthetically appealing rituals, the Sahajayāna does it upon the profound meditative practices. The Sahajayāna has repudiated both the Mantrayāna and the Vajrayāna forms for adopting external means. It has emphasized upon an intutive approach.

Besides Śāntarakṣita, the tenets of the Mantrayāna were also delineated by Guru Padmasambhava.[2] In the opinion of the latter, the Mantrayāna like other similar *yānas* aims at the integration and enlightenment of human beings, but the method of attaining the same as adopted in it is different from others. The Mantrayāna as delineated by the aforesaid savant may be described as follows.

In order to attain perfection in this *yāna* certain preliminary rites, viz. (a) *'Tri-śaraṇa'*, (b) formation of a positive attitude towards the 'Bodhicitta' or emancipation are to be performed. The 'three śaraṇas' mentioned here are not merely concrete persons and scriptures, but are some symbolic spiritual factors. The idea of 'refuge' as stated here is intimately associated with 'the oneness of mind' which is conducive to the attainment of 'enlightenment' of all beings. This enables a practitioner to know himself and the world around him from an intuitive platform. In the next stage, the *sādhaka* is to develop his meditative attitude by reciting the *mantras* which are effective in removing evil forces. The *mantra* prevents the mind of the *sādhaka* from going astray, and is, thus, conducive to the formation of a positive stage of meditative concentration. This is a protective measure.[3]

The power of words is immense; and the mind is influenced not only by the images within and without, but also by the words, which when uttered perfectly can work miracle. But it depends upon the spiritual capacity of the aspirant, and this factor has been scientifically developed in the *'mantra* – element' of the Mantrayāna. Then, comes the 'Maṇḍala-worship'. There are

1 Winternitz, *op.cit.*, pp. 387-388; Bagchi in *Dacca History of Bengal*, Vol. I, pp.420 ff.; S K. De in *ibid*, p.338 ff.; *2500 years of Buddhism*, ed. P.V. Bapat, pp.376 ff.

2 Evans-Wentz, *Tibetan Yoga and Secret Doctrines*, pp.79 ff.; Bapat, *op. cit.*, p.377; Warder, *op. cit*; p.484.

3 Evans-Wentz, *op. cit.*, pp.79 ff.

'six' steps in it, and each of them corresponds to each one of the 'six' 'Pāramitās'. The 'Maṇḍala-worship' has direct bearing upon the behaviour of an individual aspirant.[1]

From a study of the preceding paragraphs, it seems that the Mantrayāna deprecates escapism and postulates positive ideals against the negative ones. The last step in attaining emancipation through the Mantrayāna system is 'Guru-Yoga' (as per Padmasambhava) which leads to the realisation of the 'All-sustaining power of Reality'. The real message of the Mantrayāna which establishes a unity of an individual with the 'Ultimate Reality' will not be clear to an aspirant *sans* a guide.

Many Buddhist scholars including Nāgārjuna, Asaṅga, Śāntideva, Śāntarakṣita, Anaṅgavajra, Padmasambhava, Kukkuri-pā, Tilo-pā have made valuable contributions to the Mantrayāna and the Sahajayāna schools. It was probably Kukkuri-pā[2] who, according to the *Bstan-ḥgyur*, introduced the Mantrayāna *Herukasādhana* and other works from the land of Ḍākinī.

As the Mantrayāna and the Sahajayāna have not rigidly followed the abstruse or dogmatic principles of the earlier schools of Buddhism, they have ever since remained popular in the countries like Nepal, Tibet, China and Japan. In the opinion of a scholar,[3] it is only in Nepal that the Indian Mahāyāna representing the Madhyamaika Mantrayāna (a synthesis of Buddhism of 12th century India and Tibetan Buddhism) has continued without any violent interruption in a restricted but secluded region to the recent times.

1 *Ibid.*, pp.79 ff.

2 Some of the leading teachers of the Mantrayāna were Saraha, Saroruha, Kambala-pā, Kukkuri-pā, Kṛṣṇācāryya I and II, Lui-pā, Pīto, Lalitavajra, Gambhīravajra, Līlāvajra, Candrakīrtti, Ānandagarbha, Vajragarbha, Dharmakīrtti, Bhadrapāda, Bhavyakīrtti, Śrīdhara, Abhayākaragupta and Subhakaragupta. Some of them were Siddhācāryyas. For their names, see Warder, *op. cit.*, pp.485-489; *Dacca History of Bengal*, Vol. I, pp.338 ff.; S.C. Vidyābhūṣaṇa's *History of Ind. Logic*, 1909, pp.340 ff. and H. P. Sastri's article in *J.B.O.R.S.*, Vol. 5, p.171; Tāranātha's *History of Buddhism* in India, pp.188, 275.

The distinctive feature of the Mantranaya is ritual. In the medieval times, there was a strong trend to substitute a tangible popular ritual for the earlier abstraction. The Mantrayāna form of Buddhism was very popular in Japan.

In fact, the Mantras constitute one of the basic characteristics of all religions and the Mantramārga was popular in Jainism also.

3 B. T. Bhattacharyya, *The Indian Buddhist Iconography*, pp. 5-7, 39, see also R.Ram, *History of Buddhism in Nepal*, pp. 144 ff; M. S. Slusser, *op.cit.*, 1982, pp.215, 272 ff.

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WHEN DID THE BUDDHA AND THE JINA DIE ?

K. R. NORMAN

Traditional and Western Dates

AS IS WELL KNOWN, the Theravādins date the *parinirvāṇa* of the Buddha to 544 B.C.E., while the Śvetāmbara Jains date the death of the Jina to 528 B.C.E. It is not known when these two dates were first used, nor what was the basis of their calculation.

Using information found in Buddhist and Jain texts, Western scholars have proposed dates which are later than these. On the basis of the information, first found in the Pāli chronicle *Dīpavaṁsa*, which was probably composed in the fourth century C.E. on the basis of earlier material, that 218 years had passed between the Buddha's death and the consecration of Aśoka (in the fourth year of his reign),[1] the Buddha's death has been dated to c. 486 B.C.E.[2], since references in Aśoka's Thirteenth Rock Edict[3] to five Greek kings[4] seemed to confirm the date of his consecration as 268-267 B.C.E. The Jina's death is dated to 467 B.C.E. by Jacobi on the basis of information in Hemacandra's *Pariśiṣṭaparvan*, which states that 155 years had elapsed between the death of Mahāvīra and the accession of Candragupta.[5]

Both the traditional dating and the dating calculated by Western scholars give the wrong order of deaths, if the Pāli *Dīghanikāya*[6] is correct in saying that the Jina died before the Buddha. This problem was dealt with by Charpentier's suggestion, quoted with approval by Jacobi,[7] that the Buddhist sources were confused by there being two places called Pāvā, where Mahāvīra is said to have died. This perhaps also led to confusion about the relative dating. Basham suggested that they confused Mahāvīra and the Ājīvika

1 *Dīpavaṁsa*, VI.1; *Mahāvaṁsa*, V.21.

2 Datable to the thirteenth year of his reign (see Hajime Nakamura, 'A glimpse into the Problem of the Date of the Buddha' in *The Dating of the Historical Buddha* (Die Datierung des historischen Buddha). Part 1 (Symposien Zur Buddhismusforschung, IV, 1), ed. H. Bechert, Göttingen, 1991, p. 298.

3 (B.)C.E. = (Before) Common (or Christian) Era.

4 Antiochus, Ptolemy, Antigonus, Alexander and Magas.

5 See H. Jacobi, *Kalpasūtra*, Leipzig, 1879, p.8.

6 III, 209-210.

7 Introduction to H. Jacobi, *Sthavirāvalicarita or Pariśiṣṭaparvan*, 2nd ed., Calcutta, 1932, p. xxi.

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leader Makkhali Gosāla.[1] Neither suggestion seems very likely,[2] but since we do not know enough about the knowledge which each sect had about its contemporaries it is impossible to be certain about this. It is, of course, possible that the Buddhists were correct about the relative dating, and both the traditional and Western datings give the wrong impression, as we shall see below.

Dates of Candragupta and Aśoka

The realisation that Candragupta was identical with the king called Sandakottos in Latin sources, enabled Western scholars to give a date for him within fairly narrow limits. Jacobi's calculation of the date of Mahāvīra was based upon a date of 312 B.C.E. This is perhaps a little late. Candragupta's accession is unlikely to have been earlier than 320 B.C.E., and Filliozat has shown that it could be as late as 313 B.C.E.[3]

The date given for Aśoka's consecration above is based upon a belief that Aśoka's informants were accurate and all five Greek kings were alive at the time when he promulgated his thirteenth edict. This may not have been so. All we can be certain about is that the date of despatch cannot have been before the date when the latest of the kings began to reign. We cannot be certain about this, because we do not know whether the Antiochus mentioned was Antiochus I (281/80-261 B.C.E.) or Antiochus II (261-246 B.C.E.). If it was the former, then the edict must have been promulgated after Alexander II of Epirus began to reign in 272 B.C.E. If it was the latter, then it must have been after Antiochus II began to reign in 261 B.C.E. We cannot give a lower limit with any accuracy, although Cousins suggests that the edict could not have been inscribed much after 250 B.C.E.[4] The margin of error, dependent

1 A.L. Basham. *History and Doctrines of the Ājīvikas*. London. 1951. p.75.

2 Bechert. 'The date of the Buddha — an open question of ancient Indian history' in *The Dating of the Historical Buddha* ed. Bechert. 1991. as cited in p.460. footnote 2 above states : "K.R. Norman (p. 301) proposes to revive Jacobi's hypotheses with reference to A.L. Basham's theory that the early Buddhists have confused the Mahāvīra and Makkhali Gosāla. but this is very unlikely indeed". I find this sentence unintelligible. but it should in any case. be noted that I did not propose to revive anything in my paper 'Observations on the Dates of the Jina and the Buddha'. in *ibid*., (pp.300-302). I merely quoted solutions which have been proposed to the problem.

3 See J. Filliozat. 'La date de l'avènement de Candragupta roi de Magadha (313 avant J.-C.)'. *Journal des Savants*. 1978. pp.175-184.

4 See L.S. Cousins. The 'Five Points' and the Origins of the Buddhist Schools'. *Buddhist Forum II*. 1991. p.59 footnote 134.

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upon which Antiochus was referred to, is therefore at least eleven years.

The Second Council[1]

The Second Council is said to have taken place 100 years after the Buddha's death or 110 A.B. (= Anno Buddhae) according to the Sarvāstivādins and Mūlasarvāstivādins. The name of the king reigning at that time is not given in the canonical accounts. The Pāli *Vinaya* account that Sabbakāmin, who took part in the Second Council, had been ordained 120 years,[2] which implies that he was at least 140 years old at that time. The chronicles extend this to say that the Theras who took the main roles in the Second Council had all seen the Buddha.[3] We may either assume that the *Vinaya* and Chronicles were incorrect in their statement, or that the Second Council was less than 100 years after the death of Aśoka. The latter explanation is supported by the reminder by Eggermont that *śata* and *sata* are used in Sanskrit and Pāli as the names of large numbers.[4] As Bechert says, "Here the word '100' is used to denote an indefinite rather lengthy period of time".[5]

If we assume that the Theras in the Second Council were in their seventies, eighties or at most nineties, this would suggest that, if they had seen the Buddha soon after their ordination at the age of 20 or so, the Council was between 50 and 75 years after the death of the Buddha. If we take an average of these two figures, we could assume it was c. 65 A.B.

Aśoka's Accession

If then the number 100 in connection with the Second Council is to be doubted as being suspiciously round, the date of the accession of Aśoka is also to be doubted, since it is said to have occurred 218 A.B., i.e. 118 years after the Second Council. The numbers fit in with the regal years which are given in the *Mahāvaṁsa*, although they allow only 22 years for the nine sons of Kālāsoka, who was said to be reigning at the time of the Second Council, and 22 years for the nine Nandas.

In the *Dīpavaṁsa* (I. 24) there is a reference to the first *saṁgaha* taking

1 I follow the usual translation of *saṅgīti* or *saṅgāyana*, while recognising that a better translation is "Joint recitation".

2 II. 302, 327.

3 *Dīpavaṁsa*, IV. 55-56, V. 24; *Mahāvaṁsa*, IV. 59.

4 See M. Monier-Williams, *Sanskrit-English Dictionary*, s.v. *śata*.

5 See his 'The Date of the Buddha Reconsidered', *Indologica Turinensia*, Vol. X, 1982, p.34.

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place four months after the death of the Buddha. The next verse states that 118 years later the Third Council will take place. Oldenberg suggested,[1] I think correctly,[2] that a verse must have dropped out between 24 and 25 referring to the Second Council, doubtless stating that it took place 100 years after the First Council. Since other sources state that the Third Council took place in Aśoka's eighteenth year, this dating would imply that his accession was 100 years after the Second Council. Again we must suppose that 100 years here is an indeterminate period of time. There is evidence that the number 18 is used in a special auspicious way.[3] We must suppose that the idea of the Third Council taking place after 118 years was somehow transferred to the date of Aśoka's accession, with the result that the council was then thought to have occurred 238 years after the Buddha's death, since the Council was assigned to the 18th ("an auspicious") year of his reign.

Calculating the Gap

If then we cannot rely on the regnal years given in the Pāli chronicles to decide the number of years which had elapsed between the death of the Buddha and the accession of Aśoka, then we have to find some other way of calculating the gap. At a conference at Hedemünden near Göttingen convened by Professor Dr Heinz Bechert in 1988, a number of suggestions were made for doing this.[4]

Most of the participants who tried to establish a methodology took some aspect of Indian culture and, by extrapolating back from the known state of that culture at the time of Aśoka, tried to deduce how long had elapsed in the meantime, e.g. by investigating the sites at which Aśoka published edicts of a religious nature. The geographical spread of Buddhism which this revealed was compared with the area covered in the canonical texts, which were assumed to reflect accurately the extent of Buddhism at the time of the Buddha. Other scholars tried to deduce the nature of Buddhism as depicted

1 H. Oldenberg, *The Dīpavaṁsa*, London, 1879, p.119, note 1.

2 In my contribution to *The Dating of the Historical Buddha*, ed. Bechert, as cited in p.460, footnote 2 above, I incorrectly stated that Oldenberg (followed by Filliozat in 'Les deux Aśoka et les conciles bouddhiques', *Journal Asiatique*, Vol. 236, 1948, pp.189-195) proposed to insert the verse between the first and second lines of *Dīpavaṁsa*, I. 25.

3 See Gananath Obeyesekere, 'Myth, History and Numerology in the Buddhist Chronicles', in *The Dating of The Historical Buddha*, ed. Bechert, 1991, as cited in p.460, footnote 2 above, pp.152-182.

4 The proceedings were published in *ibid.*, Part I, 1991 and *ibid.*, Part II, Göttingen, 1992.

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by the Aśokan inscriptions, e.g. the development of the cult of previous Buddhas, and tried to define a time lapse for such a development.

Further speakers noted that the growth of Buddhism coincided with the growth in trade and the spread of urbanisation, since it is clear that Buddhism appealed to the wealthy middle-class trading community. To some extent this method of enquiry coincided with the archaeological approach, which examined the archaeological evidence for the probable state of development of the towns and cities which the Buddha, according to the canonical texts, visited in his lifetime. Another line of approach was to consider the lists of elders who are alleged to have lived between the time of the Buddha or his contemporary Mahāvīra, the Jain leader, and the time of Candragupta or Aśoka. Another was to consider the lists of kings given in the Purāṇas together with the lengths of their reigns, in an attempt to give a date to kings known to be contemporary with the Buddha. Some attention was paid to the possibility of dating the Buddha by means of extra-Indian references, although it was noted that the extant portions of Megasthenes' writings make no reference to Buddhists or Buddhist monuments which he might have been expected to see in Pāṭaliputra, while specific Greek references to the Buddha are too late to be of any value. One paper investigated the possibility of making a contribution to the subject by dating Iranian texts which refer to the Buddha.

Almost all methods which were employed were purely subjective. Several of them suffer from the fact that we do not know whether the evidence is satisfactory. We cannot tell whether the fact that Aśoka's inscriptions addressed to the Saṅgha are found at a limited number of sites proves that Buddhism spread no further than the confines of those areas. Other inscriptions may have existed or may exist now, as yet undiscovered. Nor do we know whether it is possible to estimate the state of Buddhism at the time of Aśoka from his inscriptions and, if it is, to date the rate of religious development which they reveal. It is uncertain whether we can rely upon the lengths of reigns of kings and the ages of elders which are given in the texts.

I do not think it is possible to quantify the time which must have passed for Buddhism to have reached the doctrinal form and geographical location which we can deduce from Aśoka's edicts. It seems clear that Buddhism appealed to those living in urban societies, especially merchants, and there is no doubt that the spread of Buddhism was helped by the growth of urbanisation and the spread of mercantile activities. This does not prove that

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the beginnings of Buddhism post-dated urbanisation and trade. It could well have existed in a pre-urban society on a very small scale, and only began to spread rapidly when social conditions were right for its expansion.

One or two methods, however, seem to hold out hope of making a contribution to the problem, although in some cases preliminary results appear somewhat contradictory. Archaeological evidence for the date of foundation of some of the cities which the Buddha is alleged to have visited seems to indicate, according to Härtel[1] although Narain disagrees,[2] that they could not have been founded as early as the sixth century B.C.E., which militates against the Buddha having died c. 483 B.C.E.

The archaeological evidence, however, is open to the objection that for dates around 500 B.C.E. the accuracy of Carbon 14 dating, upon which the dating of the archaeological evidence depends, is ± 100 years. Moreover, the possibility cannot be ruled out that references to cities which did not, in fact, exist at the time of the Buddha may have been inserted anachronistically into the canons. Professor Härtel rightly speaks of cities "which the Buddha is said to have visited".[3] We know that the Buddhist canon was subjected to much editorial work, in the course of which it would have been easy for geographical locations to have been inserted by reciters, for reasons of prestige or politics, to give added glory to their own cities, or to the cities of their patrons. Even if Narain is correct in dating the sites earlier than Härtel, names of cities in the accounts of the Buddha's wanderings cannot, in themselves, be used as definitive evidence for the dating of the Buddha.

On the other hand, cross-checking the Purāṇic lists against each other seems to indicate that they are consistent in placing the kings who were ruling at the time of the Buddha earlier rather than later, but until we have futher evidence for the way in which state archives were kept, e.g. in writing or in some other way, there will be doubts about the accuracy of the information given in the Purāṇic texts. Similarly, the life spans given for elders, both Buddhists and Jains, have been dismissed as inaccurate, although it seems possible that some of the information given about them, particularly the early ones, could be used if great care were taken.

1 H. Härtel, 'Archaeological Research on Ancient Buddhist Sites' in *The Dating of the Historical Buddha*, Part 1, 1991, pp.61-89.

2 In his review of *ibid.* in *Journal of the International Association of Buddhist Studies*, Vol. 16, No. 1, 1993, pp.194-195.

3 Härtel, *op. cit.*, p.80.

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Buddhist Mahātheras

There is a list of five Theras given in the Parivāra of the *Vinaya*[1] as being the first of the line of those who were responsible for the transmission of the utterance (*vacaṇa*)of the Buddha. No dates are given for them. The same five names occur in the *Dīpavaṁsa* (V. 96) and elsewhere, where they are referred to as *vinaye pāmokkha*[2] and their ages are given, together with synchronisms with kings ruling at the relevant times.

Over a century ago Rhys Davids drew attention to this list of Mahātheras in the *Dīpavaṁsa*. He pointed out[3] that the dates in the *Dīpavaṁsa* which depend on the lists of kings make no sense, but if these are omitted, and only those which have no reference to the *rāja-paramparā* are considered, then, apart from one or two textual difficulties, a consistent and acceptable set of dates can be calculated.

The information given about them indicates that they covered a span of about 168 years from the death of the Buddha to the Third Council. Deducting 18 years for the period between Aśoka's accession and the Council, Rhys Davids obtained a figure of 150 years from the death of the Buddha to Aśoka's accession, giving an average of 30 years for each Mahāthera, which seems not unreasonable. We should, however, note that the figure 18 is suspect, and may not be an accurate historical figure, but a usage of the "auspicious number" 18.

Bechert says,[4] "The list of patriarchs was much more important for the early Buddhist Saṅgha than that of the kings". Nevertheless, we should note that the list preserved by the Northern tradition differs from that preserved by the Southern tradition, which forces us to question the claim that such lists were held to be very important and so were carefully preserved.[5]

1 Cf. V. 2, 36*–37*.

2 In my paper in *The Dating of the Historical Buddha* ed. Bechert, 1991 (as cited in p.460, footnote 2 above), p.309. I incorrectly stated that they were called "chiefs of the Vinaya" in the *Vinaya*. For the meaning of this title see Richard Gombrich, 'Dating the Buddha : a Red Nerring Revealed', in *ibid*., Part 2, ed. Bechert, Göttingen, 1992, pp.247-249.

3 T.W. Rhys Davids. *On the Ancient Coins and Measures of Ceylon*, (*Numismata Orientalia*, Part VI). London 1877, p.47.

4 See his 'The Date of the Buddha Reconsidered' (as cited in p.462, footnote 5 above), p.33.

5 See Gen'ichi Yamazaki, 'The Lists of the Patriarchs in the Northern and Southern Legends', in *The Dating of The Historical Buddha*, Part I, 1991 (as cited in p.460, footnote 2 above), pp.313-325.

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Bechert also states, "The names of the patriarchs are likely to be correct, but the dates attributed to them are not",[1] and, "needless to repeat that the dates assigned to the teachers of the *ācārya-parampara* in the Ceylonese sources are not more, but most probably less likely to represent historical chronology than the dates of the Indian kings".[2] Since, as noted, the regnal years are quite unreliable, the dates of the teachers must, by this reckoning, be worse than useless.

If this is correct, then we are left in a position where there is no way whatsoever of calculating the gap in a way which is likely to produce results which are acceptable. Nevertheless, the Buddhist and Jain information about patriarchs in my view deserves investigation, because if by dates Bechert means the correspondences with regnal years, then we can point out that Rhys Davids agreed with this, but nevertheless stated that "it is not at all improbable that the ages of these men at death should have been remembered, since it is an important part of the recognised service at the admission to the *upasampadā* degree, that the age of the candidates should be then recorded; and by that record the monk's precedence at every subsequent meeting of the Order is determined".[3]

Using Rhys Davids calculations, I concluded that the date of the Buddha's death was probably 400 ± 10 B.C.E.[4] Richard Gombrich has examined the information in the *Dīpavaṁsa* more closely[5] and shown how (if some textual changes are made) the whole is consistent and gives a period of 136 years for the five Mahātheras = an average of 27 years each,[6] which seems very likely. Allowing for the margin of error in specifying precise ages, and in the likely date of Aśoka's accession, Gombrich concluded that the Buddha's death is to be dated between 422 B.C.E. and 399 B.C.E.[7] If we take an average, then the date is c. 411 ± 11 B.C.E.

Jain Patriarchs

The figure of 155 years given by Hemacandra for the time between the

1 *Ibid.*, p.227.

2 *Ibid.*, p.236.

3 Rhys Davids, *op. cit.*, p.48.

4 Norman, *op. cit.*, p.312.

5 Gombrich, *op. cit.*, pp.237-259.

6 See his review of *The Dating of the Historical Buddha*, Part 1, 1991, in *Göttingische Gelehrte Anzeigen*, Vol. 246, Nos. 1-2, 1994, pp.55-64.

7 Gombrich in *The Dating of the Historical Buddha*, Part II, ed. Bechert, 1992 (as cited in p.460 footnote 2 above), p.244 and footnote 26.

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death of Mahāvīra and the accession of Candragupta is suspect, because the same period of time is allotted to the Nandas in Merutuṅga's *Vicāraśreṇi*. The *Therāvalī* of the Jain canonical *Kalpasūtra* gives a list of patriarchs, without dates. Later Jain texts, however, give the length of some, but not all, of their patriarchates.[1] Bhadrabāhu and Sthūlabhadra are said to have lived in the reigns of Nanda and Candragupta. We can be certain of this synchronism, since it is certain that a Nanda was reigning when Alexander came to India, and he was killed by Candragupta. The Jain tradition is unanimous that Sthūlabhadra lived during the reign of the last Nanda and presided over the council held in Pāṭaliputra during the reign of his successor Candragupta. That council occurred during a great famine when Bhadrabāhu, the leader of the Jain community at that time, took a part of the community to Nepal. After his death Sthūlabhadra became patriarch.

It is not clear whether the first of those named in the *Therāvalī*, Indrabhūti, was a patriarch or not, some authorities stating that he had already become a *kevalin* before the death of Mahāvīra.[2] If he was patriarch it was for 12 years. Following him, Sudharma was patriarch for 12 years, and after him Jambu for 24 years. Next came Prabhava for 6 years, and then Śayyambhava — length unknown — and Yaśobhadra — length unknown — and then Sambhūtivijaya for 2 years. Then came Bhadrabāhu, who was patriarch during the time of Candragupta.

It is noteworthy that the time lengths specified for each patriarchate are very reasonable, and appear not to be exaggerated. For the five (including Indrabhūti) for whom we have figures, the total is 56 years, i.e. an average of just over 11 years each. If we give to both Śayyambhava and Yaśobhadra the longest period given for any of the others, i.e. 24 years, we have a total of 104 years for seven, which is an average of approximately 15 years each. We do not know how many years Bhadrabāhu had been patriarch before Candragupta's accession. If we assume that it was about five years,[3] and add

1 I have taken these figures from Mrs. Sinclair Stevenson, *The Heart of Buddhism*, London 1915, pp.68-72. She states (p. 68, footnote 1), that the information she gives is gleaned entirely from (unnamed) Jain sources. Some of the figures are given in Hemacandra's *Pariśiṣṭaparvan*.

2 *Ibid*., p.68, footnote 2.

3 The *Pariśiṣṭaparvan* dates the accession of Candragupta 155 years A.J. (= Anno Jinae), and the death of Bhadrabāhu 170 A.J., i.e. 15 years later. Although the dates, as noted above, are not likely to be correct, the figure 15 may represent the difference between them and may be dependent upon the patriarcial tradition, and hence more

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104, then we have a period of 109 years between the death of Mahāvīra and the accession of Candragupta. If we take the earliest likely date for Candragupta, i.e. 320 B.C.E., then the death of Mahāvīra is datable to c. 429 B.C.E. If we take the latest date, i.e. 313 B.C.E., the date is 422 B.C.E. We could take an average of the two dates and say c. 425 B.C.E.

If we think that any trust is to be put in the Jain tradition that seven patriarchs have to be accommodated before the synchronism of Bhadrabāhu and Sthūlabhadra with Candragupta, then Bechert's suggestion of Alexander's Indian campaign[1] as the definitive *terminus ante quem* would seem to be impossibly low. His limit of 80 years before Aśoka's coronation, i.e. c. 350 B.C.E., is still too low, but his figure of 130 years, i.e. c. 400 B.C.E., is only a little lower than the date obtained by my calculations.

Buddhist Chronology

How are we to explain the differences between the Northern and Southern Buddhist dating? Early Northern Buddhist sources know only of the Second Council. The Third Council was held after the schism, which separated the Theravādins from the other schools of Buddhism, but the Northern Buddhists knew of Aśoka as a patron of Buddhism and had perhaps heard something of the Third Council, so they associated Aśoka with a council, which had to be the Second Council, since that was the only one of which they had knowledge. In contrast, the Theravādins took the connection between the name Aśoka and the Second Council from the Northern sources and in the chronicles gave the name to the king reigning at the time of the Second Council.

It has been pointed out that the Buddhist chronology is supported to some extent by the Purāṇas. If this is so, then it is probably because the gap in Sinhalese chronology was filled in on the basis of the Purāṇas or proto-Purāṇas, taking the number 218 literally, and also making use of the auspicious number 18.[2] In his contribution to *The Dating of the Historical Buddha, Part II*, 1992,[3] H. von Stietencron suggests that the old Bhaviṣyat-Purāṇa "can be

accurate. If Mrs.Stevenson's sources are correct in stating that Bhadrabāhu was patriarch for 20 years, then he took up this office five years before Candragupta's accession.

1 *The Dating of the Historical Buddha*, Part I, 1991 (as cited in p.460, footnote 2), p.236.

2 See Gananath Obeyesekere, *op. cit.*, pp.152-182.

3 As reported in *The Dating of the Historical Buddha*, Part I, 1991 (as cited in p.460, footnote 2), p.12.

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the source for both southern dates (corrected and uncorrected) of the Buddha's nirvāṇa", i.e. it is possible that the Sinhalese chronological calculations are derived from ancient Purāṇic sources. Similarly, Cousins states, "If there is a general similarity between the Sinhalese tradition and that in the Purāṇas, it is because the Sinhalese got it from the Purāṇas or from where the Purāṇas got it".[1]

The so-called "dotted record" of Canton, which is thought by some to support the dating of the Buddha's death to 486 B.C.E., is late and probably based on this Theravāda chronology,[2] i.e. it is not an independent source of information about the period of time between the death of the Buddha and Aśoka's accession.

Conclusions

Using the Jain material, admittedly with some hypotheses, and the date of Candragupta we get a date c. 425 B.C.E / for the death of Mahāvīra. Using Buddhist material and the date of Aśoka we get a date c. 411 ± 11 B.C.E. for the death of the Buddha.[3]

If the date of Mahāvīra's death is slightly earlier than the date which we have obtained for the death of the Buddha, then this is in conformity with the Buddhist statement, referred to above, that the Jina predeceased the Buddha.

Those who believe that no faith is to be placed in the dates and ages given for the Buddhist Mahātheras and the Jain patriarchs will not accept these figures. Those who believe that the two traditions did take care to preserve such things may believe that the approximately synchronous dates which these calculations have produced are purely coincidence, or they might concede that there is a possibility that the dates are not wholly incorrect.

1 See L.S. Cousins, *op. cit.*, p. 58.

2 See *The Dating of the Historical Buddha*, Part I, 1991 (as cited in p.460, footnote 2 above), p.225 (quoting Bareau) and Yamazaki, *op. cit.*, p.319.

3 Although Cousins (*op. cit.*, p. 59) gives approval to Gombrich's decision to discard all data about regnal years in the Pāli Chronicles, he states that the information in *Dīpavaṁsa*, V about the date of accession of Candragupta is likely to have been handed down as part of the *Vinaya* lineage. This gives a date equivalent to 100 A.B., which would give a date of 413 B.C.E. for the death of the Buddha. Although this approximates very closely to the limits I have just given, I see no reason to assume that one regnal date is acceptable while the others are not. If, however, we did accept this figure, then we could conclude that Mahāvīra died about 12 years before the Buddha.

KIRĀTAS IN INDIAN LITERATURE — A NOTE

MILTON S. SANGMA

RABINDRANATH TAGORE IN ONE OF HIS POEMS, "Bhārat-Tīrtha" or "The Sacred Waters of India" described India as the ocean where humanity in all its diversity has merged and united. He says, "No one knows at whose call so many streams of men flowed in resistless tides from places unknown and were lost in one sea; here Aryan and Non-Aryan, Dravidian, Chinese, the bands of the Śakas and Hūṇas, Pāṭhāns and Moghals have come combined in one body; the door to the west has also been opened, and they will bring presents from there. They will give and they will take, they will unite and be united, and will never go away from this ocean-shore of the great humanity of Bhārata".[1] This poem summed up the main trend of India's history in the past and of India's destiny in the future.

In fact the Indian sub-continent is the home of a vast collection of peoples who differ from one another in physical characteristic, in language, and in culture more widely than the peoples of Europe.[2] B. S. Guha has analysed the peoples of India into six main races, with nine sub-types,[3] as follows :

(1) The Negrito; (2) The Proto-Austroloid; (3) The Mongoloid, consisting of (i) The Palaeo-Mongoloids of long-headed and broad-headed types and (ii) The Tibeto-Mongoloids; (4) The Mediterranean, comprising (i) The palaeo-Mediterranean, (ii) The Mediterranean and (iii) The Oriental types; (5) The Western Brachycephalis, consisting of (i) The Alpinoid, (ii) The Dinaric and (iii) The Armenoid and (6) The Nordic.

Out of the six main racial types of India, the Mongoloid formed the most noteworthy element in the population of North-eastern and Eastern India. They were established in North-east of India, North and East Bengal including Bangladesh, in north Bihar, and sub-Himalayan India, mostly Nepal, Sikkim and Bhutan.[4]

It is the consensus of opinion among Indologists that in Sanskrit the term *kirāta* refers to the Non-Aryan tribes living in the mountains, particularly the

1 Cf. S.K. Chatterjee, *Kirāta-Jana-Kṛtī*, p. 1.

2 *The Cambridge History of India*, Vol. I, p. 33.

3 Cf. his *Racial Elements in the Indian Population* (Oxford Pamphlets, Indian Affairs, No. 22), 1944, p. 8.

4 *History and Culture of India*, Vol. I, ed. R.C. Majumdar, p. 143.

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Himalayas and in the North-eastern parts of India, who were Mongoloid in origin. It was Sylvain Lèvi, in his works on Nepal, who first proposed the racial affinities of the Kirātas with the Mongoloids.[1] Next was Kasten Ronnow who discussed at length the racial affinities of the Kirātas with peoples of Mongoloid origin.[2]

The word *kirāta* occurs in many passages of Indian Classical literature which definitely testifies to the antiquity of the presence of the Kirātas on the Indian soil.

The word *kirāta* is for the first time found in the *Yajurveda* (*Śukla Yajurveda*) *Vājasaneyi Saṁhitā* (XXX. 16) and in *Kṛṣṇa Yajurveda Taittiriya Brāhmaṇa* (III. 4. 12. 1). We find the following passage in connection with the Puruṣamedha or Man-offering sacrifice, where a list of all kinds of human beings and animals are offered to the gods as sacrifice :

"A Kirāta, for the caves, a Jambhaka (long-toothed man) for the slopes; a Kiṁpuruṣa (an ugly man, a wild man, an ape?) for the mountains". Next we find in the *Atharvaveda* (X. 4. 14) referring to a Kirāta girl (Kairātikā) who digs for a herbal remedy on the ridges of the mountains :

> "The young maid of Kirāta race, a little damsel, digs the drug; digs it with shovels wrought of gold on the ridges of the hills".

In the *Mahābhārata*, the Kirātas were taken as the dwellers in the Himalayan regions, particularly in the eastern Himalayas. In the Sabhāparvan of the *Mahābhārata* (26. 32), Bhīma in his conquering tour meets the Kirātas in the east after coming to the Videha country :

> "Then the Pāṇḍava hero, a son of Kuntī, coming to the Vaideha land close to Indra Mountains, defeated the seven Kirāta rulers".

In the famous episode of Śiva meeting Arjuna as a Kirāta, accompanied by Umā also in the guise of Sabarī or a Kirāta woman, in the Himalayan regions, when Arjuna went there to propitiate Śiva by his austerities with a view to obtain the boon of the Pāśupata weapons from the great himself, as narrated in the Kirātaparvan section of the Vanaparvan of the *Mahābhārata*, a definite indication of what the Kirāta people were like is given :

> "Taking up a Kirāta resemblance, like unto a tree of gold"
>
> (IV. 35. 2)

1 *Nepal*, Vol. II, Paris, 1905.

2 *Le Monde Oriental*, Vol. XXX, 1936, pp. 90-169.

Again, "Then the victorious one (Arjuna) saw a man, shining like gold"

(IV. 35. 17).

Also, "O thou art shining like gold (addressing Śiva in the form of Kirāta), dost thou not fear in this terrible forest "?

(IV. 35. 18).

In the *Mahābhārata* also, as Sylvain Lèvi has shown in his works on Nepal, the Kirātas are mostly associated with foreign peoples, like the Yavanas, the Śakas and the Pallavas, who belong to the west, but especially with the Chinese. Bhagadatta, the king of Prāgjyotiṣa or Western Assam who took part in the Kurukṣetra battle, was definitely described as a ruler over Mlecchas or non-Hindu barbarians :

"The powerful hero, the lord of Prāgjyotiṣa, Lord of the Mlecchas". Elsewhere in the *Mahābhārata*, Bhagadatta is described as having his seat among the hills. The following passage occurs :

"There is the mighty king Bhagadatta whose home is in the hills". The yellow colours of the Kirātas and their allies or kinsmen the Cīnas is emphasised elsewhere in the *Mahābhārata* : i.e., in the army of Bhagadatta, the Cīna and the Kirāta soldiers appeared to be in gold; their troops had the appearance of a forest of Karṇikaras with yellow flowers (*Mahābhārata*, V. 584; Asiatic Society of Bengal edition, Vol. II, p. 1836).[1]

The *Rāmāyaṇa* also mentions the golden colour of the Kirātas. It states :

> "The Kirātas, with their hair done in pointed top-knots, pleasant to look upon, shining like gold, able to move under water, terrible, veritable tiger-men, so are they famed".[2]

Elsewhere the *Rāmāyaṇa* speaks of the Kirātas who lived by the sea and were ferocious, and ate raw fish.[3]

The above passages and some others quoted by Sylvain Lèvi in his work on Nepal give us an idea about Kirātas, their habitats, their appearances and their ways of living, round about the time of Christ, when the *Mahābhārata* was in the midst of its expansion as an encyclopaedic work. The ways of the Kirātas were simple. They lived mostly on fruits and tubers, dressed themselves in skins, wore their hair in a pointed top-knot, and were a pleasant-

1 Cf. S.K. Chatterjee, *op.cit.*, pp. 26-33.

2 Cf. N.N. Vasu, *Social History of Kāmarūpa*, p. 92.

3 S.K. Chatterjee, *op.cit.*, p. 33.

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looking people but terrible with their weapons, and cruel in war. Their yellow complexion evidently marked them off from other Indian peoples.

Besides the Vedic literature and the epics, other Indian classical literary texts also contain mention of the word *kirāta* in different manners. The *Viṣṇu* Purāṇa contains the following verse :

> "India is the middle, according to the division (of the word), with Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras. To the east (of India) are the Kirātas, and to the west are the Yavanas".

The verse also occurs in the *Mārkaṇḍeya Purāṇa* in a slightly variant form.

The ancient tradition naming particularly the Mongoloid inhabitants of the eastern frontiers is found down to late medieval times. Thus in the *Rājamālā chronicle of the Tripura kings (Verse chronicle in Bengali going back to the 16th century), the Kirāta* affinities of the local dynasty are set forth elaborately. And in the *Yoginī Tantra*, a late post-16th century work giving an account of the Śākta holy places and Śākta ritual in Assam, the following verse occurs :

> "O Queen of all Siddhas, in the holy shrine of the Yoginī (i.e., Kāmarūpa) the dharma (ritual or religion) is considered to be of Kirāta origin".[1]

Thus from the above account, it appears that during the centuries before Christ, and in the early Christian centuries, the Kirātas were known as a group of peoples whose original home was in the Himalayan slopes and in the hills and mountains of north-east India, who were yellow in colour and presented a distinct type of culture. They had spread all over the plains of Bengal up to the sea, and penetrated as far as West Bengal. They were rich with all the wealth of minerals and forest produce with which the mountains and hills and jungles where they lived abounded. They were adepts in the art of weaving cloth and were expert in the art of warfare.

Thus it is clear that the word *kirāta* referred to the peoples now represented by the Mongoloid group inhabiting different parts of North-eastern India belonging to the Tibeto-Chinese speech family whose original home was in the western part of China.

1 Cf. B.K. Kakati, *The Mother Goddess Kāmākhyā*, p.42.

A FRESH STUDY OF THE KARĪTALĀI INSCRIPTION OF AMOGHAVARṢA (I) OF THE (KALACURI) YEAR 593

S. SANKARANARAYANAN

A FRAGMENT OF A STONE-SLAB bearing the inscription that forms the subject of the present paper was discovered, more than six decades ago, by Shri R.B. Hiralal in the village Kārītalāi, not far from the taluk head quarters Muruvara in the Jabalpur District, Madhya Pradesh. The scholar noticed the epigraph in his *Inscriptions in the Central Province & Berar* (2nd ed., 1931, p.45, No. 75). *Mahāmahopādhyāya* Prof. V. V. Mirashi edited and published this epigraph first in the *Epigraphia Indica* (Vol. XXIII, pp.255 ff. and Plate) and again in the *Corpus Inscriptionum Indicarum* (Vol. IV : Inscriptions of the Kalacuri-Cedi Era, Pt. I, pp.178 ff. and Plate). However, because some important points, contained in the record, remain still missed or misunderstood, it is taken here for a detailed fresh study.

The stone-slab in question is said to have been fixed into the wall of the temple of the goddess Dēvī Maḍhiā in Kārītalāi. The available portion of writing is said to cover an area of 3.2 ms.x. 6 ms. It is difficult to be sure how much portion of the original record has been lost. But Prof. Mirashi believes that what we have is only one-fifth of the original and that the remaining four-fifths on the right side of the slab are lost for ever. However, nothing is lost at the top, in the bottom and on the left side. The beginning portions of all the thirteen lines of the original are preserved and the fourteenth line in the left margin, across the stone, is available in full.

The characters of the record are Nāgarī, regular for the area and period to which it belongs, i.e., Central India of the ninth century A.D. The language is Sanskrit. The main body of the record is in verses, preceded by a short prose invocatory passage and again it is followed by another prose, in the fourteenth line recording the date of the record.

The epigraph refers itself (line 14) to the reign of Lakṣmaṇarājadeva and is dated in Saṁvat 593 (expressed only in numerals[1]) which is referable to the Kalacuri-Cedi era of 247-248 A.D. Hence the above year 593 must have corresponded to 840-841 A.D. Consequently the king Lakṣmaṇarājadeva must be identical with the first king of that name who belonged to the

1 Hiralal (*op.cit.*) does not appear to be right when he reads the date as 693.

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Kalacuri dynasty of Tripurī, who is believed to have reigned during *c.* 825-850 A.D.[1]

The record, as stated above, is too fragmentary to give us a clear and connected idea of its original content. Yet, let us try to understand what is actually available. After the prose passage (line 1) in obeisance to the Hindu trinity viz., the gods Druhiṇa (Brahmā), Upendra (Viṣṇu) and Rudra (Śiva), there appear fragments of verses (perhaps three in number) in praise of the same gods, viz., Druhiṇa (line 2), Madhusūdana (Viṣṇu — line 3) and he who has *kaparda*,[2] adorned with the brilliance of the moon (i.e., Śiva — line 4). Then comes portions of verses (lines 5-7) in praise possibly of a family (*saṁtati*) in which were born persons free from sins (*kṣīṇāṁhasaḥ jajñire*) educating their sons (*svān putrakān pāṭhayeyuḥ*) that something (name lost — obviously *dharma*) is supreme (*param iti*). We next read bits of verses that were obviously in praise of an individual denoted in Masculine Nominative Singular, who was noted for his strength, wealth, charity and dexterity and who was the very flash of thunder-bolt to the mighty kings (*mahābhū mibhṛdvajrapātaḥ*) on account of his great unrivalled might (*bhūyasā anehasā* — lines 7-9). Then comes a part of a verse referring to the rout of Nāgabhaṭa by army or force (*balena*) by somebody, name lost (line 9). This is followed by a reference to a person called Varāha whose utterance (obviously of lamentation) broke even the rubling stones (*-kaṣagrāva-dalako varāhavyāhāraḥ* — line 10). Then we find the part of a verse describing a person (in Nominative Masculine Singular) as a pious man, whose mind was well inclined to the *śruti* (Veda), *smṛti* (Dharmaśāstra) and *ācāra* (traditional usage), i.e., what they all teach (line 11). This is followed by fragments of a verse mentioning the king Amoghavarṣa, in words again in Nominative Masculine Singular. The passage in question seems to intend to tell us that the said king was like the god Indra and his feet were bowed by kings of eminence (lines 12-13). Then comes part of a verse recording the purport of the record, viz., the construction of something obviously a temple, which was lofty like a mountain, by the same person who has been described in the earlier verse (*tena* — line 13). The last line which is written along the left margin and hence is fully available, records the year of the record as Saṁvat 593, when the illustrious Lakṣmaṇarājadeva was the king. The line also records that the present *praśasti* is the composi-

1 *Corp. Ins. Ind.*, Vol. IV, p. lxxii.

2 The *jaṭājūṭa* "the twisted long tresses of hair on the head of Śiva" is named as *kaparda* (see the *Amarakoṣa*).

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tion of one Prasannāditya belonging to a family called Ghaṭānvaya.

Having thus read the contents of the record, let us try to identify the personalities mentioned in the record so that its significance can be fully appreciated. As we saw above, the king Lakṣmaṇarājadeva of the record was the same as the first king of that name belonging to the Kalacuri dynasty of Tripurī. Now taking into consideration the date of the record, viz., Kalacuri year 593 corresponding to 840-841 A.D., Amoghavarṣa, mentioned in line 12 of the present inscription, may be identified with Amoghavarṣa I of the Imperial Rāṣṭrakūṭa family of Mālkhed, who is known to have reigned during 814-878 A.D.[1] Again, taking the clue of the date of the record, viz., 840-841 A.D., the person Varāha spoken in line 10 of the record may be identified with Gurjara Pratihāra king Ādivarāha Bhoja who was ruling during *c.* 836-885 A.D.,[2] contemporaneously with the Rāṣṭrakūṭa Amoghavarṣa. Following this lead we may also identify Nāgabhaṭa, mentioned in line 9, with Bhoja's peternal grandfather Nāgabhaṭa II (*c.* 794-833 A.D.).[3]

Now arises an important question : Why should the Rāṣṭrakūṭa emperor figure in the inscription of reign of the Kalacuri king? What could have been the nature of the relationship between these two powers, viz., the Rāṣṭrakūṭa and the Kalacuri on the date of the present record, viz., 840-841 A.D.? Why do the Pratihāra Ādivarāha Bhoja and Nāgabhaṭa appear in the record? To get satisfactory answers to these important questions we have to examine the contents of the present record (though it is unfortunately very fragmentary) in the light of the already known facts in the history of the Rāṣṭrakūṭas. In this connection it may also be good to study carefully certain observations made by Prof. Mirashi while editing the epigraph under study.[4]

1. According to Prof. Mirashi, the lines 11-12 of the present record refer to some saintly person and describe that person as a builder of a temple. These lines also speak of Amoghavarṣa as one who had bowed to that saintly person.

2. The inscription, though dated in 840-841 A.D., i.e., more than a quarter century after the accession of Amoghavarṣa I in 814 A.D., suggests the Rāṣṭrakūṭa king's personal visit to Kārītalāi in the early part of his life (not

1 *History and Culture of Indian People, Vol. IV : The Age of Imperial Kanauj* (hereafter *AIK*). ed. R.C. Majumdar etc., 1964, pp.8, 11.

2 *Ibid.*, pp.29 ff.

3 *Ibid.*, p.27.

4 *Corp. Ins. Ind.*, Vol. IV, pp. lxxi - lxxii and 180.

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on the date of the record) to pay respect to that saintly person.

3. One of the objects of Amoghavarṣa's visit at that time was to seek the Kalacuri help as the former had been deposed by his own kinsmen in the early part of his reign.

4. Amoghavarṣa's father Govinda III had made his contemporary Tripurī king (i.e., Lakṣmaṇarājā or his predecessor) his subordinate. Since then the Kalacuri continued to be a Rāṣṭrakūṭa feudatory. This subservient status of the Kalacuri Lakṣmaṇarājā I is indicated by the present Kāritalāi epigraph itself by commencing with the eulogy of the achievements of the suzerain Amoghavarṣa's father and by relegating the reigning king Lakṣmaṇarājā's name to the margin.[1]

But a close examination of the extant part of the text of the record would show that these observations cannot be logically maintained. First of all, the present record seems to be out-and-out a Rāṣṭrakūṭa record. For instance, the obeisance to the Trimūrti in the very beginning reminds us very much of the famous invocatory verse *Sa vo vyād Vedhasā dhāma* etc., almost invariably found in the Rāṣṭrakūṭa copper plate records — a verse in which Brahmā, Viṣṇu and Śiva are simultaneously remembered. Again the subsequent verses, obviously three in number, are also in praise of the above three gods, one for each, and they stand in a good comparison with the three invocatory verses *Jayanti Brāhmaṇaḥ* etc. *Sāndraiḥ Śrīstana* — etc. and *Śambhoryāni* etc., found in the Cambay and Andura plates[2] of Govinda IV. The next reference to a dynasty must also be a part of a verse in praise of the Somakula or Yaduvaṁśa a descent from which the Rāṣṭrakūṭas claim for themselves in their records.[3] The description of a king as a thunderbolt to great kings and the reference in that connection, to the rout of Nāgabhaṭa in lines 8-9 must be an eulogy of Amoghavarṣa's father Govinda III (793-814 A.D.). For, as we learn from the Rāṣṭrakūṭa records, Govinda III was an unrivalled king of the entire Dekhan and was a thunderbolt to many monarchs of his times and he routed out Nāgabhaṭa of the Gurjara Pratihāra dynasty sometime about 795 A.D.[4]

1 *Ep. Ind.*, Vol. VII. pp.36-37. Verses 2-4.

2 *Ibid.*, Vol. XXXVI. p.57. Verses 1-3.

3 See for example, the above mentioned two copper-plate charters. Particularly compare the fragments of the verses contained in lines 5-7 of the present record with the verses 5-6 of the Cambay plates.

4 *AIK*. p. 26.

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We also know further : Amoghavarṣa I, was the son and successor of Govinda III and was a pious ruler. Though he faced much internal problems in the early years of his rule, he got himself well established on the imperial throne sometime before 821 A.D. with the help of the unflinching support of his cousin-viceroy Karka Suvarṇavarṣa of Gujarat.[1] He had also, again with the help of this cousin of his, fought wars with Pratihāra Bhoja (c. 836-885 A.D.), who had also another name or title *Ādivarāha*.[2] Hence in the light of these known facts of history, one may safely conclude that the line 10 of our record contains a part of a verse detailing, in the usual way of Sanskrit poets' exaggeration, the effect of Amoghavarṣa's victory over the Pratihāra, viz., Varāha, i.e., Ādivarāha Bhoja as if he was in exile, somewhere in a hilly region.[3] This important piece of information contained in the present record has remained ignored by scholars all these years.

R.C. Majumdar assigned an invasion into the Rāṣṭrakūṭa dominions by Bhoja to a period between 845 A.D. and 860 A.D.[4] However, according to A.S.Altekar, the Pratihāra invasion did not materialize, eventhough there had been armed confrontations between the Pratihāra and Rāṣṭrakūṭa armies for quite sometime and the latter could finally succeed in confining his enemy to the northern side of the Narmadā.[5] Our present inscription suggests that such an invasion by the Pratihāra or armed conflicts between these two powers must have commenced earlier than 840-841 A.D., viz., the date of the epigraph and Amoghavarṣa must have also scored some victory over Bhoja on the date.

What follows from the above study is this : the present Kārītalāi inscription is a part of a *praśasti* commemorating the construction of a lofty temple by Amoghavarṣa I. This temple might have been dedicated to the Trimūrti as the invocatory prose passage and the first three verses seem to suggest. This would indicate that Amoghavarṣa did not cast off the Hindu religion, to which, by birth he belonged eventhough he did revere Mahāvīra and patronised some eminent Jain writers like Jinasena, the author of *Ādipurāṇa* and Mahāvīrācāryya, the author of the *Gaṇitasārasaṁgraha*.[6] Again the

1 *Ibid*., p.9.

2 *Ibid*., pp.10, 30, 32.

3 See for example *Praviśati hataśaktir Gurjareśo Himādrim* etc. in the Gurji inscription of Kokalla (*Corp. Ins. Ind*., Vol. IV, p.230, Verse 34).

4 *AIK*, p.30.

5 *Ibid*., p.10.

6 *Ibid*., p.12. See also *A History of South India* (ed. K.A. Nilakanthasastri, VIIIth Impression, Madras, 1988), p.162.

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record would also imply that the stone-slab bearing the inscription must have originally belonged to a Trimūrti temple, the construction of which it commemorates, eventhough it is now said to be found fixed into the wall of a Devī temple.

Further, as we saw above, the present inscription is totally a Rāṣṭrakūṭa record in its tone and in its contents. No Rāṣṭrakūṭa epigraph is known to contain a description of any third person in between the eulogies of Govinda III and Amoghavarṣa I. Hence it is only logical to say that the record must have originally described the pious Amoghavarṣa himself, as one being venerated by his vassals, rather than a third pious person being venerated by that monarch.

On the other hand, if someone else, other than Amoghavarṣa had been the builder of the temple and if he had been meant to have been venerated by that Rāṣṭrakūṭa, then that person alone would be the hero of the Kārītalāi *praśasti*, now under study. In that case the inscription would have after the invocations commenced with the description of that person or his predecessors and not with the eulogy of the Rāṣṭrakūṭa family followed by that of the military success of Govinda III and of Amoghavarṣa I as we find now. The point would be clear if one compares the format of the text of the present record with that of the Chandrahe inscription of Prabodhaśiva of the Kalacuri year 724 (923 A.D.).[1] that commences with Prabodhaśiva's spiritual genealogy commencing with Prabhāvaśiva, who was the preceptor of Prabodhaśiva's preceptor.

Moreover, there seems to be no valid ground for the assumption that the present record indicates that the Kalacuri continued to be a vassal of he Rāṣṭrakūṭa king even in 840-841 A.D. No doubt the Nilgund inscription of Amoghavarṣa I, dated 866 A.D., says that Govinda III, during his northern compaigns, vanquished many kings, including the ruler of the Citrakūṭa fort.[2] Fleet who edited that record thought that last mentioned ruler might have been a Kalacuri king of Tripurī.[3] Similarly in the Sañjan plates of Amoghavarṣa I, dated 872 A.D., the conqueror Govinda III is said to have vanquished many regions including the Ḍāhala country (i.e., Cedi country of the Kalacuris) by his armymen and to have made those regions his own territories.[4] Therefore, it is very probable that the Kalacuri Lakṣmaṇarājā of

1 *Corp. Ins. Ind.*, Vol. IV. pp.198 ff.

2 *Ep. Ind.*, Vol. VI. p.103. Text line 6. Verse 5.

3 J.F. Fleet. *Dynasties of Kanarese Districts* (*Bombay Gazetteer*. Vol. I. Part ii. 1896). p. 396.

4 *Ep. Ind.*, Vol. XVIII. p.245. Verse 24.

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our Kārītalāi inscription, or his predecessor was made a governor over the area by Govinda III.[1] Yet, after the days of that triumphant Rāṣṭrakūṭa, the position seems to have changed. Probably during 818-821 A.D., when the young prince Amoghavarṣa's power was in great peril due to the rebellions of his own kinsmen and feudatories, the Kalacuri was most probably elevated to a status of an ally by the Rāṣṭrakūṭa king (see below). This fact seems to get corroboration from the present inscription itself as it clearly mentions the rule of Lakṣmaṇarājā and as it is dated in the Kalacuri era and not in the Śaka era, the only era, the Imperial Rāṣṭrakūṭas are known to have employed in their records in general.

On the otherhand, had Lakṣmaṇarājā been a subservient vassal of the Rāṣṭrakūṭa then the format of our inscription would have been more or less similar to the one we find in the Kaṇheri Sanskrit inscription of Amoghavarṣa's vassals Śilāhāra Kapardin etc., dated 843, 871 and 877 A.D.[2] It may be noted that these inscriptions commence with the details of the date of the record in the Śaka era,[3] and that they introduce the reign of the overlord Amoghavarṣa I and endow him with high sounding imperial titles like *Mahārājādhirāja Parameśvaprthivīvallabha* and then only introduce the Śilāhāra king as a vassal ruling over his own territory but at the mercy of his Rāṣṭrakūṭa overlord. Therefore, our present epigraph cannot be a record of a vassal of Amoghavarṣa. For, it mentions the reign of Lakṣmaṇarājā independently of the Rāṣṭrakūṭa. In fact we have no clue to suggest that the original text of the Kārītalāi had ever referred to the reign of the Rāṣṭrakūṭa over the region of Tripurī. In view of all these, we may have to conclude that in the present epigraph the reign of Lakṣmaṇarājā is mentioned in the left margin, not because the Kalacuri was a subordinate, but because there was not enough space on the stone slab below the Rāṣṭrakūṭa inscription in thirteen lines and also because the scribe or the engraver was not inclined to write the date and the name of the ruling Kalacuri king in the diminutive characters, in the available space below, for fearing that such a writing would be indicating a probability of their insignificance.

Moreover, it does not appear logical to assume, as Mirashi does, that the present epigraph of 840-841 A.D. records an event, viz., Amoghavarṣa's visit

1 *AIK*, p.87.

2 These three inscriptions had been published by Kielhorn in the *Indian Antiquary*, Vol. XVII, pp.134-137.

3 In one of the three inscriptions, the Śaka year is, however, recorded at the end of the text.

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to Kārītalāi, that took place sometime before 821 A.D., when Amoghavarṣa's power was on the verge of total collapse due to the rebellion of his kinsmen in his home land; and that even at that time the Kalacuri Lakṣmaṇarājā continued to be a vassal, acknowledging the Rāṣṭrakūṭa suzerainty. For, we do not find any special reason to explain why the far off Kalacuri did not take advantage of the utter weakness of Amoghavarṣa and did not throw off the Rāṣṭrakūṭa yoke. On the other hand, it seems quite logical to say that during that critical period, the diplomacy and statesmanship of the boy Amoghavarṣa's protector cousin Karka, being engaged in putting down the internal rebellion, found it expedient to make the Kalacuri king an independent ally mainly with a view to warding off the peril of the invasion into the Rāṣṭrakūṭa dominons by the Pratihāra from the north.

Again it is an established fact of history that Bhoja, the Pratihāra, came to power only around 836 A.D., and that Amoghavarṣa was quite weak during 814-821 A.D. So it would be nothing but an anachronism if our records were to speak of the defeat of Bhoja at the hands of Amoghavarṣa sometime before 821 A.D. Moreover, the fact that the present record speaks of Amoghavarṣa's victory over the Pratihāra Bhoja (acc. *c.* 836 A.D.) confirms that the Rāṣṭrakūṭa did not visit Kārītalāi not as a weak deposed king seeking help from the Kalacuri. On the other hand it reveals to us the fact that he visited the place only as a well established king, strong enough to vanquish even the mighty Pratihāra Bhoja. His visit to Kārītalāi might have been in connection with the construction and consecration of a Trimūrti temple there. It is not improbable that the temple was built to commemorate his victory over Bhoja in an important battle fought jointly by the Rāṣṭrakūṭa and the Kalacuri forces, somewhere on the northern borders of the Dāhaḍamaṇḍala i.e., the kingdom of the Kalacuri of Tripurī. It was perhaps in this battle that the Kalacuri Kokalla I, the successor[1] of Lakṣmaṇarājā, also joined the allied forces and fought against Bhoja. That is why he could claim a victory over Bhoja in a battle.[2] For we know from the testimony of the contemporary Arab traveller Sulaimān that the Pratihāra Bhoja was maintaining a huge and strong army and that no other contemporary Indian king had so fine a cavalry.[3] Hence

1 Kokalla is also known to have married a Candella princess. Once scholars mistook Kokalla I for one of the predecessors of Lakṣamaṇarājā (see *Ep. Ind.*, Vol. XXIII, p.255; *AIK*, p. 522).

2 *AIK*, pp. 30, 87.

3 *Ibid.*, p. 32.

Bhoja would have proved too formidable a foe to be vanquished by Kokalla single handed. The above suggestion would certainly relieve us of the trouble of assuming a separate defeat of Bhoja at the hand of the Kalacuri.[1]

Thus the present Kārītalāi inscription is a Rāṣṭrakūṭa *praśasti* commemorating the construction and consecration of a Trimūrti temple built by Amoghavarṣa in Kārītalāi. This is the only lithic record of Amoghavarṣa found outside his dominions. This Rāṣṭrakūṭa record recognises the sovereignty of the Kalacuri over the area as he was a friendly ally of Amoghavarṣa. We have instances of lithic records of other kings of different dynasties that are found in the places included in the kingdoms ruled over by other dynasties. Some of them do refer to the rule of the local monarch.[2]

Now for the sake of convenience of the readers we give below the transcript of the record. One cannot be quite sure about the extent of the portions we have lost. Hence no attempt is made to identify the metres of the verses of the text.

TEXT

1. *Siddham*[3] *[|] Om*[4] *namostu Druhiṇopendra Rudrebhyaḥ // Cāturvvarṇyam*[5] *vi - - - - -*
2. *namātraṁ jagat [|] drāgeva Druhiṇaḥ kṣiṇotu - - - - -*
3. *ruddraVedhodṛśaḥ / pāyāsurMmadhusūdanācca - - - - - -*
4. *kaparddātoṛthūni pariluṭhanti yasya mūrdhastha*[6] *- - - - - -*
5. *nakramaḥ paramiti svānputrakān pāṭhaye*[7] *- - - - - - -*
6. *kṣīṇaṁha(ṇāṁha)so jajñire yair āsantati santata - - - - - -*
7. *vṛttiḥ / Va(Ba)lavibhavavilāsa tyāgadā*[8] *- - - - - -*
8. *mahābhūmibhṛdvajrapātā(taḥ) saṁjahreṅga*[9] *- - - - - -*

1 *Ibid.*, p.30.

2 See e.g., *Ep. Ind.*, Vol. XXXI, pp.100 ff.

3 Our transcript here is mainly based on Mirashi's published transcript and facsimile (*op.cit.*).

4 Expressed by a symbol.

5 The word which is lost here could have been *vibhajya*. Cf. *Cāturvarṇyam mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ* of the *Bhagavadgītā* (IV. 13).

6 An expression like *Candra-jyotsnā* might have been lost here.

7 Probably the original had here something like *pāṭhayeyuśca dharmam.*

8 The mutilated passage might have been *tyāgadākṣiṇyaśūrāḥ.*

9 Perhaps the original had here something like *saṁjahreṅgāradyuttvilasitāḥ.* Mirashi

9. *bhūyasā cānehasā / Bhagne Nāgabhaṭe - - - - -*
10. *kaṣagrāvadalako Varāhavyāhāraḥ sma - - - - -*
11. *ti*[1] *smṛtyācārapravaṇadhiṣaṇaḥ pu[ṇya]*[2] *- - - - -*
12. *Śrīmad Amoghavarṣanṛpatiḥ pādau na*[3] *- - - - -*
13. [4]*vāparaḥ // Tenākāri nagānukari g[ṛ]*[5] *- - - - -*
14. [6]*Siddham [//] Samvat*[7] *593 ŚrīLakṣmaṇarājadeve rājani Ghaṭānvaya ŚrīPrasannādityasya Kṛtiriyam [///].*

reads here *samjahre hra* —— and suggests that the partly preserved lost word could be *hrādini*.

1 Obviously *śruti* is the word intended here.

2 The mutilated passage may be restored conjecturally as *puṇyakīrttirmanīṣī*.

3 It is possible that the author of the record intended here *natau yasya hi bhūpaiḥ sāmantamukhyaiḥ*.

4 May be the original read here *Ākhaṇḍala ivāparaḥ*.

5 The original perhaps had here something like *gṛhakaṁ BrahmEśaViṣṇupriyaṁ*.

6 Expressed by a symbol.

7 Read *Saṁvat*.

ARCHAEOLOGICAL EVIDENCES RELATING TO INDO-ROMAN CONTACT ON THE EAST COAST

I. K. SARMA

THERE HAS BEEN AN OVER EMPHASIS ON Roman culture and commerce, Roman gold and silver coins and their impact on the early historical periods of Indian history. Even Roman colonies have been thought of. Roman influence on Indian art and architecture was perceived by many scholars. We are not free from the overwhelming influence of Sir Mortimer Wheeler, the systematiser of archaeological field techniques, more particularly, his excavations in peninsular India, after independence. We are aware of his concept "Rome beyond the Imperial Frontiers" although hardly there has been any united Roman Empire as such in Rome during early centuries A.D.

Be that as it may, there was undoubtedly brisk trade on the long East Coast i.e. the Bay of Bengal, through various exit ports on the Andhra and Tamilnadu Coast right upto Srilanka from early Mauryan times onwards. More particularly, the archaeological evidences found at Tamralipti, Kalingapatnam, Benagouran (Peddavegi), Mysolia (Machilipatnam), Dhanyakataka, Mailai (Mahabalipuram), Kaveripumpatinam, Korkai Uraiyur and Alangankulam, etc. There was apparently a Pre-Roman contact, commercial as well as cultural, from the early Mauryan period through religious missioneries and the Buddhists dominated the scene.

This paper dwells on some important excavated evidences, more specially Nagarjunakonda in Guntur District of Andhra pradesh. We have, however, reviewed some specific evidences of Roman coins, associated relics and sculptural depictions which highlight the commercial and cultural contacts between East Coast and the Roman World. A specific study has thus revealed an extremely meagre impact of Roman influence on the native cultures, be that art, architecture and other material culture.

I. Roman Coins From Nagarjunakonda Excavations

The valuable stratigraphical evidence from a vastly excavated city of early 2nd-4th centuries A.D. is vividly placed here. The occurrence of Roman coins[1] and gold medals at Nagarjunakonda, some associated with the Buddhist establishments, provides an important but scarce source material (only four

1 I. K. Sarma, 'Roman Coins from Andhra Pradesh : Their Contexts, Chronology and Cultural Significance' in *Studies in South Indian Coins*, Vol. II, ed. A.V. Narasimha Murthy, Madras, 1992, pp.35-50.

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aurei) for study. Excavators in the past have reported the discovery of Roman *bullae* and a gold coin (1.5 cms. diameter.), with a portrait of Emperor Hadrianus Augustus (117-138 A.D.) on the obverse and a female figure of an Empress riding on a horse with letters "COS III" on the reverse. A gold coin of Tiberius (16-37 A.D.) was found in a monastery. Another gold issue of queen Faustina (141 A.D.) tied as a central pendant in between two tortoise-shaped gold beads within a necklace was undoubtedly a jewellary item treasured in a pot. Popularity of coin necklaces is also clearly seen from the sculptural reliefs. Jaina *Kalpasūtra* refers to coin necklaces as *Uraṭṭhadīnāra mālāya*, a string of *dīnāras* on the breast. *Dīnāras* are coins of gold and silver alike. Śrīnātha (the Great Poet in the Court of Devarāya II (1445 A.D.) refers to the presents of several *dīnāras* to poets. "*Dīnāra ṭaṅkāla tīrtha mādiṅcī*" virtually a rain of *Dīnāra-ṭaṅkas*. Epigraphs from Nagarjunakonda[1] explicitly record the donations of *dināri-māṣakas* (taken by some as a sub-multiple of *Dīnārii* weighing 21 grains) and investment of *Dīnāris* in different guilds. But there were perhaps the Kṣatrapa[2] silver (*Dīnārii*) issues and the donee were members of royal house-hold originally from Kṣatrapa families. In fact a big hoard of Kṣatrapa silver coins was earlier reported also from Peṭlūri Vāripalem and recently from Ghantasala.[3]

I might bring to the fore a sculptural representation where in the first Ikṣvāku ruler Vāśiṣṭhīputra Cāntamūla I is shown giving a ceremonial *dāna* of a heap of tokens or coins over an inscribed memorial pillar.[4] These coins were regarded by some scholars as Roman gold coins. But the depiction of the king wearing traditional *dhoti* without even an upper cloth (*uttarīya*) and only *yajñopavīta* (extended on the right arm) under a royal parasol, a water vessel held by a person of the royal house-hold by his side clearly reveals the

1 *Ep. Ind.*, Vol. XXXV, p.7, lines 4-5 and *Ep. Ind.*, Vol. XX, p.19, Text line 6.

2 B. D. Chattopadhyaya, *Coins and Currency Systems of South India*, New Delhi, 1977, p.108.

3 D. C. Sircar, *Studies in Indian Coins*, New Delhi, 1968, pp.150-156.

4 D. C. Sircar, *Select Inscriptions*, Vol. I, p.165, footnote 5. I. K. Sarma, 'Select Inscriptions of Ikṣvāku rulers of Nagarjunakonda', *The Journal of Oriental Research* (Madras, 1959-1960), Vol. XXIV, pp.48-51, Plate 1. An epigraph of Ehavula Cāntamūla mentions creation of permanent endowment (*akṣayanīvi*) of 100 *Dīnāri* 70+10+10+10 (cf. *Ep. Ind.*, Vol. XXXV, p.7, Text lines 4-5). There was no gold currency in Andhra Pradesh. So *Dīnāra* is silver perhaps Kṣatrapa one. For donation of 170 *Dīnāra-Māṣakas* for an unspecified object connected to *Mahācaitya*, see *Ep. Ind.*, Vol. XX, p.19, B-5, Text line 6. B.D. Chattopadhyaya takes this reference for Kṣatrapa silver coins. [The silver coins of the Kṣatrapas were, howeverr, also known as *Khattapaka* (*Kṣatrapaka*). Cf. *Journal of Ancient Indian History*, Vol.I, pp.30-36. — S.B.]

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performance of a ritual in a traditional way by the ruler who was described as "*anēka hiraṇya kōti pradātuḥ and bahu suvarṇakayājinaḥ*", etc. These globules are not Roman coins but very likely nodules of gold—*suvarṇapiṇḍas* meant for ritualistic *dānas*. The earlier reference in the Nāsik inscription of Nahapāṇa's time citing the donation of seventy thousand *Kārṣāpaṇas* (which were stated to be of equal value to two thousand *suvarṇas*),[1] obviously seem to allude to such *suvarṇapiṇḍas* only and not Roman gold coins.

But of special interest were two gold medallions from Nagarjunakonda *Stūpa* No. 6, bearing superficial resemblance to the Roman coins. Remarkably close to the Roman portrait types of pure gold, and alike Roman pendants, they were pierced with two holes on the top. Hence, they stand witness to the effective imperial Roman impact which influenced the royal house of Vijayapurī. A.H. Longhurst, the excavator left copious record on these unique objects.[2] He observed that "no inscriptions were found, but a small gold reliquary containing a tiny piece of bone, a very corroded and crushed silver casket, a few decayed pearl and coral beads, gold-leaf flowers, and two tiny gold medallions of classical appearance were recovered. The coin-like medallions are too thin to have been used as coins. Each one has two small holes drilled at the top showing that they were worn as pendants to a necklace and are about the same size as a sixpence. One bears the portrait of a woman wearing her hair in the *Brāhmaṇa* manner. The other represents the portrait of a young man with classical features and both show marked Roman influence. In all probability, the portrait of the lady may represent the princess Camtisiri, the pious donor of so many religious works at Nagarjunakonda, but who the male figure is supposed to represent it is difficult to suggest but he was probably a member of the local royal family."

We totally endorse the remarkable and meticulous observation of Longhurst and the portraits are of Ikṣvāku royal lady (Camtisiri) and the other one almost certainly that of the ruling king — in this case *Siri Māṭharīputra*

1 *Select Inscriptions, Vol. I*, p. 166, Text line 5. *Kārṣāpaṇa sahaśrāṇi sattari 7000 paṁcatriṁśaka Suvarṇa kṛtā dina Suvarṇa sahaśraṇiam mulyam* (read — '*sahasraṇaṁ mūlyam*' — S.B.). *Suvarṇa* was perhaps a gold coin weighing eight-*Kṛṣṇalas rattis* or about 145 grains. But there is no gold issue before the Gupta period. So this could only be a *Suvarṇapiṇḍa*. It cannot be *Kuṣāṇa* gold coin as Kuṣāṇas did not extend to W. Kṣatrapa or Andhra regions. Roman gold coins weigh 124 grains.

2 A. H. Longhurst, 'Buddhist Antiquities of Nagarjunakonda', *Memoirs of the Archaeological Survey of India*, No. 54 (Simla, 1938), pp.21-22 (Museum Acc. No. 472, Gold Casket, 473 and 248).

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Vīrapurusadatta (I). As part of the ritual this precious metal and *Puruṣākṛti* of the donee (*yajamāna*) who was instrumental in the consecration of the *Stūpa*, were offered here. The circumstance is paralleled to the coin deposits found in the *Stūpas*, more closer to Bhattiprolu and far away in the North-West India such as Bimaran Casket and Taxila excavations at Manikyala *Stūpa* etc. wherein the ritual of depositing coins with relics as part of *Bhūmi-pūjā* was observed.

Curiously two coins of copper, imitation of Roman *aurei*, have been found in the citadel area. Their symbolism and legends are so much worn out rendering them impossible to identify. However, on the obverse traces of standing figure with the typical Roman attire holding a bowl like thing in the right hand is discernible. On the reverse the symbols as well as the legends are completely worn out. The other coin which contains only traces of gold leaf cover is badly worn out and from the holes pierced through near the rim, it looks, more like a pendant than a coin. The Roman gold coins (*aurei*) auquired special importance and cetainly reached the royal house-hold of Vijayapurī Ikṣvākus.

II. Some Unique Structures And Sculptural Representations At Nagarjunakonda

Roman contacts have resulted in the Ikṣvāku royalty employing the Scythian soldiers[1] as their personal guards (like Nepalese *Goorkhas* today), and a *Paṭipāda* inscription[2] hints at a colony of Scythians existing at Nagarjunakonda. An interesting sculpture discovered by T.N. Ramachandran[3] depicts an Amazonian guard outside the royal chamber and we notice such a feature in Amaravati and Goli sculptures too.

The palatial buildings were in two areas, one within the fortification and the rest outside but not far removed, at the northern fringes of Nagarjuna hill and along the river Krishna.

Palace. The first unit is a spacious palace[4] built of marble like polished limestone pillars and roofed with possibly wood-and-tiles. While digging this huge pillared hall, Longhurst, the earlier excavator found five very handsome stone pillars containing elaborate ornamentation and curious semi-classical subjects portrayed on their shafts. Two of these pillars are pertinently sig-

1 *Ibid.*, Plates IX and X. These two pillars have been found by this excavator in the palace site (see pp.11-12).

2 Dr. Vogel in *Ep. Ind.*, Vol. XX. p.37. Also Longhurst, *op.cit.*, p.24 Plate XIX.A.

3 Ramachandran, *op.cit.*, p.22. Plate XXX-B.

4 Longhurst, *op.cit.*, p.11, Plate VIII-C.

nificant as a Scythian bearded soldier wearing a Roman like helmet, a quilted long-sleeved tunic and trouser, holding a heavy spear in his left hand, was carved. The figure is quite un-Indian and the style of clothing is purely alien. By virtue of their occurrence near the entrance of this pillared hall it may fairly be deduced that the Ikṣvāku kings in their palatial buildings employed foreign guards.

Stadium. The biggest and most elaborate among all the structural establishments at Vijayapurī is the 'Stadium'[1] which is, of course, out of the fortified area but close on the north-western corner. It is a gigantic oblong structure consisting of a central arena of 130 ms. x 90 ms. enclosed on all the four sides by flights of steps with 66 cms. wide treads and an elevated pavilion on the west. Three galleries like broad steps were provided on all the sides of the stadium which are not evidently steps for getting down but intended for the public viewers. Each has a height of one metre thus enabling a comfortable repose. There was a platform of 3 metres wide all round in continuation of the topmost step. On the southern side six staircases placed at regular intervals, each measuring 2 metres width, connected the area floor and the platforms.

The western side[2] was provided specially with a pavilion of 29 ms. x 13 ms. at a later stage and was covered by high roof supported by huge wooden pillars not more than six or eight on each side. This central pavilion had four rooms at the four corners and in the mid region a big moonstone built of bricks and possibly covered with a slab was provided with a special roof as indicated from the post-holes along the apse of the structure. It is evident from the very location and eloquence of the structure that it was meant for the royalty to view from an elevation, the functions going on in the arena. The four special rooms were possibly meant for the queens and the central moonstone was the seat that of the ruling king. An entry into the floor of the arena was provided through broad balustrated steps which were exceptionally well plastered facing on either sides of the pavilion but at a much lower level. A big wall ran on the western high ground serving as an enclosure for this wing with an entrance on the west.

Save this portion the entire stadium is an open air one. The floor is rammed murrum. Leaving apart both treads and raisers of the staircases on the southern and western sides (which were intended to get down into the

1 *Ind. Arch. Rep.* 1957-1958. pp.5-8.

2 *Ibid.*, Plate III. IV-A.

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arena ground) we can estimate that at least the remaining staircases served as gallaries all round accommodating more than two thousand people. While excavating the deposits over the ground animal skeletons, particularly that of elephants, were found. Moreover, the ground was marked with vertical slabs and fixed stones indicative of the sport rules on ground and the mode of the pastimes. It is clear that some animal fights and army exhibits of chivalry were programmed as part of the royal pastimes for pleasures. Here mention must be made of a remarkable find of a limestone lotus medallion.[1] On its obverse a wrestling scene is depicted with full of dynamism and vigour. The reverse has a dancing dwarf figure. This itself is sufficient to prove that wrestling was also one of the open air amusements that attracted keen attention of the people.

We can draw an analogy from a Roman king Hadrianus of 2nd century A.D. of whom we have a very vivid data about his maddening pleasures through the Roman gladiators. Since the monarchs Cāntamūla and Vīrapuruṣadatta belonged to a period around that date, it is quite likely that these royal sports were the result of Roman contact. Among the later Sātavāhana and Ikṣvāku sculptures, scenes like drinking wine in Roman goblets, both by men and women, vivid portrayal of royal sports such as ram, elephant and cock-fights, cock-and-man fights and wrestlers vividly display this Roman impact. Boxing arena, like the Greek bouleterion at Pryene in Eastern Turkey perhaps existed at Nagarjunakonda and numerous representations of boxers confirm this. Such grand edifices like dancing halls and ampitheatre within the Ikṣvāku city highlight this cultural impact of the times. Yet it must be stated that these influences are merely peripheral and did not leave any permanent mark on the life of Ikṣvākus.

III. Roman Coins – Their Influence On Native Indian Market

Several Roman coins, both as stray finds or in hoards and excavated contexts, were reported from South India. The analysis of these coins reveals that the earlier group belonged to Augustus (31 B.C. to 14 A.D.) and the latest to Marcus Aurelius (161-180 A.D.).[2] It is held[3] that "Roman traders found the smaller South Indian kingdoms more amenable or accessible than the large and powerful Andhra kingdom". But it appears that in Andhra, like in

1 *Ibid.*, p.8. Plate VI.

2 K.V. Raman, *Presidential Address* delivered at the Numismatic Society of India's, 77th Session, held at Santiniketan on February 11-13, 1990, pp.9-10.

3 *Ancient India*, No. 2, p.116.

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Tamilnadu Coast, the Roman trade was prosperous during the early centuries A.D. coinciding with the rise of the later Sātavāhana-Ikṣvāku, Sālaṅkāyana and early Pallava royal houses. It might, however, be noted that Roman coins are more frequently found in good numbers and somewhat in earlier horizons in Kongu country[1] and Tamilnadu coast. The consolidation of the Sātavāhana rule all over the Deccan by the beginning of the Christian era in the Coastal Andhra and Central Karnataka regions had paved for the much needed political and economic stability and ruling powers partook in the maritime trade more vigorously.[2] "The thrust of this Indo-Roman trade was primarily on the Deccan and Peninsular areas and the *Periplus Maris Erythraei* and the *Naturalis Historia* by Gainus Plinius Secundus provide us a fairly detailed account of the ports and marts along the eastern and western coasts".

Ship occurs frequently on the Roman *aurei*[3] on the reverse of the coin of Nero (54-68 A.D.). We notice the representation of the harbour of Ostia with Neptune on top of the light house and seven ships. Neptune with his right foot on the ship's prow is seen on the reverse on the *aurei* of Vespasion (68-78 A.D.).

Ship is represented on the gold issues of the Gordion III (238-244 A.D.). The Romans themselves had got this idea from the Greek coins where Neptune and a Galley are common devices.[4] Although we do not agree with A.M. Shastri that the fleet of ships and the coins of Gautamīputra Sātakarṇī and Yajña Śrī are after Roman ones, the type may have been inspired by the brisk Roman trade of the period. The ship-types of the Sātavāhanas are markedly Indian and maritime trade on the West Coast of India has a much older and indigenous tradition, larger and mature in every aspect right from the Harappan times.

It may be interesting to note that no Roman coins have been found to the East of India in Thailand, Annan, Malaysia and Far-East (China). The Roman

1 S. P. Kandaswamy, 'The Kongu and the Roman Coins', *Journ. Num. Soc. Ind.*, Vol. XLVI, 1984, pp.39-44. It is claimed that 80% of the Roman coins unearthed in India are from Kongu Country.

2 R. C. Majumdar, *The Classical Accounts of India*, Calcutta, 1960, pp.304-305.

3 A. M. Shastri, 'Roman Contacts and Early Currency Sytems of the Deccan', *Manjūṣā*, Bangalore, 1985, pp.131-135.

4 Lawra Breglia, *Roman Imperial Coins*, pp.77, 96-97 and 186-187; Percy Gardner, *History of Ancient Coinage*, p.180, Plate III, No. 13, pp.312, 333-334, Plate VIII, 5, pp.340-342, Plate IX, 6 and 7.

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coins are comparatively less in the West Coast of India where Roman imports were first received. It is also a bit intriguing to us that while Chinese silk was a prize product (ten fold profit), the Roman gold and silver did not reach Chinese ports and virtually South-East coast of India remained the farthest limit.

The Romans succeeded the Greeks as the carriers of trade after Julius Caesar (44 B.C.) and Augustus (31 B.C.–14 A.D.). The products are Indian aromatics, ivory, spices, other plant products, pearls, diamonds, tortoise shell, silk parrots and peacocks etc. Pepper was called *Yavana-priya* (*Śrīyā*) the most sought for a major item of export filling the west bound ships. From Rome imports were coins (gold and silver), wine, tin, lead, glass and coral. The Roman empire drained much of its treasure as the pure gold and silver coins flowed into the South Indian markets right upto Srilanka[1] (Anuradhapura, Kantarodail and Mantai), as bullion to meet the balance of trade payments.[2] These coins were pierced and used as ornaments as well and therefore most sought after for gold value. Both these *Suvarṇa* and *Rajata* coins as precious metals were offered also in consecrationary rites. The first wave of Roman trade comes to a close with the issues of Septimus Serverus (193-211 A.D.) and Carcalla (211-217 A.D.). As Paula J. Turner[3] has stated, the Roman coins from Indian hoards are highly worn out ones due to prolonged circulation in their native land before reaching India. Their chronological horizons also support this conclusion.

IV. Roman Coins Of Byzantium Period.

The regulation of trade contacts between Rome and India gets revived to some extent with the rise of Byzantine empire in Constantinople under Constantine the great in mid-4th century A.D. Mention should be made here of a recent discovery of two gold coins from the excavations at Kudali Saṅgamēśvara temple (Dist. Mehboobnagar, Andhra Pradesh) by N.C. Ghosh. They are issues respectively of Constantine (305-337 A.D.) and Byzantine emperor

1 Hema Ratnayake, 'The Jetavana Treasure' in *Senayake Bandaranayake et. al.*, pp.45-49 and Martha Prickett Fernando, *ibid.*, pp.81-82, 84 and 99 and 'Mantai-Mahatitha : The great Port and Entrepot in the Indian Ocean Trade', *ibid.*, pp.115, 117 and also Ronald D'Silva and John Bonzek, 'Mantai — A Second Arikamedu – A Note on Roman Finds', *ibid.*, pp.123-125.

2 Vidya Prakash, *Coinage of South India*, Varanasi, 1968, pp.5, 21-23. R.E.M. Wheeler, *Rome Beyond The Imperial Frontiers*, London, 1954, pp.140-143.

3 See his *Roman Coins from India* (Royal Numismatic Society, Special Publication, No. 22), London, 1989, pp.7-9 and 24-25.

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Anastasius (491-518 A.D.). The coins were found below the Cālukyan temple and the site was at the river confluence, *Saṅgama* zone, of Tungabhadra-Krishna. It was a prominent religious place with a free ford (*Dharmarēvu*) for pilgrims. Not far away from this place is another village called Weepinagundla. Here also Byzantine *solidi* were found. Almost confirming the above evidence is the recent find of a coin of Emperor Valentine (375 A.D.) along with Roman Amphorae from Alangankulam digs (on Vaigai river, Ramanathapuram District) by the Department of Archaeology, Government of Tamilnadu.

The Akki-Alur hoard from Karnataka contains 37 coins attributed to later Roman emperors Theodotus II (408-518 A.D.) and Leo I (457-527 A.D.). They bear on the reverse the mint mark *Constantinople* and these issues confirm the trade contacts between Malabar and East Coast through central Andhra-Karnataka tract and the ancient Cauvery-Bhima-Krishna-Tungabhadra played a key role, apart from the sea routes. As P.L. Gupta[1] had pointed out, the traders had brought with them the Roman gold and silver coins to purchase the Indian commodities to market in their own country once again. The South Indian traders would have undoubtedly accepted these Roman coins for their bullion value. Thus these coins of precious metals served the needs of the traders as bullion and certainly not recognised as official currency of the period in India.

Conclusion

Like the American dollars or Japanese yen, the Roman gold and silver coins were foreign currency and had international value for trade and commercial purposes but not certainly for local circulation as official currency in India. A. M. Shastri[2] has once again stated that "they prove incontrovertibly that the *aurei* and *denarie* were current in the market and even the kings and members of royal families often used them for deposits and donations making them acceptable widely". True as of superior metal not as official currency. To say that "the use of imperial Roman gold and silver specie as current

1 Cf. his 'South Indian Numismatic Problems and Prospects' (*Special Lecture at the 4th Annual Conference of the Tamilnadu Numismatic Society*), Madras, 14th April, 1989, pp.12-13.

2 Cf. his 'Imperial Roman Coins in Early Deccanese Inscriptions', *Studies in South Indian Coins*, Vol. II, 1992.

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coins" is beyond the pale of the excavated evidence from the early historical sites in India. But A.M. Shastri[1] repeatedly affirms that a number of Roman coins are associated with old silver punch-marked coins and so "both the coinages were treated as of identical value". He opines that "the slashing, which is generally confined to the obverse, and, thereto, to the imperial bust in particular, was intended to cancel the authority of the bust (or the emperor responsible for issuing these coins), with a view to allowing them to circulate as current coins without in any way compromising with political supremacy in public eye". The tradition of hoarding old coins of superior metals continued even till early medieval times as seen from the 440-SPMC hoard in the State Museum, Lucknow, which contained the Indo-Sassanian coins. This is generally the case with several Roman coin hoards of South India as well.

The specific art-historical relics outlined by us from a vastly excavated Śrī Parvata-Vijayapurī (Nagarjunakonda valley) clearly shows that Roman influence is peripheral. The sculptural depictions illustrating alien dress, pastimes, drinking scenes involving both the sexes, use of Roman goblets, architectural establishments like stadium, arena etc., the Roman and Scythian body-guards in front of palaces were items restricted to the royality and upper strata of the society. We may, therefore, conclude that, by and large, the Roman impact on the early historical cultures of Peninsular India is marginal.

1 See his 'Presidential Address': Coinage, Trade and Economy (*Papers of the 3rd International Colloquium*), ed. A.K. Jha, Anjaneri, 1991, pp.xvi-xvii.

COIN-FORGERIES DURING THE MAURYA PERIOD

AJAY MITRA SHASTRI

FORGERS OF COINS PROBABLY became active as soon as the market value of coin was realised, and thus the practice of counterfeiting coins is perhaps as old as the coins themselves. A study of the development of forging techniques is of great interest to a general student of the history of minting technology. Originally the technique of the forgers was the same as that of common minting, and the counterfeiters were willing to invest money required for minting equipment with the hope of earning easy profit at the cost of unsuspecting users. From the time of the origin of punch-marked coins till about the third-second century B.C. there was no technical difference between the minting of common specie and the counterfeits. This is apparent from an analytical study of the *Arthaśāstra* of Kauṭilya which, in the main, is datable to the late fourth-early third century B.C.[1]

The Kauṭilyan state was greatly worried about the menacing economic situation created by the fraudulent activities of counterfeiters of coins which till then appear to have gone, generally speaking, unchecked. But the establishment of a major empire covering a large portion of the Indian sub-continent brought about a great change in the outlook of political economists who naturally saw a great danger in the activities of economic criminals and took necessary steps to counter them, forgers of coins being one such. The state took various measures to curb this evil fraught with serious consequences for political economy. It prescribed punishments and penalties for state officers concerned with minting if found indulging in economic frauds besides arranging for the examination and regulation of currency admitted to the state treasury and circulating in the market. It looked with suspicion the activities of people providing any cause for doubt regarding the well-being of the state, and counterfeiters of coins were no exception. Thus in the chapter treating of the ways and means of guarding against people with hidden means of subsistence (*gūḍhājīvināṁ rakṣā*)[2] we read that in case a frequent pur-

1 The date of the *Arthaśāstra* has evoked controversy ever since its find in 1909. For a summary of divergent opinions, see *History and Culture of the Indian People, Vol. II : The Age of Imperial Unity*, eds. R.C.Majumdar and A.D.Pusalkar, 2nd ed., Bombay, 1953, pp.274-276 and 285-287. The latest writer on the subject, S.R. Goyal, does not regard it as a product of the Maurya age (see his *Kauṭilya and Megasthenes*, 1985, Chapter I). We find it impossible to agree with him.

2 *Kauṭilīya Arthaśāstra* (hereafter *KA*), R.P. Kangle's edition, 1960, Bk. IV, Chapter 4.

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chaser of various metals and acids, coals, bellows, pincers, hammers, anvils, dies bearing designs and crucibles, with indications of his hands and garments being smeared with soot, ashes and smoke, and possessing blacksmith's tools is suspected as counterfeiter of coins (*kūṭarūpakāraka*), a secret agent should expose him by insinuating himself into his confidence as a pupil or apprentice and by carrying on dealings with him. And when exposed, he should be exiled as a forger of coins.[1] In the light of this statement it is clear that it was private persons like smiths and traders who engaged themselves in this nefarious activity for easy profit and that they followed the usual technique adopted in state mints to forge coins. The reference to dies bearing design, anvil and other equipment is especially interesting in this connection, and it is to be further noted that this is the only description of the minting method met with in the *Arthaśāstra*.

The *Arthaśāstra* contains allusions to state officers connected with minting activity which also vouches for the state's concern regarding this danger to public economy. While the *Lakṣaṇādhyakṣa* was the mint master or, better, chief of minting operations,[2] the *Rūpadarśaka* (examiner of coins)[3] controlled and regulated the circulation of coins. The latter was charged with the responsibility of establishing the currency of *paṇas* (here is used in the sense of coins in general) for trade and receipts in government exchequer, viz, legal tender. He charged eight per cent as fee for exchanging bullion for coins,[4] five per cent for exchanging freshly minted coins for worn out coins, one-eighth per cent as testing fee, and a penalty amounting to twenty-five per cent for those who manufacture, purchase, sell and examine coins at other (non-offi-

1 *Ibid.*, IV. 4. 20-21.

2 The designation *Lakṣaṇādhyakṣa* is generally rendered as Mint Master; but as there must have been a large number of mints in the Maurya empire, it should be taken to mean the officer-in-charge of minting.

3 There must have been several *Rūpadarśakas* posted at different important places in the vast empire unless it is supposed that the *Rūpadarśaka* was the chief coin examiner like our Post Master General assisted by a number of subordinate officers responsible to him.

4 We follow the interpretation of P.L. Gupta in these resepcts as it is supported by some later parallels. See his 'Numismatic Data in the *Arthaśāstra* of Kauṭilya', *Journ.Num.Soc.Ind.*, Vol. XXII, pp.34-37.

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cial) places.[1] The *Sannidhātṛ* (Director of Stores)[2] was expected to admit in the treasury only such coins as were certified as genuine by the *Rūpadarśaka* who was charged with the duty of rejecting (by cutting) counterfeit coins and punishing such persons who brought such coins (for payment) with the lowest amercement.[3] The heads of various state departments (*adhikaraṇas*) were assisted, *inter alia*, by the *Rūpadarśaka*.[4] Negligence in the performance of his duties and the offence committed by him rendered the *Rūpadarśaka* punishable : we are told that for rejecting an established currency of *paṇas* which do not deserve to be rejected or not rejecting one that deserves to be rejected he was fined twelve *paṇas*,[5] which was also the fine for stealing (or reducing) a *māṣaka* (of silver) from a *paṇa*.[6] The state took a serious note of

1 *KA*. II. 12. 25-26 :
Rūpadarśakaḥ paṇayātrāṁ vyāvahārikīṁ kośapraveśyāṁ ca sthāpayet / Rūpikamaṣṭakaṁ śataṁ, pañcakaṁ śataṁ vyājīṁ, pārīkṣikam aṣṭabhāgikaṁ śataṁ, pañcaviṁśatipaṇamatyayaṁ ca anyatra kartṛkretṛvikretṛparīkṣitṛbhyaḥ //
It is apparent that state had the minting prerogative with mints and offices concerned with minting fixed at certain places and that counterfeiters had their own paraphernalia including coin-examiners at places other than official mints and concerned officers.

2 We prefer to take *Sannidhātṛ* to denote the 'Director of Stores' following R.P. Kangle (see *The Kauṭilīya Arthaśāstra*, Part II' (English translation). Bombay. 1963. p. 82) instead of the usual Treasurer, for a review of his duties would show that he was concerned not only with the royal treasury but with ware-houses, magazines, stores of forest products, armouries and prison-houses also, an exact rendering in terms of modern designations being practically impossible.

3 *KA*. II. 5. 10-12 :
Rūpadarśakaviśuddhaṁ hiraṇyaṁ pratigṛhṇīyāt / Aśuddhaṁ chedayet / Āhartuḥ pūrvasāhasadaṇḍaḥ /
Though grammatically the last two aphorisms (*sūtras*) would seem to refer to the *Sannidhātṛ*, they undoubtedly speak of the functions of the *Rūpadarśaka*.

4 *Ibid*., II. 9. 28 :
TasmādasyĀdhyakṣāḥ saṅkhyāyaka LekhakaRūpadarśakanīvīgrāhakottarādhyakṣasakhāḥ karmāṇi kuryuḥ.

5 *Ibid*., IV. 1. 44 :
Rūpadarśakasya sthitāṁ paṇayātrām akopyāṁ kopayataḥ kopyām akopayato dvādaśapaṇo daṇḍaḥ.

6 *Ibid*., IV. 1. 46 :
Paṇānmāṣakamupajīvto dvādaśapaṇo daṇḍaḥ.
This is our interpretation. We feel that the original reading may have been *māṣamapaharato*, though even with the present reading the suggested sense, which is most likely, is quite possible. The penalty for manufacturing underweight coins is rather quite light.

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the activities of counterfeiters of specie and punished them heavily for their offences. Causing a counterfeit coin to be manufactured or receiving it or putting it into circulation invited a fine of one thousand *paṇas*,[1] whereas admitting it into royal exchequer was punishable with death.[2] These divergent prescriptions show the state's concern about checking the menace caused by counterfeiters of specie to public economy, though the steps it took strike a rather discordant note : while only admission of such coins into state treasury evoked capital punishment and established counterfeiters were exiled, others involved in such nefarious acts managed to get away only with rather light financial penalties. Secondly, more often than not government officials connected with minting activity including testing were involved in these offences, making it difficult to distinguish fakes from the genuine. It is also noteworthy that not only persons involved in forging coins but also those using them were subjected to a penalty.[3] It is noteworthy that users of such specie were fined even during the subsequent period.[4]

Actual specimens of such coins, some of which might owe their origin to smiths and traders with the connivance and even involvement of state mint officials, have been discovered in good numbers. These are punch-marked coins dating from Nanda/Maurya period which can be detected and distinguished from genuine specie only by such unusual features as low weight, poor metallic content and stylistic eccentricities. P.L. Gupta and T.R.Hardakar[5] have tried to identify a few of the contemporary forgeries on these grounds. Most of these coins were manufactured by the original punch-marking technique : some of these coins are of debased metal containing a very large proportion of cheap metal with only a little silver content, others, dating

1 *Ibid.*, IV. 1. 48 :
Kūṭarūpaṁ kārayataḥ pratigṛhṇato niryāpayato vā sahasraṁ daṇḍaḥ, kośe prakṣipato vadhaḥ.

2 It would be seen that both forgers and acceptors, i.e. users, of forged coins were to be fined a thousand *paṇas* and only one admitting them into government treasury was punished with death.

3 See previous note.

4 The *Yājñavalkyasmṛti*, dating from the first century B.C. and completed a few centuries later (P.V. Kane, *History of Dharmaśāstra*, Vol. I, Pune, 1936), prescribes (II. 240) fine for both forgers and users of, *inter alia*, counterfeit specie:
Tulāśāsanamānānāṁ kūṭakṛnnāṇakasya ca /
Ebhiśca vyavahartā yaḥ sa dāpyo damamuttamam //

5 See their *Ancient Indian Silver Punch-Marked Coins of the Magadha-Maurya Kārṣāpaṇa Series*, Anjaneri, 1985, pp.27-38.

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from about the third century B.C., when the technique of giving a silver wash/plating over a base metal core was discovered,[1] are plated with white metal. Originally they appear to have been produced during their original period, but later when their debased metallic content showed through, their owners got them plated with silver. To give only a few instances, a saucar-like Kāśī series coin washed with silver[2] represents an ancient forgery. A hoard of 569 coins was found in the excavations at the ancient site of Kauśāmbī from the Mauryan level near the Aśokan column in 1937-1938, and it contained 93 ordinary silver punch-marked coins, 239 copper punch-marked coins and 236 bronze coins of the later period. Of the 239 copper coins, 109 are bent-bars and 36 are silver-plated copper coins.[3] We believe that the remaining copper punch-marked coins also must have been originally washed with sliver with the traces of silver-plating completely gone. The excavations at Tripurī (modern Tewar, Jabalpur District, Madhya Pradesh) have yielded 13 copper punch-marked coins of the Mauryan series out of which only one is silver-plated.[4] In this case also all the thirteen coins must have been silver-washed originally but the wash has peeled off in course of a long circulation upto the fourth century A.D., in which layer the coins have been found. Silver-plated coins of the Māṣaka series have also been reported from Ujjain-Vidiśā region of the present state of Madhya Pradesh.[5] Here also traces of silver-plating have been noticed only on a few pieces, but originally

1 *Ibid*., p.28. This date may, however, have to be pushed upwards by a few centuries if the early series to be mentioned hereafter were silver-plated originally and not afterwards in course of circulation. We are inclined to suggest this upward revision.

2 C. Valdetaro, 'Cup-shaped Coins from Kāśī', *Journ.Num.Soc.Ind*., Vol. XXXIX, p.14, Plate II, 5.

3 Dolly Mukherjee, 'Copper Bent-Bar Coins in the Indian Museum, Calcutta', *ibid*., Vol. XLI, p.1, footnote 1.

4 M.G.Dikshit, 'Coins from Tripurī Excavations (1952)', *ibid*., Vol. XVI, p.66.

5 V.S.Agrawala, 'A Note on Some Minute Silver Punch-Marked Coins of the Raupya-Māṣaka Series', *ibid*., Vol. XIII, p.165; 'A Further Note on Minute Silver Punch-Marked Coins of the Raupya-Māṣaka Series', *ibid*., Vol. XVI, pp.14 ff. Agrawala rightly points out that there are many coins of this series which are of copper but have a thin coating of silver and that on most of such coins the silver-coating has disappeared leaving only some traces. He thinks it possible that what are now complete copper coins with absolutely no trace of silver were also silver-coated, the coating on them having fully disappeared and that what are now silver coins also conceal within them a copper core. He, however, takes it to be a device to replenish the exchequer. For the *māṣaka* coins first discovered at Taxila, see E.H.C. Walsh, *Punch-Marked Coins from Taxila*, *Mem. Arch. Ser. Ind*, No. 59, pp.3-4, Nos. 34-112.

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all the specie must have been similarly treated. Gupta and Hardakar believe that the issue of silver punch-marked coins came to an end in the North-Western region and the upper Gangetic plains by about the mid-second century B.C. following the occupation of this area by the Indo-Greeks who popularised the die-striking technique, but that in the Avanti region Mauryan punch-marked coins were imitated abundantly in copper. They have illustrated a few specimens of this series at least one of which has preserved traces of silvering.[1] It is likely that several other pieces, if not all, of this series were silvered forgeries.

The punch-marked silver coins continued to circulate in North and South India for quite a few centuries as indicated by the evidence of the composition of hoards and stray finds in excavations.[2] This inspired the forgers to continue their nefarious activities. But shortly after the Maurya period the forgers took recourse to a cheaper, though quite cumbresome, technique : casting in moulds, which may have been developed independently but popularised and perpetrated by them. Most of the forgeries hereafter, not only of the punch-marked but also of die-struck specie, came to be produced by this technique only to be plated/washed with the precious metal : gold or silver.[3]

This marks a cut off date between the earlier and post-Maurya period and incidentally provides a clear evidence of the Mauryan date for the *Kauṭilīya Arthaśāstra* which must have been composed originally in the late fourth-early third century B.C. with some portions added to it in course of time.[4]

1 P.L. Gupta and T.R. Hardakar, *op.cit.*, p.29.

2 For details of some of these finds, see Ajay Mitra Shastri, 'Presidential Address', *Coinage, Trade and Economy (Papers of the 3rd International Colloquium)*, ed. A.K. Jha, Anjaneri, 1991, pp. XIII ff.; 'Early Tamil Economy and Currency Systems', *Numismatic Studies*, Vol. II, ed. Devendra Handa, Delhi, 1992, pp.124ff.

3 This technique was used for forging both silver and gold coins. We are currently working on these and a full monograph is proposed to be published shortly.

4 For a discussion on the evidence bearing on the date of the text, see B.N. Mukherjee, 'A Note on the Date of the *Arthaśāstra*', *Vājapeya Essays on Evolution of Indian Art & Culture : Prof. K.D. Bajpai Felicitation Volume*, ed. Ajay Mitra Shastri and others, 1987, pp.303-305.

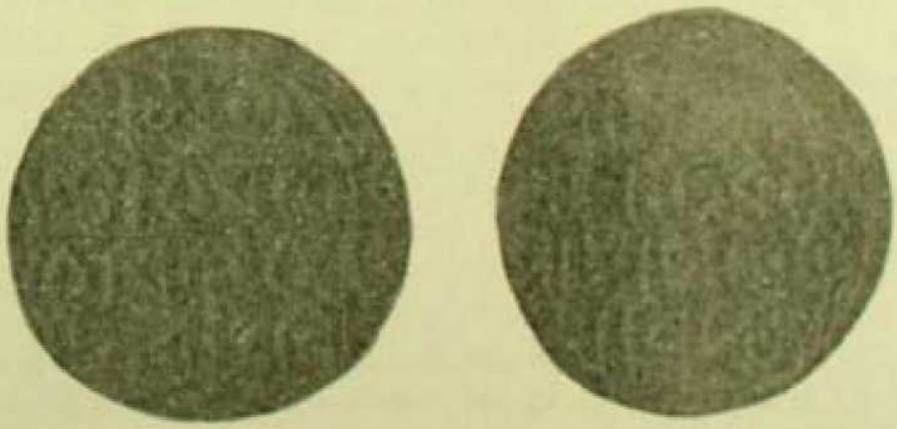
ON THE NAME OF MUKUṬAMĀṆIKYA'S QUEEN

JAIPRAKASH SINGH

KING MUKUṬAMĀNIKYA (1489-1490 A.D.) of Tripura was the successor of king Ratnamāṇikya (1464-1489 A.D.). He ruled briefly as a king of Tripura. During this brief rule he issued at least three coin-types in silver.[1] One of these bears the figure of Garuda or Nowi and the circular legend *Naranārāyaṇa Śrī Śrī Mukuṭamāṇikyadeva Śaka 1411*. Its reverse bears the legend *Naranārāyaṇa Śrī Śrī Mukuṭamāṇikyadevaḥ*. The compound *Naranārāyaṇa* is an adjective of the king. He is called mortal (or human) Nārāyaṇa, as such this part of the legend has nothing to do with god Nārāyaṇa. The legends expressing a king's faith follow a different pattern on coins of Tripura. For instance — *Śrī Harī parā(yaṇa), Śrī caturdaśadevacaraṇaparā(yaṇa)* or *Śrī Nārāyaṇacaraṇa-para*.... etc. as found on coins of Ratnamāṇikya. The legend on Mukuṭamāṇikya's coin does not follow this pattern. On his other coins the legend expressive of his faith follows the same pattern. Not only this the honorific *Śrī* is not prefixed to Naranārāyaṇa indicating it to be an adjective of the king Mukuṭamāṇikya.

Coins of the other type bear the same date and the same circular legend on their obverse. Their reverse bears a differnt legend read by scholars as *Śrī Macatri* (or *Mactri) Mahādevī Śrī Śrīmukuṭamāṇikya*. The third type bears on obverse a four line legend — *Śrīmacyaṇḍī caraṇa cāraṇa cakravartinyau*. Its reverse bears the names of the queen and the king as on the second type.[2]

Coin of Mukuṭamāṇikya of Tripura



Obverse Reverse

1 V. Choudhury and P. Ray, *Journ.Anc.Ind.Hist.*, Vol. *VII*, p.171-174. N. G. Rhodes, *Coinage of North-East India* (Ms.), p.45, Nos. 31-33.

2 V. Choudhury and P. Ray, *Coinage of Bengal and Its Neighbourhood*, ed. J.P. Singh, Varanasi, 1980, pp.21ff.

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The name of the queen on these coins of Mukuṭamāṇikya as Macatri or Mactri has not been properly explained and read correctly.[1] It has been taken as a tribal name.[2] If this view is accepted then it has to be taken as the only tribal name of a queen out of more than fifty names of Tripura queens. None of the other kings and queens are known by their tribal names. This leads to some doubt about the name of this queen.

The royal house of Tripura seems to have come under the Brāhmaṇical influence from a time earlier than the reign of Ratnamāṇikya as is indicated by the large number of his coins. All these coin legends are found in Sanskrit language and Bengali script, including those on coins of Mukuṭamāṇikya. The tribal element is present on coins of both Ratnamāṇikya and Mukuṭamāṇikya. It is not impossible that some queens and kings too bore tribal names. None of these are known to us now.[3]

As all the legends are in Sanskrit they have to be interpreted in accordance with the rules of that language. The name of the goddess caṇḍī is written in a compound form — *Śrīmacyaṇḍī*. Likewise, the name of the queen too is written in a compound form. Other examples of names written on coins of Tripura in this style are Śrīyutānanta, Śrīyutodaya and Śrīyutāmara. The *sandhi* cannot be broken arbitrarily. Thus, Śrīmacyaṇḍī cannot be broken to Śrī-Macaṇḍī or Śrī-Macyaṇḍī. The correct *sandhi-vigraha* will be Śrīmat-caṇḍī (i.e. Śrīmaccaṇḍī). Similarly the name of the queen is not Śrī Macatri or Śrīmactri. It is a compound of *Śrīmat-Śrī*. And its correct compound will be *Śrīmacchrī*. This gives the correct name of the queen as Śrī, a name of goddess Lakṣmī.[4]

1 The photograph of the coin (*ibid*., Plate I, No. 1 a and b) has four letters in the first line. These are *Śri*, *ma*, *ca*, and *ca*. The last letter cannot be read as conjunct *tri*. It is shaped exactly like the third letter and has the sign for i. The reading *Śrī macatri* is wrong.

2 V. Choudhury and P. Ray, (*ibid*..) p.22, footnote. 2; N. Rhodes, *Coinage of North-East India* (Ms.), Tripura, p.15.

3 The *Rājamālā* gives some tribal names of kings as Achong, and Hamithar pha and that of their queens as Achongma and Hamtharma.

4 In footnote 1 of p.502 above, we have said that in the first line of the legend on the coin the third and fourth letters are similar. They are *ca*. The fourth letter however, has to be *cha* and not *ca*. Both in Assamese and Bengali the alphabet *cha* is similar in shape. If a loop shaped like numeral 2 is added to the roundish part of the letter *ca* it becomes *cha*. This loop is not discernible on the photographs. Not only this, the sign for *r* is also not visible. As the reading *srimacchi* won't make any sense we have to suppose that the last letter in the first line is *chrī*.

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We do not know the original names of the kings and queens of Tripura. Their names known from their coins are their coronation names. In all probability they were given a new name at the time of their installation suffixed with the word *māṇikya*.[1] Their queens were also given a new name either after their marriage to the king or when they were raised to the status of *devīs* or *Mahādevīs*.

Thus, the name of Mukuṭamāṇikya's queen was Śrī and has to be read on the coins as *Śrīmacchrī*.

1 Gopiprasad after his installation came to be known as Udayamāṇikya (1489 Śaka), Loktar Pha as Jayamāṇikya (1495 Śaka) and Ramadasa as Amaramāṇikya (1499 Śaka); cf. J. Acharjee in *Coinage and Economy of North-Eastern States of India*, ed. J.P.Singh and N. Ahmad, The Numismatic Society of India, Varanasi, p. 119.

A NOTE ON THE TEN INCARNATIONS OF VIṢṆU WITH SPECIAL REFERENCE TO BUDDHA

L. K. TRIPATHI

THE TERM INCARNATION (*avatāra*), in Indian context, is applied to the act of the Supreme divine being Viṣṇu, who gradually assumed this position, taking appropriate animal, man, or composite form, and living there in that form till the purpose is fulfilled and the contextual role is completed.[1] The concept of incarnation is universally present among different peoples of the world in different stages of development and mentioning varying numbers. The conception pre-supposes the idea of One Supreme Godhead responsible for the creation and preservation of the universe and maintainer of not only the cosmic but also the socio-moral order of the world. It appears that in India alongwith the development of philosophy the conception also gradually developed and reached the most logical and perfected form as enunciated in the two well-known and oft-quoted verses of the *Bhagavadgītā* (IV. 7-8) :

Yadā yadā hi dharmasya glānirbhavati Bhārata
Abhyutthānamadharmasya tadātmānaṁ srjāmyaham /
Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām
Dharmasaṁsthāpanārthāya sambhavāmi yuge yuge //

(Whenever *Adharma* becomes predominant and the *Dharma* is subjugated, I incarnate Myself age after age for protecting the virtuous and annihilating the evil-doers and thereby re-establishing the Dharma).

This statement is, however, divergent with the Daśāvatāra theory. It leaves the question of the number of the Vaiṣṇava incarnations open and indeterminable, as their number is obviously increasing age after age. Therefore, this is the most logical statement, considering the purpose behind the God's incarnating Himself and uncertainty and unforeseen history of the future, though in the conception of the Kalki *avatāra* an effort has been made to take care of the future. But still, in spite of a very clear-cut statement, the idea of Kalki *avatāra* does not fully satisfy an inquisitive mind. It is significant to note in the context that Modi has regarded him as the *avatāra* of the Space Age.[2] The *Gītā* rationalises, in the best possible manner, the number of *avatāras* in the various lists.

1 J.N. Banerjea, *The Development of Hindu Iconography*, Calcutta, 1956, p. 388. N. Soderblom in *Encyclopaedia of Religion and Ethics* under 'Incarnation', p. 183.

2 B.K. Modi, *Hinduism : The Universal Truth*, p. 98.

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The above quoted *Gītā* verse, however, raises a question regarding the meaning and interpretation of the word *'yuga'* as used therein. The term therein appears to be more elastic and accommodative in its denomination than and thereby different from the *yuga* of the *Caturyuga* concept. But the question may be regarded as open.

The term *'dharma'* needs also to be clearly understood. *Dharma* means bearer, supporter. It also means cosmic order and nature. It further denotes that which is established, law, usage, custom and justice. It further stands for prescribed social duties, conduct and behaviour. The Indian Varṇāśrama system is a socio-religio-economic system, primarily socio-economic which provided a firm base to the people for their survival and welfare, and also for the increasing refinement of civilization and culture, aiming at higher and higher perfection and excellence. In later centuries of the Ancient Period of Indian History and in works like the *Mahābhārata*, the word, *'dharma'* more often than not denotes Varṇāśrama Dharma. That is why, perhaps, Kṛṣṇa explains to Arjuna that 'the four orders of the society were created by Me classifying them according to the mode of Prakṛti predominant in each and apportioning corresponding duties to them'. But perhaps never in history 'Dharma' was oblivious of the welfare and good of the humanity. That is why, it was pointed out that Dharma distinguishes the man from the animal, the whole world was perceived as a small family, and Manu enumerated ten characteristics of Dharma as, firmness, forgiveness, self-control, non-appropriation of anything unrighteously, cleanliness, control of the organs, discriminating mind, true knowledge, truthfulness and abstention from anger.[1]

It was again for the existence and welfare of the people and the continuing progress of the human society that the *Manusmṛti* states :

"As all living creatures subsist by receiving support from air, even so (the members of) all orders subsist by receiving support from the householder.

Because men of the three (other) orders are daily supported by the householder with (gifts of) sacred knowledge and food, therefore (the order of) householders is the most excellent order.

(The duties of) this order, which cannot be practised by men with weak organs, must be carefully observed by him who desires imperishable (bliss in)

1 *Dhṛtiḥ Kṣamā damasteyaṁ śaucamindriyanigrahaḥ /*
Dhīrvidyā satyamakrodhodaśakaṁ dharmalakṣaṇam // (Manusmṛti, VI. 92)

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heaven, and constant happiness in this (life)."[1]

It may be noted that efficacy of the Varṇāśrama system was never questioned by any one including Buddha.

The Daśāvatāra theory developed gradually, as indicated by enumeration of various lists of Avatāras, with varying numbers. The *Sātvata* and *Ahirbudhnya Saṁhitās* mention thirty-nine incarnations.[2] The *Bhāgavata Purāṇa*, composed after the *Gītā*, preserves three lists of twenty-two, twenty-three and twenty Avatāras respectively.[3] They all include all the usual ten incarnations; besides there are some others in all the lists. However, none excludes Ṛṣabha and Buddha. What is significant is that the Purāṇa, in tune with the *Bhagavadgītā*, emphasises that "the divine descents are innumerable" (*Avatārāḥ hyasaṁkheyāḥ*). The *Mahābhārata* also mentions the Avatāras thrice, but only the fuller account gives ten names wherein Haṁsa is mentioned and Buddha is not included. The *Vāyu Purāṇa*'s list of ten incarnation differs from the later traditional one in including Yajña, Dattātreya, Vedavyāsa and an unnamed one of the Tretā age and in excluding Buddha.[4] A more fluid situation is noticed in the *Viṣṇu Purāṇa* which provides also some interesting data. It does not provide any list of Vaiṣṇava incarnations. But all the ten Avatāras—are separately mentioned.[5] Buddha is not mentioned as an incarnation and is presented in bad light.[6] Further, the Purāṇa also mentions Kapila, Vaikuṇṭha, Vedavyāsa, Baladeva and Dattātreya. They are said to have been born with an *aṁśa* (portion) of Viṣṇu.[7] Viṣṇu is also said to have entered into the bodies of kings Purañjaya and Purukutsa for destroying the Asuras and the Gandharvas.[8] Viṣṇu provided Kuvalayāśva with his energy

1 *Yathā vāyuṁ samāśṛtya vartante sarva jantavaḥ /*
tathā gṛhasthamāśṛtya vartante sarva āśramāḥ //
yasmāt trayo'pyāśramiṇo jñānen annena cānvaham /
Gṛhastheneva dhāryante tasmājjyeṣṭhāśramo gṛhī //
Sa sandhāryaḥ prayatnena svargamakṣayamicchatā /
Sukhaṁ cehecchatā nityaṁ yo'dhāryo durbalendriyaiḥ // (*Manusmṛti*. III. 77-79)

2 J.N. Banerjea, *op.cit.*, p.391.

3 *Ibid.*, pp.390-391.

4 *Loc. cit.*

5 *Viṣṇu Purāṇa*. I. 4. 8; IV. 15. 4; III. 2. 42; IV. 11. 20; III. 2. 56; IV. 11. 2; IV. 15. 30; III. 2. 58.

6 *Ibid.*, III. 18.

7 *Ibid.*, II. 14. 9; III. 2. 41; III. 2. 57; IV. 1. 91; IV. 11. 12.

8 *Ibid.*, IV. 2. 26 ; IV. 3. 6.

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(*teja*) for killing the Asura named Dhundhu.[1] Dhanvantari is said to have received a boon from Viṣṇu in his previous birth.[2] During the post-Christ and pre-Gupta centuries Buddha is not considered as an Avatāra. The process of accepting Buddha as an incarnation of Viṣṇu started in the Gupta period, and in the post-Gupta times, particularly from the eighth century A.D., he is included as the ninth Avatāra of Viṣṇu in the final list as evidenced by the artistic remains. This final position and the national Indian view-point is also met with in the *Daśāvatāracarita*[3] of Kṣemendra, a secular and critical writer, and the present Saṁkalpa Mantra.[4] This picture may easily be understood against the politico-socio-cultural background. The process of metamorphosis, as stated, started in the Gupta period, and during the post-Gupta times not only Buddha came to be regarded as an Avatāra of Viṣṇu and included in the final Daśāvatāra list, but also a number of syncretistic images combining the features of the major Brāhmaṇical cult-divinities were conceived and executed.[5] The basic principle of the Avatāra doctrine, the redeeming character of the central deity, is noticed also in other Indian religious sects. Anugraha and Saṁhāra-mūrtis of Śiva are known. Durgā also manifests and takes forms for redeeming the gods. Sūrya is known to appear to his devotees and favour them, and his syncretistic images with Viṣṇu, Śiva and Brahmā were prepared. However, the *Avatāra*-concept is unique to the Vaiṣṇavas.

Buddha was born in the sixth century B.C. During the century Indian territories west of Sindhu were conquered by the Persians and included in their empire as twentieth Satrapy and the emperors exacted from there heavy tribute of 360 talents of gold, one-third of their total revenue. Magadha had embarked on a career of conquest and self aggrandizement. Vedic civilisation had reached the eastern non-sacrificing regions inhabited by different

1 *Ibid.*, IV. 2. 40.

2 *Ibid.*, IV. 8. 8-9.

3 *Daśāvatāracharitam*, ed. Kapil Deo Giri, Varanasi, 1989.

4 *Oṁ Viṣṇur Viṣṇur Viṣṇuḥ, Oṁ tatsataḍya Śrīmadbhagavato mahāpuruṣasya Viṣṇorājñayā pravartamānasya Brahmaṇo'hni dvitīyaparārddhe Śrī Śvetavārāhakalpe saptame Vaivasvata manvantare aṣṭāviṁśatitame kaliyuge kaliprathamacaraṇe Jambūdvīpe Bhāratakhaṇḍe Āryāvartaikadeśāntaragate puṇyakṣetre..... Buddhāvatāre gate saṁvatsare ..... Śālivāhanaśāke ..... nāmni Vikramasaṁvatsare ayane ṛtau ... māse ... pakṣe ... tithau ... vāsare ... nakṣatre ... gotrotpannaḥ ... namāhaṁ .....* (*Viśva Pañcāṅgam*, Banaras Hindu University, Varanasi, p. 40).

5 E.g. those of Hari-Hara, Mārtaṇḍa-Bhairava, Haryarka, Hari-Hara-Hiraṇyagarbha, etc.

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aboriginal communities with their own social set-up and religious ideas and practices. The Varṇāśrama society must have received a heavy influx of the local regional peoples which in its turn should have raised new problems and questions. The Vedic sacrifices had reached almost unmanageable elaboration and prompted a new line of deeper inquiry, and problems of self and ultimate reality were discussed and a new human relationship came to be established. Side by side numerous religious practices were current. Scientific and technological developments had accelarated the pace of the progress of civilization. Materialism was ascendant resulting in a life of greater luxury and wider economic and materialistic differences in the society. The situation was of psychic turbulence and vociferous for a sensitive and deeply thinking person.

Buddha was born as son of Śuddhodana, chief of the Śākyas, a republican (*Gaṇa*) people, and queen Māyā. There were both republican and monarchical states, but the former came under attack of avaricious monarchies. The capital of the Śākyas was also besieged by the king of Kosala. The functioning of the republican states was highly democratic. Important administrative and policy decisions were taken in the parliament (*Gaṇa, Santhāgāra*) by majority.[1] India from the very beginning has been rationalistic and patronised individual freedom. With this heritage, the *Gaṇas* provided and encouraged freedom of expression and generated self-confidence and self-respect. 'Free constitutions seem to have given rise to free philosophies'. They 'consciously paid attention to physical culture'.[2]

Buddha was born at Lumbinī. The spot was subsequently commemorated by Aśoka with an inscribed pillar. Buddha, like certain earlier Purāṇic kings, 'did not come into the world through the portal of life'[3] but from the side of the queen, as is also portrayed in the Gandhāra sculptures. He was born not ignorant but fully conscious, his charming body was endowed with the glowing radiance of the most precious gold. He walked seven steps. He was bathed by two streams of clear water warm, and cool, and was attended by the Lords of the Yakṣas with golden lotuses in their hands, invisible gods with bowing heads holding up in the sky a white umbrella, and the great Nāgas who fanned him and bestrewed him with Mandāra flowers.[4] His great and auspi-

1 K.P. Jayaswal, *Hindu Polity*, Bangalore, 1943, pp.46, 76, 90.

2 *Ibid.*, p.78.

3 *Buddhacarita* of Aśvaghoṣa, (ed. S.N. Chaudhary, Kathotia, 1955), I. 10-11.

4 *Ibid.*, I. 13, 19.

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cious birth was variously indicated. The earth trembled like a boat stuck by the wind; the cloudless sky rained water mixed with sandal (paste) and blue and pink lotuses; breezes became delightful and warfted down heavenly raiments; the trees cast flowers out of season; fierce creatures shunned violence; deseases of the people were cured without effort; etc.[1] His body possessed the brilliance of gold, the radiance of a lamp, auspicious signs; his limpid and wide eyes were clear and blazing and having steady, long, black eye-lashes,[2] his hands were marked with *Svastika* and *Cakra*, the soles of his feet were also marked with wheel; the fingers and toes were joined by webs; the eyebrows were with a (central) circle of hair; his testicles were like those of an elephant.[3]

In his youth he was seen by city women as the god of love in bodily form or the moon with veiled rays. His body was bright like a mountain of gold and bewitched the best of women; his voice, touch, (beautiful) body, and qualities captivated their ears, eyes and minds.[4] His chest was wide, arms long, thick and round, and hands like lotus.[5] In the penance forest, the *Ṛsis* saw him like the eighth of the Vasus, one of the Aśvins, second Indra.[6] He had glorious form endowed with gravity and might like Śiva.[7] He moved in a dignified manner like a lion.[8] He had hair, black, wavy and pleasant. His face had shapely high nose, eyes like those of a bull, lips copper-coloured, teeth white and sharp. With his majestic beauty and tranquillity of mind, he appeared as if created by Dharma. His handsome form and dignified personality impressed and won Bimbisāra to offer him his half kingdom[9] which he declined.

Buddha was born and brought up in Sanātanist (Hindu) atmosphere. On his birth, the aged ladies performed various auspicious rites and prayed the gods for the welfare of the child.[10] Famous learned Brāhmaṇas visited the king and made forecast about the child. Dance and festivities were performed

1 *Ibid.*, I. 21-25.
2 *Ibid.*, I. 38.
3 *Ibid.*, I. 60.
4 *Ibid.*, V. 42.
5 *Ibid.*, V. 74.
6 *Ibid.*, VII. 7-8.
7 *Ibid.*, X. 3.
8 *Ibid.*, VIII. 53; X. 13.
9 *Ibid.*, X. 25.
10 *Ibid.*, I. 30.

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to rejoice the birth of the son.[1] Maharṣi Asita also came to see the child and he was honoured by the king in the traditional manner with seat, water, etc.[2] Śuddhodana felt relieved that after the birth of the son the offering of water (*salilāñjali*) to him after his death was ensured. The king to celebrate the birth of his son set free the prisoners in the state jails and performed the *Jātakarma* ceremony of the child in a manner befitting the status of his family. After ten days were passed, he performed sacrifices to the gods together with incantations, oblations and other auspicious rites for the welfare of his son. For his growth and prosperity the king also offered to the Brāhmaṇas one lakh youthful cows, yielding milk and with healthy sturdy calves, having their horns encased in gold. Further, before entering the capital city he performed a variety of other rites that satisfied his heart. The queen mother carrying the child entered her ivory litter, only after offering obeisance to the gods.[3] Happy at the birth of a son to the king, the religious-minded people of the city constructed groves, temples, hermitages, wells, water-sheds, lotus-ponds and gardens.[4] Then the naming ceremony of the child was performed.[5] He passed his childhood wearing ornaments and medicinal herbs and playing with various costly toys presented by king's friends.[6] When he passed his childhood, at appropriate age his initiation ceremony was performed and within a few days he learnt the sciences suitable to his race which were ordinarily studied in years. And finally his marriage ceremony was celebrated. From a family possessed of long standing good conduct, a girl named Yaśodharā of widespread renown, virtuous and endowed with beauty, modesty and gentle bearing, as if Goddess of Fortune, was brought. Thereafter too the king continued to perform meritorious acts for the welfare and long life of his son. He worshipped the Grahas, offered oblations in fire, and presented the twice-born with gold and cows. He bathed in sacred waters and drank Soma as enjoined by the Vedas.[7] He worshipped Brahmā and performed various difficult works, as did Brahmā desirous of creating progeny.[8] He pondered on the Śāstras, ruled according to them, performed manifold Dhar-

1 *Ibid.*, I. 31-32.

2 *Ibid.*, I. 52.

3 *Ibid.*, I. 82-86.

4 *Ibid.*, II. 12.

5 *Ibid.*, II. 17.

6 *Ibid.*, II. 21-22.

7 *Ibid.*, II. 36-37.

8 *Ibid.*, II. 51.

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ma enjoined by the Vedas *(Śruti)* and practised by the virtuous.

The Upanayana ceremony of Buddha was performed and he learnt the Vidyās appropriate to his family. Apparently he had studied the Vedas, Upaniṣads, various Śāstras, Philosophy, Itihāsa, Purāṇa, etc. Munis, Yatis, Śramaṇas, Vātaraśanās, ochre-coloured clothes, etc. are mentioned in the Vedic literature. During his first meditation under a Jambū tree, he was visited by a man in mendicant's clothes who informed him that he was a Śramaṇa who had left his home for *mokṣa* and was seeking blessed incorruptible state.[1] In the Penance Forest he visited the Sannyāsins who informed him about the various penances they were practising and their objectives. Knowing Budha's desire a certain Brāhmaṇa in that Āśrama informed him about Muni Arāḍa and his philosophy.[2] Buddha visited him and listened to his discourse but disagreed with his last and final point. Then with a desire to hear something higher he went to the hermitage of Udraka. He heard his system but did not accept it because it too involved the tenet of the soul's existence.[3] These meetings and discussions aquainted Buddha with various types of penances and took him to higher and higher heights of philosophical and metaphysical wisdom and thereby equipped and prepared him to proceed farther and solve the final riddle. Then he went to the hermitage of Gaya where he performed difficult penances for six years and became very weak. He realised the significance and efficacy of the middle path and accepted milk-rice (*pāyasa*) from Nandabalā, the daughter of the cowherd chief, and thereafter through meditation he attained Saṁbodhi. He preached his system of liberation to the world. Thus Buddha appears to be in line with the earlier philosophical and metaphysical development and marks a further new stage. This is also suggested by the fact that Buddha's preachings were accepted by a large number of Brāhmaṇas including erudite scholars like Sāriputta and Moggalāna who are credited with spreading Buddhism and making it really popular.

Buddha preached the Four Noble Truths and the Eightfold path leading to cesssation of sorrow. Thus Buddha did not provide the man with external protection for his sufferings but prescribed him a way of life—a medicine—to cure him from within and permanently.

Let us now have an overview of the Avatāras. Writers on the subject have

1 *Ibid.*, V. 16-18.

2 *Ibid.*, VII. 51-55.

3 *Ibid.*, XII. 84.

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regarded them as representing different further stages of the evolution of man—a fully aquatic animal (i.e. beginning of life in water), an aquatic-cum-terrestrial creature (i.e. emergence of earth from water), a terrestrial animal relishing water (i.e. further drying and solidification of earth), half-animal-and-half-human form (i.e. full emergence of life on earth and half development of man), homo erectus (Vāmana), homo sapian in Ramapethecus age (Paraśu-rāma), the next three human incarnations representing further evolution and development of man. And the last is the future incarnation, now aptly regarded as the Avatāra of the Space Age.

The Avatāras may be viewed from other angles also. The conception of Avatāra is traceable to the Vedic period. One of the earliest references to the assumption of some forms by the creator agency is to be found in the *Śatapatha Brāhmaṇa* and the *Taittirīya Saṁhitā* where Prajāpati is said to have assumed Fish (Matsya), Tortoise (Kūrma) and Boar (Varāha) forms on different occasions for the furtherance of creation and the well-being of the created.[1] When the doctrine of incarnation in its association with Vāsudeva-Viṣṇu-Nārāyaṇa was well established, all these three were bodily transferred to that composite god, and were regarded as some of his celestial (Divya) incarnations.[2] The *Vāyu Purāṇa* regards the first three incarnations as celestial and the rest as human.[3] The number of *Avatāras* went on gradually growing. As noticed, the *Sātvata* and *Ahirbudhnya Saṁhitās* mention thirty-nine, while the *Bhāgavata Purāṇa* gives three lists of twenty-three, twenty-two and twenty Avatāras. But finally the *Mahābhārata* tradition of ten Avatāras got established, dropping Haṁsa and including Buddha in the post-Gupta period which is understandable, (as also an entirely different attitude towards Jainism and Buddhism in pre-Gupta time), against the contemporary politico-socio-religious background. Among the human ones, first of all Kṛṣṇa appears to have been perceived as an incarnation, about the second century B.C. This century also seems to mark the beginning of the Bhakti movement that culminated in the mediaeval period which is also perhaps the golden period of Rāma and Kṛṣṇa cults.

This historical picture raises certain questions. What is the relationship between the doctrine of Avatāra and Bhakti, Bhakti being traceable from the Vedic and Indus Civilization periods? Which of the two is the cause of the

1 J.N. Banerjea, *op.cit.*, p.389.

2 *Ibid.*, p.390.

3 *Ibid.*, pp.389-390.

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birth and growth of the other? Or both mutually helped each other? The second centry B.C. also witnessed establishment of the *Stūpa*-cult on popular level and construction of a large number of *stūpas* by popular contribution. A century earlier Aśoka is credited to have constructed 84000 *stūpas* throughout his extensive empire, erected pillars and engraved edicts on pillars and rocks. The decorative sculptures on the *stūpas* depict Jātaka stories and events from the life of Buddha. Did this total personality of the *stūpa*-cult initiated by Aśoka and subsequently maintained and embellished by the people play any role in the rise and development of the Bhakti movement and the Avatāra doctrine? Answers may be positive, but the issues deserve separate serious consideration.

In the sixth and fourth centuries B.C. India is noticed full of republican states. Diminishing in number they continued their existence till the Gupta period after which they are no more heard. The post-Gupta history is the history of monarchies fighting among themselves for supremacy. Was this political background responsible for fostering Bhakti and Avatāra doctrines? Did they (on their turn or otherwise) provide favourable climate for the growth of monarchy and strengthen it? Do these doctrines reflect the personality of India? Do they suggest pessimism and despair? Or they acted as bed rocks to support dynamic optimism? Did they dilute the Karma philosophy or strengthened it? Did they add to or detract from the Hindu personality? Some of these problems have been considered but they need further and deeper examination. There is little doubt that they provided solace and hope to the distressed populace, reduced the feelings of caste distinction, and created a closer fellow feeling.

The Avatāras may be viewed from yet a different angle. They are divisible into three groups, considering their forms : animal, composite and human. In the intermediary composite form while the body is human, the head continues to be that of the animal. Then in the human incarnations there is difference with regard to the attribute each *Avatāra* carries. These differences tend to indicate not only human development but also development of the human mind (in the head) and civilizational and technological developments.

Further, we notice that Vāmana assumes Trivikrama form. Paraśurāma and Rāma, and Rāma and Lakṣmaṇa, Bharata and Śatrughna were living concurrently. Paraśurāma represents successful struggle against materialism and immoral rulers (i.e. a class conflict) as well as wrath and ruthless animal power. In this, Paraśurāma prepares the ground for Rāma's morality, which

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was supported by shrewd, witty and haughty Lakṣmaṇa, who also helps Rāma in his expedition against Rāvaṇa, the king of the Rākṣasas. Rāma presents a model and ideal of social, political and moral conduct. Rāma is senior to Lakṣmaṇa. This position is reversed in the couple of Balarāma and Kṛṣṇa. Here Balarāma is straight forward, Kṛṣṇa is a shrewd, schemy and fore-sighted statesman. From economic and civilizational view - point, Paraśurāma symbolises cutting of trees and clearing of the land of the jungles for cultivation. He may be regarded as the leader of this movement. May be that the task of clearing the land was performed twenty-one times. Not unlikely that each time he was opposed by the kings of the aboriginal peoples living in the forests. It is suggested by his *paraśu* (axe). Next stage was of extensive cultivation and settled life and growth of civilization. Rāma not only presented a model of social, political and moral conduct for the society and the king but also removed the factors endangering the growth of agriculture, civilization and ethical society. It is significant to note that the Purāṇic evidence testifies that agriculture and settled life started in the Tretāyuga, i.e. the period during which Paraśurāma and Dāśarathi Rāma lived.[1] Similarly Balarāma and Kṛṣṇa represent further growth and flourish of agriculture and cattle-rearing as indicated by the two attributes of Balarāma — *hala* (plough) and *muṣala* (pestle) — and by the life-story of Kṛṣṇa. This picture of the Avatāras evidently reflects progressive development of civilization and alongside decline of primitive simplicity and rise of lust for wealth and power and of deceit and crookedness. Kṛṣṇa preached Niṣkāmakarmayoga for clearing the clouds of doubts created by the complicated situations of the age. Buddha performed his role alone.

The God incarnates Himself for the protection of the world, his creation. The first three animal incarnations were taken in the beginning of the creation to set right the cosmic order and progress. Vāmana snatching away Bali's Lakṣmī for the sake of Indra has also been regarded as a celestial incarnation by the *Vāyu Purāṇa*. Nṛsiṁha, Paraśurāma, Rāma and Kṛṣṇa provide protection from outside danger whether from father within the family, or from unlawful rulers within or outside the race, or from immoral Rāvaṇa of a different (Rākṣasa) race, or from cousins within the family and their allies from different races. These were the struggles between the good and evil (Daivāsuram) represented by the two sides. The dangers were removed and paths of liberation from similar situations were shown. But there was no

1 *Viṣṇu Purāṇa*, I. 6.

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permanent relief and happiness and end to sorrow. Then came Buddha to cure the humanity from within and provide men with permanent cessation of sorrow and lasting peace. As the conflict between good and evil is going on within every individual irrespective of race, and it is to continue till the evil is not extinct. The time for a new treatment was ripe and so Buddha was born. He realised the Four Truths and diagnosed Tṛṣṇā (desire) as the basic root-cause of all the evils, dangers and sorrows, and prescribed Eight-fold Path for eternal liberation of man from all evils, dangers and sorrows. Thus it may appear to an Indian that one and the same Supreme God with unbounded compassion has been incarnating Himself for the protection and well-being of his creation in a manner most suitable to the time and the situation. A sage in the Bhārgava Āśrama perceived him as second Indra or as (Viṣṇu) abode of the world of moving and stationary beings (*dhāmeva lokasya carācarasya.*[1] This is Viṣṇu's epithet). Kṣemendra also in the first verse of the ninth canto of the *Daśāvatāracarita* describing Buddhāvatāra addresses Viṣṇu as Jagannivāsa, i.e. abode of the world.[2]

Buddha's message is most appropriate for the present age, more so for the modern times when the world is living under the danger of nuclear wars and when under the conditions created by the scientific and technological developments *Varṇa-Jāti*-boundaries are bound to disappear as the essentially socio-economic system has lost its sustaining economic dimension and significance. His message is for every one, irrespective of his/her caste, race, or country.

1 *Buddhacarita*, VII. 8.

2 *Kāle prayāte kaliviplavena rāgagrahogre bhagavān bhavābdhau /*
Majjatsu saṁmohajale janeṣu jagannivāsaḥ karuṇānvito'bhut // (*Daśāvatāracarita*, IX.1.)

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